

National Longhouse Support Materials

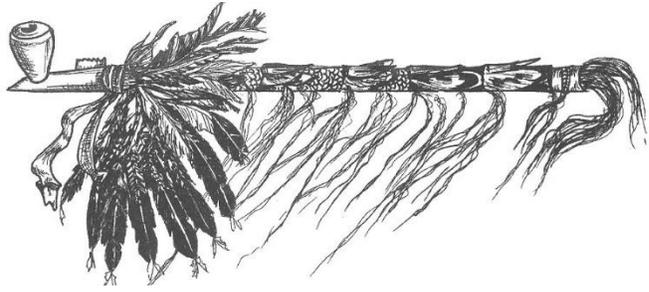
# RITUALS & CEREMONIES



**A COLLECTION FOR  
NATIVE SONS & DAUGHTERS PROGRAMS**

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IF YOU DESIRE TO PRINT THE BOOK, EACH COVER PAGE PRINTS AS A FRONT PAGE.

# Rituals & Ceremonies



## Ways the Native Peoples found each other in traditions and celebration.

Some Native American Tribes and Longhouses came to campfires to celebrate. They might chant, beat drums, sing songs, paint their bodies and horses, and wear special clothing (the men, women, and children).

Also, there would be story telling by Great Elders. Some stories were about the coming of the Seasons, or tribesmen going out for the hunt. Some ceremonies were for the children coming of age to join their dads and brothers. Some stories were of the Planting Season or Harvest Time. Each child and dad or mom were to be honored for their work.

And now we come to the Native Sons and Daughters Programs. You might celebrate new children coming into Tribes, or Longhouses. Consider honoring new officers coming to your organizations to take positions of leadership. Fun awards can be for winners of many games with prizes of feathers and beads, or bear claws for example. Use as many of these ceremonies “ritually” as desired. Use special colors for special events chosen.

Remember to have fun as your Program Year goes along. Help each other with learning The Six Aims. Bring Nature into your house every day as you... Seek and Preserve the Beauty of The Great Spirits Work in Forest, Field, and Stream. And especially to BE PALS FOREVER-FRIENDS ALWAYS!

Dave Garberson, NLL Great Elder

Welcome! This collection of Ritual & Ceremonies has long been a goal of National Longhouse. To be able to share these works with the Longhouses will not only help to keep alive the Native American theme of the Native Sons & Daughters Programs, but make the experience of being a part of your Longhouse that much more memorable to each and every member. It is important to emphasize that all ceremonies be conducted with honor and respect.

The works in this collection come from numerous sources, many dating back to the early days of the original program. We honor the works of elder leadership that worked over the years to keep alive, these beautiful Rituals & Ceremonies. This collection is never “complete”. Additional material will be added as they come along and National Longhouse welcomes you to contribute your Rituals & Ceremonies.

National Longhouse, 2018

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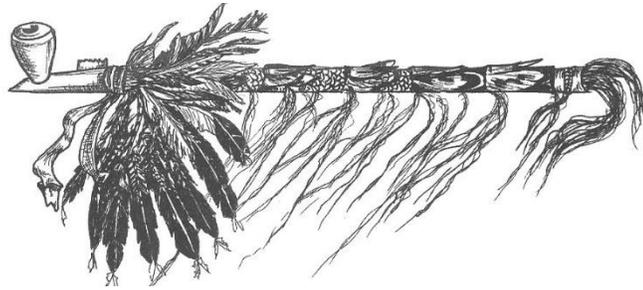
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# I.

# INDUCTION CEREMONIES



Introduction: Inductions are primarily done in the early moons of the program year but can be conducted anytime they are necessary to welcome new members or induct new officers. It is important that new members long remember that first Longhouse council fire they attended. It is also important for all members to annually reaffirm the pledge, the slogan and the Six Aims of the program.

Many of the ceremonies included here have been tested by the Longhouse that contributed them. No ceremony, regardless of how well it looks on paper, will be effective unless those involved have rehearsed it and know it thoroughly. It is also important to visualize the setup on the specific site in advance to plan for the unique circumstances of the site.

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# Induction Ceremony

## Longhouse-New & Returning Members-The White Feather

**Overview:** Induction ceremonies are typically held in the beginning moons of the program year and are primarily to honor new membership but it is also good to have all members reaffirm their pledge to the program and each other as well. This ceremony is generally written to be used in a group setting, such as a Fall Longhouse Campout. The White Feather in this setting is meant to symbolize the virtues of patience and understanding. There are a number of props required as mentioned within. All returning fathers and children are expected to wear the Native Sons & Daughters headband to the ceremony. This should be announced and encouraged in advance.

New members will receive their headbands and patches at this ceremony. This can be accomplished by simply handing them the New Members Packet and having them open it to remove the headbands, or removing them from the packets in advance. Also, be sure to have additional headbands for the new member families with more than one child.

### Participants:

- Chief: Ceremonial Leader
- Medicine Man (or Assistant Chief): Co-leader of ceremony
- Drumbeater
- (6) Young Braves (sons or daughters): Have been selected in advance to hold the symbol signs that form the artwork of the NSD headband while the meaning of the headband is explained. Another form could be one banner with the artwork of the headband, large enough for the gathering so see.
- Fire-starters: 2 Older Youth are chosen that area skilled enough to use a bow and arrow. 2 special arrows will be shot into the fire to light it. See within.



There is a symbolic article mentioned within that will be sacrificed at the council fire. The article is a wooden stick, about 12 inches long. It can be either a stick found around the camp, or perhaps a 1 x 2 that is provided. It is to be prepared by all the parents and children in advance of the ceremony. The stick will symbolize *impatience for children* and *selfishness for fathers*. It can be decorated in any way. It is a good idea to hold a Longhouse gathering much earlier in the day to and explain the requirements and meanings. The Longhouse may choose to set out a table of decorating supplies for members to use at will. The decorating of the stick can be an activity for parent & child.

**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 (section within)
- Officer Inductions
- Special Awards
- Ceremonial Closing

## CEREMONY

SCENE: Central bonfire, unlit. The Chief and his children are inside teepee. The Medicine Man and his children are outside the teepee. Tribes gather at the end of the torch parade. Indian music or drumbeats will signal the tribes to gather.

Medicine Man *Will light the stake torches around the teepee, He will also position the tribes as necessary in a semi-circle around the yet unlit bonfire, Big Braves in outer circle, Sons & Daughters inside circle. (Drumbeats or music stops)*

Medicine Man Welcome! What you are about to see is the official induction of Old and New Big Braves and their Sons and daughters into The **(Longhouse Name)** Longhouse of the Native Sons & Daughters Program. An NSD Longhouse consists of Tribes made up of 5 to 10 fathers and their children. These Tribes have monthly meetings, do crafts, go hiking, camping, play together, and in general, increase the number of things a father and child can do together. In these hectic times, when fathers are busy earning a living, involved with church commitments or civic affairs, these fathers you see here, take the time to enjoy the privilege of having children and guiding them so that they may become good citizens with a proper respect for their world and their fellow man. They take very seriously the Native Sons & Daughters slogan "Pals Forever, Friends Always". Let us begin.

Drum Beater Drumbeats begin.

*The Chief and his children exit from the teepee and take their positions around the teepee. Drumbeats stop (Medicine Man to direct drumbeaters).*

Chief *Gives the Longhouse salutation*

Medicine Man Who Calls??

I, Chief **(Indian Name)** have a request to make at this council of the **(Longhouse Name)** Longhouse.

Medicine Man Chief, what is your request?

Chief I speak for a number of Big Braves, Sons & Daughters who have heard the call of the Great Spirit. They have seen the power of the peace pipe. They have washed their hands of wrong-doing, buried their war clubs and weapons, and they wish to become brothers and sisters in the Native Sons & Daughters Program.

Medicine Man Do they know the purpose of Native Sons & Daughters?

Chief They do! Big Braves, Sons & Daughters, what is the Purpose?

Medicine Man All Big Braves, Sons & Daughters, repeat after me...

The purpose of the Native Sons & Daughters, [repeat]  
Is to foster the companionship, [repeat]  
of father and child. [repeat]

Chief                    Medicine Man (Indian Name), prepare these Big Braves, Sons & Daughters by having them recite the 6 AIMS

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

**FIRELIGHTING** *The method in which the bonfire is to be lit, must be prepared in advance to keep the element of surprise. For safety reasons, and also to avoid an embarrassing situation, the fire-lighting method chosen should have been tested several times before the actual ceremonial lighting. A back-up method should also be ready just in case. The ceremonial flaming arrows used here are merely for visual effect. There is a hidden electronic ignition system inside the fire so when the arrows reach the fire, the fire magically bursts to life.*

Chief                    I call upon (Indian Name) our Medicine Man to light our council fire.

Medicine Man        Fire-starters, come forward. Prepare to offer the sign to the Great Spirit, as we call on him to light our council fire.

*FIRE-STARTERS COME FORWARD AND PREPARE BOWS TO SHOOT SPECIAL ARROWS*

*MEDICINE MAN HOLDS A LIT TORCH*

Oh Great Spirit, we call to you,  
Bring Life to this council fire,            [ **AIM ARROWS** ]  
So that it's peaceful warmth can be shared, by all those present.  
Give us a sign of your presence....,        [ **LIGHT ARROWS** ]  
Send us FIRE for peace and friendship.    [ **ARROWS FIRE** ]

FIRE MAGICALLY COMES TO LIFE

### **CONTINUE CEREMONY**

Chief                    *(Shouts the Longhouse salutation several times)*

Chief                    Medicine Man (Indian name), are these Braves, Sons & Daughters ready to accept the duties that come with membership in the Native Sons & Daughters?

Medicine Man        They are! Chief, these Braves, Sons & Daughters want to become our brothers and sisters, and they are READY!

Chief Let us call on the Great Spirit!

*(Chiefs child comes forward with peace pipe)*

**(Indian name)**, my son/daughter, may I have the peace pipe?

*(Child hands Pipe to Chief, Chief raises Pipe to the Sky and Prays...)*

Oh Great Spirit, master of life, creator of all, look upon these humble Braves, Sons & Daughters. Wash their hearts and minds. Let them feel the power of this pipe, symbol of peace, brotherhood, and all good council.

*(Chief hands pipe back to his child, child returns pipe to its place)*

*(Prior to the ceremony, ( a # of) volunteer children have been chosen to hold the signs depicting the symbols of the NSD headband)*

Chief I now call forth the Sons & Daughters who have volunteered to show the symbols of our headband.

Drumbeater *(Drumbeats start. The child volunteers are directed by the medicine man to assemble with the chief in front of the teepee. If portions of the headband are in signs, they are assembled in order. If the headband is a banner as a whole, they just hold it up stretched out. Once everyone is assembled, drumbeats stop.)*

*(While the following sequence about the meaning of the headband is read, the Medicine Man will point to the portion of the headband being described)*

Chief The central symbol of our Native Sons & Daughters headband is the eye of the Great Spirit surrounded by the four winds of heaven. The designs on the left and right of the eye represent father and child, tribe, family, and the Native American symbolism tying it to The Six Aims. Outstanding accomplishments were recognized by the Indians, often in the form of feathers. The fact that the father and child achievements are united in the center of the design shows that fathers and children together, under the eye of the Great Spirit, are seeking to help each other strive to do many good deeds

On the left, The Great Spirit inspired and provided direction to the National Longhouse Council, who talked among themselves until they discovered the Native Sons and Daughters Programs.

On the far left, they invited the dad, son, & daughter and the mom, son, & daughter to come join the new program with other families, so they could become a tribe, and enjoy the company of each one another, along with activities around a campfire.

Chief On the right, In the beginning, the Great Spirit created the *Earth Lodge*. He commanded there be light and called it *Day* to separate it from the darkness which He call *Night*. This was the first day. He then separated the *Sea* from the air and called the heavens *Sky*. This was the second day. On the third day, He raised an *Island* from the Sea and covered it with *Grass, Trees* and *Corn*.

On the far right, on the fourth day, He placed lights in the Sky. A bright *Sun* for the Day and a dimmer *Moon* and *Stars* for the Night. On the fifth day, He placed the *Fish* in the Sea and the *White Hawk* in the Sky. On the sixth day, He provided *Antelope* and created *Man* and *Women* in His likeness to rule over what he had just created

*(Sign or Banner are removed and child volunteers return to their places)*

### THE CALLING AND HONORING OF NEW MEMBERS

Medicine Chief, there are new members among us that have not yet received their  
Man headbands. You must bestow this honor upon them before we continue.

Chief **(Medicine Man Indian Name)** Please gather the New Members

Medicine All new Braves, Sons & Daughters, please come forward inside the circle to  
Man receive your official headband and of the Native Sons & Daughters Program.

*(Chief will now begin to walk around the circle to each new member, giving them their headband and patch. He will place the headband onto the heads of the children. An assistant may help with the distribution.)*

Chief *(To Each New Member)*

What is your Indian Name? [WAIT FOR RESPONSE]

[Indian Name] Receive these symbols of the

I welcome you as a member of the **(Longhouse Name)** Longhouse

*(Chief returns to front of teepee)*

Chief New members...May you as fathers and children create many special memories  
together. The **(Longhouse Name)** Longhouse officially welcomes you!

*(Chief & Medicine Man start an ovation for the new members)*

Medicine New members, please return to the circle with your tribes, let us continue with  
Man the induction.

### CONTINUE MAIN INDUCTION

Chief We know the symbols of the headband to be of untold value to each father  
and child. But it will call for sacrifice from each one of you.

Big Braves, there is a trait of character that may harm your success as Native Sons & Daughters. That trait is selfishness. When your Son or Daughter wants you to spend time with them, you must try to find the time. The years go by quickly, and it will not be long before these chances for time together have slipped away. Big Braves, will you sacrifice the trait of selfishness?

Medicine Man All Big Braves, raise your right hand and loudly repeat after me...  
(Along with hand sign) **"I WILL"**.

Chief Sons & Daughters, your Big Brave fathers will sacrifice selfishness, which means they will do things with you, and take the time to play and talk with you. However, you must remember that sometimes they cannot be with and so you must be patient. You Little Braves and Princesses must sacrifice your impatience, and wait until you can be together with your father. Little Braves and Princesses, will you make this sacrifice?

Medicine Man All Sons & Daughters, raise your right hand and loudly repeat after me...  
(Along with hand sign) **"I WILL"**

Chief Earlier today, you Braves, Sons & Daughters took time to create a symbol to represent the selfishness and impatience that you will sacrifice here tonight. I now ask (**Medicine Man Indian Name**) to call forth the tribes one by one to offer there symbolic sacrifice to the Great Spirit.

Medicine Man I will call the tribes of the (**Longhouse Name**) Longhouse one at a time. Please respond with a loud voice of spirit when your tribe is called...  
*(Loudly) Is the (Tribe Name) tribe present? (Wait for response)*  
Come forward near the fire with your sacrifice. Burning these symbols are a sign to the Great Spirit that you are sincere in making this sacrifice. I ask you now to throw your symbols of selfishness and impatience into the fire.  
*(Tribes throw their symbolic sacrifices into the fire)*  
**(Tribe Name)** Tribe, you may now return to your place in the circle.  
*(Repeat above for all Tribes (present) in the Longhouse)*

Chief Great Spirit, accept our sacrifices. Look into the hearts of these Braves and their Sons & Daughters. Search their minds, for they have made this sacrifice with pure hearts and clean minds.  
Such sacrifices are acceptable to the Great Spirit. Now, Big Braves, you will no longer be selfish where you're Sons & Daughters are concerned.  
Sons & Daughters, no longer will you be impatient with your Big Brave fathers.  
Braves, Son & Daughters, now that you have sacrificed your selfishness and impatience, all of you will now receive the white feather of patience and understanding, to symbolize the sacrifice you have just made.  
As you receive your feather, please hold it in hand until all have received theirs.  
*(The children of the chief & medicine man will now walk around opposite sides of the circle passing out white feathers. When they return, the chief will present them with their white feather).*

- Chief Sons and Daughters, turn and face your fathers. [WAIT] I ask you now to take your fathers feathers and place it into his headband. [WAIT]
- Big Braves, I ask you now to place your child's feather into their headband. [WAIT]
- (Medicine Man Indian Name)**, please prepare these Braves and Princesses for Induction.
- Medicine Man Little Braves and Princesses, stand inside the circle and face your fathers. (WAIT)
- Join right hands with your fathers. (WAIT)
- All Braves and Princesses, place your left hand on the shoulder of the person to your left. (WAIT)
- Chief This position is symbolic. The right hands joined show the bond between father and child, the left hand on the shoulder of your fellow brave shows the unity of the tribes of the **(Longhouse Name)** Longhouse.
- (Medicine Man Indian Name)**, please lead all Braves, Sons & Daughters in reciting the oath.....
- Medicine Man All Braves, Sons & Daughters, repeat after me... We, fathers and children, / pledge ourselves, / to observe all the aims / of the Native Sons & Daughters, / and to foster the companionship, / of father and child, / in teepee, / tribe, / and longhouse, / under the four winds of heaven.
- Chief Big Braves, repeat after me... Pals Forever, / with my children, / Friends Always.
- Sons & Daughters, repeat after me...Pals Forever, / with my father, / Friends Always.
- I congratulate you on now being officially inducted into the **(Longhouse Name)** Longhouse of the Native Sons & Daughters.
- (Chief & Medicine Man applaud the council)*
- Chief Native American people of long ago, as well as today, were and are a very proud people. Proud of their families, proud of their heritage. Proud and caring of their lands, and have a deep belief in the guidance of the Great Spirit.
- Earlier, you Braves, Sons & Daughters placed feathers in each other's headbands. This passing of feathers symbolizes the passing of hopes, dreams, ideals, and heritage, from a father to his child. A father's prayer for his child's success in life.
- As Native Sons & Daughters, so to must we take pride in our fathers, our mothers, our families, our heritage. Realize that the time that fathers and children have together is a special once-in-a-lifetime gift.
- (Insert additional Ceremonial Closing if desired)*
- Chief / ALL *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

Contributed by: The Cheyenne Nation, Bedford, Ohio

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# Induction Ceremony

## Longhouse-New Members-Corn & Eagle Feather

**Overview:** Induction ceremonies are typically held in the beginning moons of the program year and are primarily to honor new membership but it is also good to have all members reaffirm their pledge to the program and each other as well. This ceremony is generally written to be used in a group setting such as a Fall Longhouse Campout. The Eagle feather, presented to new members in this setting is meant to symbolize the parent/child union and concern for one another. Dried Corn is given to the new members during the ceremony to use when instructed as a sacrifice to the fire. There are a number of props required as mentioned within. New Members have received their packets in advance. All fathers and children are expected to wear the Native Sons & Daughters headband to the ceremony. This should be announced and encouraged in advance.

### Participants:

- Chief: Ceremonial Leader
- Sachem Co-leader of ceremony
- Assistant Chief (Co-leader of ceremony)
- Medicine Man: Provides the sign the Great Spirit has heard the call.
- Drum Beater
- (4) Big Braves or older sons & daughters are chosen to represent the 4 winds. They will read the meaning of their wind and will have with them that portion of the script.



**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.

- Enhanced Sacred Fire Lighting
- Officer Inductions
- Special Awards
- Ceremonial Closing



## CEREMONY

**SCENE:** Chief is not present yet. The Sachem and Assistant will gather the Longhouse at dusk, at a specific location in camp away from the Council Fire site, such as the flagpole, bank of a stream, lakefront, etc. Members/Tribes are formed in a semi-circle. Medicine Man is also present.

Sachem           *(Gives the Longhouse Salutation)* Oh Great Spirit, maker of all things. You who can see beyond the great mountains and through the dark clouds. We ask that you look with favor upon these Braves, Sons & Daughters who have followed the trails to this council. Show and point the way to these new Braves, Sons & Daughters that they may ever know the happiness and good life which they are sure to find as they follow the paths of the Native Sons & Daughters.

Assistant       The **(Longhouse Name)** Longhouse welcomes you to this council. Chief **(Chief Indian Name)** has heard that new Braves, Sons & Daughters have traveled many trails to this council and wish to become members of this Longhouse. All new Braves, Sons & Daughters, please step forward inside the circle to receive the ceremonial paint, so that our Chief will know you and know that you wish to follow the true trails of Native Sons & Daughters. All new Braves, Sons & Daughters, please step inside the circle. *(Pause)* *(Medicine Man Indian Name)* our Medicine Man will now paint the markings of purity on the new Braves, Sons & Daughters.

Medicine Man   *(Applies white lines of paint to the cheeks of all new Braves, Sons & Daughters)*

Assistant       *(Presents each new member with the corn sacrifice)*

Drumbeater   *(Drum beats during the above time period, then stop)*

Sachem       All new Braves, Sons & Daughters, please return to your place in the circle.

Assistant       Members of the **(Longhouse Name)** Longhouse, we have word from our scouting party that our Chief has returned and wishes to welcome you. Let us go to meet him

Sachem       *(Leads the tribes to the ceremonial council fire gathering place)*

Sachem       *(Now at the Council Fire site)* Look to the sky for a sign of our Chiefs coming!  
*(Fireworks, smoke cloud or other theatrics occur... Chief and his children appear)*

Chief       Greetings Mighty Sachem, you who have hidden powers as one looked upon with favor by the Great Spirit. Welcome Braves, Sons & Daughters of the **(Longhouse Name)** Longhouse, I see among you, those who wish to become members of our Longhouse, as shown by the wearing of the sacred paint and carrying a sacrifice. I also see Braves, Sons & Daughters who have been with us in past councils Let us begin the ceremony that will bring these Braves, Sons & Daughters into the mighty **(Longhouse Name)** Longhouse

Sachem *(Purifies the ground to make ready for the council fire and to make ready for the Chief. There may be words spoken here or not.)*

Chief **(Sachem Indian Name)**, Sachem of the **(Longhouse Name)** Longhouse, I, Chief **(Chief Indian Name)** requests that all evil spirits be driven from our council fire. Has this been done?

Sachem Yes Might Chief, it is safe to enter!

Chief *(Raises Eagle Feather)* The Eagle Feather has been raised. Let there be silence around the council fire

Drumbeater *(12 Beats of the Drum)*

Chief The ground will be blessed and our Council Fire lit.

Medicine Man *(Dances/walks around fire and either lights fire himself or fire magically comes to life)*

*(There are 4 unlit stake torches, places around the council fire at the 4 compass points, North, South, East, West)*

Chief The Great Spirit is pleased and smiles upon his children. There are 4 torches around our council fire representing the four winds. Send in the torchbearers of the 4 winds. Listen carefully as the torches are lit

*(Each wind will come forward and one at a time, read their portion, then from the central fire, light their torch. Officers can assist as necessary.)*

North From the central fire, I light the North lamp, the lamp of love. From it extends three rays:

BE KIND – Do one act of unselfishness each day.

BE HELPFUL – Do your share of the work willingly.

BE JOYFUL – Seek the joy of being alive.

East From the central fire I light the East lamp, the lamp of fortitude. From it extends three rays:

BE BRAVE – courage is the noblest of qualities

BE SILENT – in listening to other who wish to learn.

BE OBEDIENT – This is the first duty of those who wish to learn.

South From the central fire, I light the South lamp, the lamp of beauty. From it extends three rays:

BE CLEAN – Both of yourself and your surroundings.

BE RESPECTFUL OF YOUR BODY – It is a temple.

BE A FRIEND TO NATURE – Conserve the flowers and woods.

West From the central fire, I light the West lamp, the lamp of truth.  
 BE TRUTHFUL – hold your word of honor sacred, and others will respect you.  
 BE FAIR – Foul play is never good.  
 BE REVERENT – Worship the one Great Spirit, and respect all worship of him by others.

Chief These are the Laws of the Woods.

Assistant Chief, I give you these new Braves, Sons & Daughters for induction. They have seen the power of the Eagle Feather. They wish to become Native Sons & Daughters.

Chief **(Sachem Indian Name)** our Sachem, as the eldest one, I ask that you speak through the Great Spirit.

Sachem Who wishes to speak to the Great Spirit?

Chief I **(Chief Indian Name)** Chief of the **(Longhouse Name)** of Native Sons & Daughters These Braves, Sons & Daughters have come to hear the Great Spirits message.

Sachem So be it Chief **(Chief Indian Name)** and members of the **(Longhouse Name)** Longhouse Are the new Braves, Sons & Daughters ready to make the sacrifice for induction?

Chief Yes, these new Braves, Sons & Daughters are ready to make the sacrifice for induction.

Sachem Let them come forth in voice to hear the pledge of faith by stating the Six Aims

Medicine 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

Chief Prepare the ceremonial fire for the induction.

Sachem *(Dances or walks around fire chanting or reciting a prayer to Great Spirit.)*

Chief **(Sachem Indian Name)**, prepare the new Braves, Sons & Daughters to make their sacrifices.

Sachem New Braves, Sons & Daughters, please step inside to form an inner circle. *(Pause)* Each of you has kernels of corn to use as your sacrifice. Listen now to the meaning of these sacrifices.

- Sachem Big Braves, there is a trait of character that could hurt your success as a parent in the Native Sons & Daughters Program. That trait is selfishness. You should try to find time to spend with your child, as they need your companionship now. The moons pass quickly and soon they will be grown.
- Sons and Daughters, you will soon see your Dad sacrifice the trait of selfishness, which means they are willing to take time to play and talk with you. This does not mean that they will always be able to do things when and where you want. You must learn to be patient.
- I now ask each of you to make your sacrifice. Throw your kernels of corn into the fire now. *(Pause...new Braves, Sons & Daughters remain in inner circle)*
- Chief As I come to you, speak your Indian Name as you receive your first Eagle Feather. Hold your feather in hand until instructed further.
- (Chief proceeds to pass out Eagle Feathers to each of the new Braves, Sons & Daughters. Chief's children assist.)*
- Assistant Sons & Daughters, stand and face your father and hold their right hand. *(Pause)*
- Bib Braves, place your left hand on the right shoulder of your son or daughter. *(Pause)*
- This position is significant as it symbolizes the close friendship between parent and child.
- Medicine Man Let us now recite the pledge. Repeat after me... *(pause at each comma)*
- We father and child, through friendly service to each other, to our family, to this tribe, to our community and country, seek a world, pleasing to the eye of the Great Spirit.
- Sachem These new Braves, Sons & Daughters have heard the call of the Great Spirit and have learned well the Aims and Ideals of the Native Sons & Daughters. The fellowship they seek is the true devotion and understanding between father and child which we call by our slogan... "Pals Forever-Friends Always".
- All members, repeat after me... "Pals Forever, Friends Always"
- Chief (**Chiefs Indian Name**) will now bestow the Great Spirit's gift to these new Braves, Sons & Daughters.
- Chief This feather *(holds up Eagle Feather)*, this Eagle Feather, is unique in its meaning. It symbolizes our union and our concern for one another. Wear it proudly.
- Let each father kneel before his child now. Place your child's feather into their headband. *(Pause)* Sons & Daughters, place your father's feather into his headband. *(Pause)*

Chief Let everyone rise and face the council fire. *(Pause)* New Braves, Sons & Daughters, you now wear the feather of love along with all your fellow tribe members who have been heard the call of the Great Spirit before you. You are now united as official true members of the (Longhouse Name) Longhouse of the Native Sons & Daughters Program. We applaud you. *(Applause)*

*(Shout Longhouse salutation several times)*

Drumbeater *(Drumbeats during applause & salutations)*

DISTRIBUTION OF ANY GIFTS/TOKENS

ADD ADDITIONAL PARTS OF CEREMONY AS DESIRED

CLOSING OF CEREMONY

Contributed by: Big Walnut Nation, Columbus, Ohio

# 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

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

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)

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.

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, Gitche 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.

- 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)*

CLOSING OF CEREMONY AS DESIRED

Contributed by: unknown

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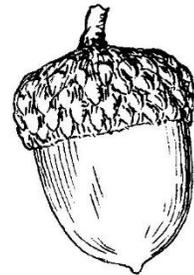
# Induction Ceremony

## The Acorn Ceremony-Longhouse-New Members

**Overview:** Induction ceremonies are typically held in the beginning moons of the program year and are primarily to honor new membership but it is also good to have all members reaffirm their pledge to the program and each other as well. This ceremony is generally written to be used in a group setting. The Acorn in this setting is meant to symbolize that as the acorn seed grows into a mighty oak tree, so too will the bond of love between father and child through Native Sons & Daughters Programs. All new father and children have been instructed in advance to bring an acorn to the ceremony. All fathers and children are expected to wear the Native Sons & Daughters headband to the ceremony. This should be announced and encouraged in advance.

### Participants:

- Chief: Ceremonial Leader
- Medicine Man (or Assistant Chief): Co-leader of ceremony
- Sachem (or Great Elder)
- Fire starter Chief with fire lighting method prepared.



**Relevant Ceremonial Pieces:** *(Customize to each)* 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
- Officer Inductions
- Special Awards
- Ceremonial Closing

## INVOCATION

Medicine Man O Creator, Great Spirit, whose voice we hear in the wind, and Whose breath gives life to all the world, hear us. Among your many children are we. We are small and we are weak. Your strength and wisdom we need. Make us walk in Beauty. Make our hands respect the things **You** have made. Make our eyes forever behold the majesty of the world around us and our ears sharp to hear your voice. Make us wise that we may know the many things You have hidden in every leaf and every rock. We seek strength, not to be stronger than our brothers and sisters, but to fight to be true to ourselves and our communities.

Chief *(Gives the Longhouse Salutation)*

## FIRE LIGHTING

Sachem In times of old, the Fire was always at the center of the family. It provided warmth and safety; meals were prepared by its heat; but most of all, it gave comfort by the light of its welcoming glow to all those gathered around it. We, of the Longhouse Council are honored to share this fire with you, and hope that all may benefit from the friendship and wisdom of those gathered here tonight.

Fire Chief *(Lighting of the Fire)*

Big Braves Sons & Daughters of the Mighty (Longhouse or Nation names), your Fall Longhouse Sacred Fire is prepared! **(Longhouse Salutation)**

## INDUCTION CEREMONY

Chief At this time, I ask each new Big Brave, Son and Daughter to please come forward and form a circle around the Sacred Fire.

*(Allow time for this to happen)*

Welcome to your first year in the Native Sons and Daughters

Tonight, each new Brave and their sons /daughters comes here seeking to be Pals Forever-Friends Always with each other. Members of the **(Longhouse name)**, this is an eternal friendship between a Daughter and her Father. It is not fleeting like a rabbit dashing through the forest. It is not something to be bought with money or gifts of material things.

“Pals Forever-Friends Always” means that you will seek to become close, to understand one another better, to help one another at work and at play, and to learn side by side. You have embarked on a fantastic journey, fathers & your children that will reap many rewards!

I need the Big Braves, Sons & Daughters out there who know this to be true to give me a loud **(Longhouse Salutation)**!

Medicine Man You were instructed to bring an acorn to the sacred fire tonight, just as this acorn will grow into a Mighty Oak, so will the bond of love between you and your daughter, with the Great Spirit's help. All the Braves and Princesses that wish the bonds of love to be strengthened, hold your acorn high in the air (wait for them to do this)...the Great Spirit is pleased. You may put down your arms.

Sachem **BIG BRAVES!** A character trait that can be an obstacle in strengthening this bond is selfishness. You must find the time to spend with your daughter. The fact that you are here, in this program, is a testament to your desire to do just that. Quality time is a myth...you must spend ample quantity time! You have only 18 summers to make a difference...make them count. **Sacrifice** the trait of selfishness and replace it with thoughtfulness.

Now Big Braves Approach the sacred fire and make that **sacrifice**. DADS ONLY, THROW YOUR ACORN INTO THE Sacred FIRE, then please step back with your child.

Sachem **SONS & DAUGHTERS!** You've just seen your Big Brave father sacrifice selfishness for thoughtfulness. This means he is committed to strengthening the bond of love between you two. This does not mean that he will always be able to spend all the time with you that you want him to. Sometimes he won't be able to...but know that he wants to. You must not be impatient. **You must sacrifice** impatience and replace it with thoughtfulness.

Son & Daughters, approach the sacred fire, Make that Sacrifice by throwing your acorn into the sacred fire. Please step back with your father.

Chief New Braves. Sons & Daughters, your sacrifice pleases the Great Spirit. Now, you must promise to each other to stay true to your sacrifice. Big Braves please face your child and get down on one knee... Place your right hand on their left shoulder. Son & Daughters, put your right hand on your father's left shoulder... Now join left hands together...This position has great power. The hand clasp is a symbol of the closeness between a father and his child. Now look into each other's eyes and repeat the Native Sons & Daughters pledge after me...

We, Father and Daughter, through friendly service to each other, to our family, to our Tribe, and to our community, seek a world, pleasing to the eye of The Great Spirit.

***(Longhouse Salutation)***

Medicine Man As your Longhouse Medicine Man, I ask the Great Spirit to bless these Braves, Sons & Daughters, and to keep them safe and to guide them through this program and their lives together.

Chief New Braves, Sons & Daughters, on behalf of the **(Longhouse Name)** Longhouse, I officially welcome you into the Native Sons & Daughters Program.

***(Longhouse Salutation)***

Remember what you have pledged here tonight. You may now return to your tribes.

***Closing Ceremony as desired***

Contributed by: The Timucuan Longhouse, Jacksonville, FL

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# Induction Ceremony

## Longhouse-New Members-NSD Packet

**Overview:** Induction ceremonies are typically held in the beginning moons of the program year and are primarily to honor new membership but it is also good to have all members reaffirm their pledge to the program and each other as well. This ceremony is generally written to be used in a group setting. In this setting, the new members are presented with the NSD New Member Packet. New members should also have chosen Indian names prior to this ceremony.

### **Participants:**

- Chief: Ceremonial Leader
- Assistant Chief: Co-leader of ceremony
- Drum Beater

**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 or other Inductions
- Special Awards
- Ceremonial Closing

## CEREMONY

- Assistant Chief      **(Longhouse Salutation)** Will the Council of the **(Longhouse Name)** Longhouse please come to order!
- Drum Beater      *(12 Beats of the Drum)*
- Chief      Will new members, fathers and their children please come forth to the induction stage. Son and Daughters, please stand in front of your fathers.  
*(allow time for new members to assemble on stage or other location)*  
I speak for all these dads and their children who have heard the call of the Great Spirit, maker of all things. They have seen the wisdom of spending more time together and wish to become members of the **(Longhouse Name)** Longhouse Native Sons and Daughters Program
- Assistant Chief      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
- Assistant Chief      Fathers, please stand side by side with your children on your left, holding your child's right hand with your left. *(allow a few moments)*
- Chief      A famous person was once quoted as saying that "there is no need in childhood as strong as a father's protection, attention, interest and understanding"
- Assistant Chief      Fathers, take a quarter turn to your right so that your back faces your child. *(allow a few moments)*
- Chief      The father is the leader, setting the example for how their child should treat their friends, family & tribe.
- Assistant Chief      Fathers, take another quarter turn to your right. Side by side once again. *(allow a few moments)*
- Chief      Remember that you are starting something new together, each responsible for the memories that you will make.
- Assistant Chief      Fathers, take another quarter turn to your right and stand behind your child. Place a hand on your child's shoulder. *(allow a few moments)*
- Chief      Fathers, remember to watch over your children as they learn, grow and experience new things. Always be there to support and gently guide them.

- Assistant  
Chief      Fathers and children, face each other and give each other a hug.  
*(allow a few moments)*
- Chief      The purpose of the Native Sons & Daughters Program is to strengthen the bond  
between father and child. **(Longhouse Salutation)**
- As we call your names, come forward to receive your Native Sons & Daughters  
New Member Packet. (Please hold applause until all names are called)
- In this packet are the symbols of the Native Sons and Daughters Program. They  
are the patch & feathers and the headband.
- You will also find a welcome letter from your national chief and program elders  
as well as a few other treasures.
- The final part in your packet is the Native Sons & Daughters Handbook. This will  
explain the symbolic meaning of these emblems as well as your being your guide  
along the path in this great program you have joined.
- Chief      New Fathers, Sons & Daughters, please repeat after me... using your newly  
chosen Indian name...
- I *(state your name)* am ready to accept the duties that come with membership  
in the Native Sons & Daughters Program. The officers of the **(Longhouse Name)**  
Longhouse would like to welcome you. We are pleased to have you as members  
of the Longhouse and know that you will create many great memories together.  
Congratulations! **(Longhouse Salutation)**
- All      *(Applause is given)*

INSERT ADDITIONAL CEREMONIAL COMPONENTS AS DESIRED

Contributed by Cuyahoga Valley Longhouse, Independence, OH

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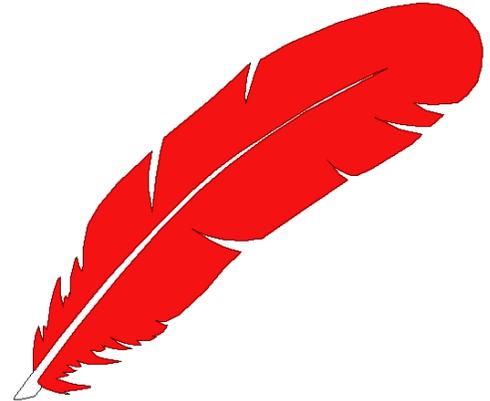
# Induction Ceremony

## Longhouse-New Members-Red Feather

**Overview:** Induction ceremonies are typically held in the beginning moons of the program year and are primarily to honor new membership but it is also good to have all members reaffirm their pledge to the program and each other as well. This ceremony is generally written to be used in a group setting. The red feather in this setting is meant to symbolize the Feather of Love. 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.

### Participants:

- Chief: Ceremonial Leader
- Medicine Man (or Assistant Chief): Co-leader of ceremony
- Great Elder (or Sachem)
- (6) Young Braves (sons or daughters): Have been selected in advance and know which of the Six Aims they will be announcing. They should each have their portion of the script in hand.



**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

- Chief *(Raises Red Feather in hand)* The red feather has been raised. Let there be silence in the Longhouse.
- Drum Beater *(12 loud beats of the drum)*
- Chief Let those who wish to speak, come before this Council fire
- Medicine Man *(guides the processional of Chiefs and Officers)*
- Chief *(Loudly gives the Longhouse salutation)!*
- Medicine Man Who speaks?
- Chief I (**Chief Indian name**) Chief of the (**Longhouse name**) Longhouse of Native Sons & Daughters. I wish to present these fathers and their sons for Induction. 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. They desire to become brothers with other Native Sons & Daughters.
- Chief (**Med Man Indian Name**) Medicine Man of the Longhouse, I command you to deliver their message to the Great Elder who will listen to their plea to join Native Sons & Daughters.
- Medicine Man So be it, Oh Chief *(fires flaming arrow in to the air)*
- Great Elder Who speaks to me?
- Chief I (**Chief Indian name**) of the (**Longhouse name**) Longhouse of Native Sons & Daughters.  
These braves before me have come to hear your message.
- Great Elder So be it. *(walks to the Council Fire)* Your request has been heard. Are you braves ready to stand the test and make the sacrifice for Induction?
- Chief My braves are ready to become my brothers.
- Great Elder Then let them come forward so we can hear their pledges of faith that represent our Six Aims.
- Chief *(calls six pre-selected young braves by Indian Name, forward to present the pledge of the Six Aims)*
- First Brave Here is flint and steel used to make fire.  
It reminds us to be Clean in Body and Pure in Heart
- Second Brave Here are two lengths of rope joined together with a common knot.  
It reminds us to be Pals Forever-Friends Always with our dads.

- Third Brave Here is the headband of our program with its symbols to remind us of family, the Great Spirit and all of his creation. It reminds us to Love the Sacred Circle of our Family.
- Fourth Brave Here is a red feather. This, when held high by the Chief, brings silence to the Longhouse. It reminds us to Listen While Other Speaks.
- Fifth Brave Here is an ear of corn, a food given to us by the Native Americans who would share it with their needy neighbors. It reminds us to Love our Neighbor as Ourselves.
- Sixth Brave Here is a bow and arrow, weapon of the Native American Indian. It reminds us to Seek and Preserve the Beauty of the Great Spirit's Work in Forest, Field and Stream
- Chief Braves, your tokens are most acceptable. **(Med Man Indian Name)** our Medicine Man... is the ceremonial urn ready for the sacrifice?
- Medicine Man *(Waves a medicine stick over a ceremonial urn or bowl that is already lit and discretely drops a small amount of gun powder/flash powder into the urn so that it flares up.*
- Medicine Man You have heard the Six Aims our program. 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 also be burned away in the sacred fire
- 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.)
- Medicine Man Ho'sa, Ho'sa, Well done!! New braves, please return to the circle.
- Chief These braves have indeed heard the call of the Great Spirit, and they have learned well, the Aims and Ideals of Native Sons & Daughters. The fellowship they seek is the true devotion and understanding between father and son, which we call "Pals Forever-Friends Always". Therefore, we are truly brothers.

Medicine Man      **(Chief Indian Name)** as Chief of the Longhouse, please bestow the gift upon both the new and returning the Big Braves and their Sons & Daughters.

Chief      *(Holds a Red Feather high in the air)* This feather is unique to our Longhouse. It symbolizes our union and our concern for one another. Wear it proudly.

*(A feather is presented to all members)*

Let each Big Brave (father) place the feather in his Young Braves (sons or daughters) headband. (wait)

Let each Little Brave place the feather in his Big Braves headband. (wait)

You now wear the Longhouse Feather of Love. Wear it proudly! May it bring everlasting love to your teepee's

CLOSING OF CEREMONY AS DESIRED

Contributed by: unknown

## Induction Ceremony

### **New Tribes into Longhouse & The Six Aims Feathers**

**Overview:** This ceremony is to induct entire (new) tribes into the Longhouse one at a time and present them with their tribal charter. It can easily be adapted to include all tribes where Longhouses present a tribal charter annually.

Then a more dramatic version of the recital of the Six Aims takes place. This ceremony in whole or in part can easily be adapted into other larger ceremonial gatherings of the Longhouse. There are a number of props required as mentioned within.

#### **Participants:**

- Longhouse (LH) Chief: Ceremonial Leader
- Medicine Man (or Assistant Chief): Co-leader of ceremony
- New Tribal Chief(s) and children
- (6) Feather Bearers, Big Braves with their sons or daughters: Have been selected in advance and know which of the Six Aims they will be announcing. They should each have their portion of the script in hand. Both parent and child (are intended to) have speaking parts.

**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

## TRIBAL INDUCTION & CHARTERS PORTION OF CEREMONY

Medicine Man Will **(Assistant Chief Indian Name)**, our Assistant Chief please face the four corners of the earth and bring only good spirits among us.

*(Assistant Chief walks to each point, North, South, East, West, shaking rattle, then returns to position)*

Medicine Man We meet here today so that we might dedicate ourselves to the challenge of the Native Sons & Daughters Programs, that is, to establish lifelong friendship between father and child. To do this, we must be accepting of each other and giving to each other.

We practice this friendship individually and through the tribes of the **(Longhouse Name)** Longhouse. Oh, Chief, new tribes now ask acceptance into the **(Longhouse Name)** Longhouse.

LH Chief Do these tribes know the aims and purpose of the Native Sons & daughters Programs?

Medicine Man Yes, these tribes have dedicated themselves to promote friendship and understanding between father and child through the **(Longhouse Name)** Longhouse of Native Sons & Daughters. To show their good faith, have each sent a Chief to seal the bond between the tribe and the Longhouse.

LH Chief Will these Tribal Chief(s) please come forward to receive their tribal charter?

*(New Tribal Chiefs and their sons/daughters, each carrying their tribal sign or shield, come forward and are positioned by the Medicine Man.)*

LH Chief Chief of the **(Tribe Name)** tribe, we present you with the charter for your tribe, signifying your acceptance in to the **(Longhouse Name)** Longhouse. May all your Big Braves, sons & daughters, reap many benefits from the Longhouse, and may the Longhouse remain worthy of the trust you put in its guidance. Place your tribal sign/shield by the Longhouse banner.

*(LH Chief holds charter while Tribal Chief, son/daughter place the tribal shield by the Longhouse banner. Chief then hands charter to Tribal Chief and they return to position. Drum beats during this time.)*

*(Above ritual is repeated until all new tribes have been inducted & presented their charter. Medicine Man directs people as necessary.)*

*(If desired, the above ritual could also be repeated for existing tribes if new charters are presented annually)*

## SIX AIMS FEATHERS PORTION OF CEREMONY

LH Chief Welcome to the **(Longhouse Name)** Longhouse, new Big Braves, sons & daughters of the *(recite all new tribe names)* tribe(s). May you always hold high, the Six Aims of the Native Sons & Daughters Program. Now listen carefully so that you may understand well, each of the aims which you have learned and promised to abide by.

*(At a special place at the front of the council fire and visible to all, is a symbolic holder for the feathers that will be brought forward to symbolize each of the Six Aims)*

LH Chief Feather Bearers, come forward!

*(Six Feather Bearers (Fathers and their children) who are chosen in advance, are called forward. They stand end to end at the front of the council fire in order of the Aim assigned. The Medicine Man directs the assembly and has a list of the Indian names and tribal names of the parents and children called forward. Med. Man is also prepared with the 6 feathers that will represent the Aims.)*

Medicine Man **(Parent Indian Name) & (Child Indian Name)** of the **(Tribe Name)** Tribe, tell us of the First Aim.

*(Parent & child step forward. Parent takes the WHITE feather.)*

1<sup>st</sup> Aim-White-Parent The Great Spirit has made this feather white to look like the driven snow. It is a symbol of purity to show the love reflected in our First Aim.

*(Parent hands the WHITE feather to their child who holds it high)*

1<sup>st</sup> Aim-White-Child The First Aim of Native Sons & Daughters is "To Be Clean In Body and Pure In Heart".

*(Parent & child walk forward and child puts feather into the symbolic feather holder, then return to their tribe. Drum beats during this time.)*

Medicine Man **(Parent Indian Name) & (Child Indian Name)** of the **(Tribe Name)** Tribe, tell us of the Second Aim.

*(Parent & child step forward. Parent takes the BLACK feather.)*

2<sup>nd</sup> Aim-Black-Parent The Great Spirit has made this feather Black to look like the darkness of night. It is a symbol of the friendship and trust that parent and child must show one another such as to find their way in the night. This friendship and trust is reflected in our Second Aim.

*(Parent hands the BLACK feather to their child who holds it high)*

2<sup>nd</sup> Aim-Black-Child The Second Aim of Native Sons & Daughters is "To Be Always be Friends with my Dad/Mom/Son/Daughter".

*(Parent & child walk forward and child puts the feather into the symbolic feather holder, then return to their tribe. Drum beats during this time.)*

- Medicine Man      **(Parent Indian Name) & (Child Indian Name)** of the **(Tribe Name)** Tribe, tell us of the Third Aim.
- (Parent & child step forward. Parent takes the RED feather.)*
- 3<sup>rd</sup> Aim-Red-Parent      This feather gets its Red color from scarlet hues of the bright leaping flames of our council fire. The Great Spirit painted this feather Red to remind us of the warmth of home and family as reflected in our Third Aim.
- (Parent hands the RED feather to their child who holds it high)*
- 3<sup>rd</sup> Aim-Red-Child      The Third Aim of Native Sons & Daughters is “To Love the Sacred Circle of My Family”.
- (Parent & child walk forward and child puts the feather into the symbolic feather holder, then return to their tribe. Drum beats during this time.)*
- 
- Medicine Man      **(Parent Indian Name) & (Child Indian Name)** of the **(Tribe Name)** Tribe, tell us of the Fourth Aim.
- (Parent & child step forward. Parent takes the YELLOW feather.)*
- 4<sup>th</sup> Aim-Yellow-Parent      This feather, painted Yellow by the Great Spirit, tells us that when we listen, we gain the wisdom of others, especially our elders. This wisdom will warm you like the rays of sunshine during the day, as reflected in our Fourth Aim.
- (Parent hands the YELLOW feather to their child who holds it high)*
- 4<sup>th</sup> Aim-Yellow-Child      The Fourth Aim of Native Sons & Daughters is “To Be Attentive While Others Speak”.
- (Parent & child walk forward and child puts the feather into the symbolic feather holder, then return to their tribe. Drum beats during this time.)*
- 
- Medicine Man      **(Parent Indian Name) & (Child Indian Name)** of the **(Tribe Name)** Tribe, tell us of the Fifth Aim.
- (Parent & child step forward. Parent takes the BLUE feather.)*
- 5<sup>th</sup> Aim-Blue-Parent      The Great Spirit colored this feather with the Blue of the lakes to remind us of togetherness and that we must treat others as we would like to be treated, as reflected in our Fifth Aim.
- (Parent hands the BLUE feather to their child who holds it high)*
- 5<sup>th</sup> Aim-Blue-Child      The Fifth Aim of Native Sons & Daughters is “To Love My Neighbor as Myself”.
- (Parent & child walk forward and child puts the feather into the symbolic feather holder, then return to their tribe. Drum beats during this time.)*

- Medicine Man      **(Parent Indian Name) & (Child Indian Name)** of the **(Tribe Name)** Tribe, tell us of the Sixth Aim.  
*(Parent & child step forward. Parent takes the GREEN feather.)*
- 6<sup>th</sup> Aim-Green-Parent      This feather, painted Green by the Great Spirit, tells us that we must respect and care for the lands and trails we walk. This is a great responsibility, as reflected in our Six Aim.  
*(Parent hands the GREEN feather to their child who holds it high)*
- 6<sup>th</sup> Aim-Green-Child      The Sixth Aim of Native Sons & Daughters is “To Seek and Preserve the Beauty of the Great Spirits Work in Forest, Field and Stream”.  
*(Parent & child walk forward and child puts the feather into the symbolic feather holder, then return to their tribe. Drum beats during this time.)*
- LH Chief      Tonight, you have all heard the call of the Great Spirit and how through our Aims, we are called upon and told to care for one another and to care for our Mother Earth. Grandfather Sky, our Great Spirit is pleased.  
*Closing Ceremony as desired*
- Chief / ALL      *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

Contributed by: Unknown

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# Induction Ceremony

## Pathfinders-Tribe-Longhouse

**Overview:** This ceremony is written to induct NSD Big Braves, Sons & Daughters who are graduating up to the Pathfinder level. The format here is done in the presence of the Longhouse membership. The Sachem of the Pathfinders shall present the new Pathfinders for induction. Each new Pathfinder is to receive a headdress bonnet or some other symbol (i.e. Eagle Feather) of advanced standing in the Longhouse. They will also receive the Pathfinders rocker patch. It is known in advance which Big Braves, Sons & Daughters are ready to become Pathfinders.

Another variation to this ceremony, depending on the program traditions, is that the vests are removed as a symbol of the ending their time in NSD, and a new sash is presented.

### Participants:

- Longhouse Chief: Ceremonial Leader
- Sachem / Elder of the Pathfinders
- Medicine Man
- New Pathfinder Braves (sons & daughters)
- Fathers of New Pathfinder Braves

**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
- NSD Inductions
- Special Awards

## CEREMONY

Sachem ***Shouts the Longhouse Salutation***

Chief Who Speaks?

Sachem It is I (**Sachem Indian Name**), Sachem of the Pathfinders

Chief Speak! Tell the council of your desires.

Sachem Chief, I speak for the Braves among the tribes of the Longhouse who will become Pathfinders of this Great (**Longhouse name**) Longhouse. They have worked hard and have done much good and are now ready to be recognized for the true Pathfinders they are.

Chief It is good. But do they know that they will have much greater responsibilities upon becoming Pathfinders?

Sachem They do since they have been so instructed. They will follow the trails signs to become worthy Pathfinders of our tribes and Longhouse.

Chief Are these braves ready to accept these responsibilities that come to all Pathfinders?

Sachem They stand ready to accept these duties.

Medicine Man Will the following Braves now step forward to accept this honor.

*(Call forward by Tribe and Indian name, the Braves (sons and daughters) who will become Pathfinders)*

Chief Members of the Longhouse, you have heard our Sachem speak for the Braves who wish to become Pathfinders. Shall we accept them?

Sachem ***Shout YES and the Longhouse Salutation***  
leads All

Chief Will (**Medicine Man Indian Name**) our Medicine Man, present the Sachem's braves for induction as Pathfinders.

Medicine Man Chief, I do your bidding.

*(Leads the inductees into the circle, to a position at the front of the council fire.)*

Chief *(Holding up the Peace Pipe in both hands)*

Oh Great Spirit, take this pipe of peace

*(simulates blowing a puff of smoke to each of the 4 directions)*

Oh Great Spirit, this pipe is a symbol of peace, council and brotherhood. Oh Great Spirit, may these braves always remember this and put on their paint only for ceremonies such as this.

(**Medicine Man Indian Name**) please bring in the bonnets (or other symbolic items)

Medicine Man *(Brings in the bonnets (or other item) and places one on the ground in front of each brave.)*

Chief Sachem (**Sachem Indian Name**), tell us the meaning of the bonnet (item)

Sachem Braves, in the olden days, the bonnet was a symbol of great achievement. It was the highest honor a brave could receive. As a brave did courageous and honorable things, he was awarded an eagle feather. When they had done many good things, and had been awarded many eagle feathers, they were allowed by the council to make a bonnet. You, noble braves, have done many honorable and good things and are therefore to receive your bonnets tonight. When you wear it, hold yourself straight. Hold your head high. You have earned the right to wear it proudly because of your hard work and sacrifice in the manner of true Pathfinders.

Chief Braves, our Sachem has told you the story of the bonnet and what it symbolizes. It is important that we remember this story as you take this important step forward tonight. To help you take this step, I ask our Medicine Man to bring forth the Big Braves who have sacrificed much to help you become Pathfinders. (Medicine Man Indian Name), bring forth these Big Braves.

Medicine Man *(Leads the fathers of the New Pathfinders to the front of the council fire, each standing in front of their son/daughter.)*

Chief Braves, are you ready to assume the responsibilities of a Pathfinder? If you are, shout (**Longhouse Salutation**)

New Pathfinders (**Shout Longhouse Salutation**)

Chief Then, Big Braves, place the bonnets on the Pathfinders heads.

Big Braves *(Place bonnet on the heads of New Pathfinders)*

Medicine Man *(Calls out the New Pathfinders by Indian Name as he extolls the Longhouse to applaud)*

Medicine Man *(After the Indian names of new Pathfinders are called) New Pathfinders, I present you with the rocker patch of the Pathfinders. It is to be placed above your NSD patch on your vest as symbol of moving onward along life's pathway, of physical growth and of many years of creating memories between parent & child. Wear it proudly!! (shouts Longhouse salutation)*

Chief           And now, New Pathfinders, I declare that you shall sit in council with your chief,  
A place befitting of your rank. Let us finish by bowing our heads to the Great  
Spirit.

Great Spirit, watch over these New Pathfinders. Help them find the true paths  
through the wilderness. Help them to fill their wigwams with food for the month  
ahead. Help them to grow in body, mind and spirit together as Pals Forever,  
Friends Always. Amen. I also bestow upon you the Pathfinders patch that fits  
above your NSD patch. Wear it with pride.

*(Shouts the Longhouse Salutation)*

Drum  
Beater       *(Beats a slow cadence as all exit)*

Main portion contributed many moons ago by: Northwest Detroit, Michigan Federation

Updated to fit NSD Pathfinders

# Induction Ceremony

## **Tribe-New Tribal Members-The Great Spirit Speaks**

**Overview:** This ceremony is written especially for when a new parent and child are inducted into an existing tribe. The inducting Chief seated himself on the floor with the new members seated in front of him. Other tribal members were seated in a semi-circle around them. Portions of the following ceremony were pre-recorded or could be read by an Elder. For effect, the recorder was concealed inside/behind an Indian-decorated mannequin head that wears an NSD headband. There are two white feathers inside the back of the headband. The head is intended for use by all tribes of the Longhouse.

### **Participants:**

- Tribal Chief: Ceremonial Leader
- Tribal Elder (or Assistant Chief): Co-leader of ceremony

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

- Parade to Ceremonial Location
- Giving or Announcing of Indian Names
- Sacred Fire Lighting
- Special Awards
- Ceremonial Closing

## CEREMONY

Chief This is a special meeting of the (**Tribe Name**) tribe. Our tribe is here to welcome (**New Parent Name**) and his son (**New Child Name**) into its membership. All Fathers and Sons of Native Sons & Daughters are pals. (Recite all the tribe members by families such as “Will Bosanko and his son Bill are pals...”) and our newest members (**New Parent Name**) and his son (**New Child Name**) are pals. They have heard the call of Gitchi-Manito, the Giver of Life. They have seen what can be done when Father and Son work and play together. They now wish to become members of the (**Tribe Name**) Tribe. Listen as The Great Chief (**Indian Name**) tells us the purpose and aims of the Native Sons & Daughters Program

Recorded, Listen well, new and old Braves as I repeat for you the ideals & aims of the Native Assistant or Sons & Daughters Program. Our purpose is to foster the companionship of Father and Son. (*Recording is paused or time is allowed to further explain the purpose more as well as the Aims*).

The Six Aims of the Native Sons & Daughters Program are:

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

Chief (**New Parent Name**) and (**New Child Name**) will learn these Aims and they will be willing and ready to accept these duties that come with membership in the (**Tribe Name**) Tribe. Great Chief (**Indian Name**), tell us the sign of Native Sons and Daughters that these new braves should know.

Recorded, There is a sign of the buffalo, assign of strength and power on which we base the Assistant strength and power of companionship in our tribe. There is the sign of the sun, or Elder the moon and the stars, which are signs of the Great Spirit. There is also the beaver and his dam, the signs of the worker and his house. As in the beaver tribe, there can be no lazy ones, so to must we all share in the work and duties of Native Sons & Daughters. The teepee, the peace pipe and the council fire are signs of our home, their peacefulness and their good will. When we see the sign of the beaver and the squirrel playing, we know that there should be plenty of time for playing, and our big and little braves should play together. The sign of the eagle, the king of the air, which has always been a sign of majesty, courage and high ideals to mankind, we know it stand for our ideals

Chief           **(New Parent Name)** and **(New Child Name)**, you have now heard the purpose and Six Aims of Native Sons and Daughters and some of the signs that we live by.

Recorded,  
Assistant or    Oh Chief, take the feathers from my headband and present them to the new  
Elder           members. (the Chief does so)

*(If they are prepared, the New Members may want to choose and/or announce their new Indian names to the Tribe)*

Chief           We welcome you to the **(Tribe Name)** tribe with our slogan, "Pals Forever-Friends Always"

Chief / ALL    *(Chief shouts the Tribe/Longhouse salutation, then all repeat/shout in approval)*

Contributed by: Gerry Johnson, Northwestern Detroit

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# Induction Ceremony

## **Tribe-New Tribal Members-Short Form**

**Overview:** This short ceremony is especially for when a new parent and child are inducted into an existing tribe, primarily after the main Longhouse Induction Ceremony has occurred. The Longhouse or Tribal Chief will conduct this ceremony at a tribe meeting location. The tribe is gathered/seated in a circle with new members seated nearest the Chief. All returning tribal members should be wearing their NSD regalia... headbands, vests, etc.

The new members will receive their headbands and program patches in person so they will need to be removed from the New Member Packets in advance.

The new members should have selected their Indian name in advance of this gathering.

### **Participants:**

- Tribal Chief: Ceremonial Leader
- Tribal Assistant Chief (or Elder): Co-leader of ceremony

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

- Ceremonial Parade to meeting place (if outdoors)
- Ceremonial Fire Lighting (if outdoors)
- Tribal Meeting Opening Ritual
- Giving or Announcing of Indian Names
- Tribal Meeting Closing Ritual

## CEREMONY

- Assistant Chief (**Chief Indian Name**), there are new members among us who have not received their headbands and patches, the official symbols of the Native Sons & Daughters Program.
- Chief (**Assistant Indian Name**) Please gather the new members.
- Assistant New members, come forward to receive your headband and official patch of the Native Sons & Daughters Program.
- Chief *(WILL NOW BEGIN TO WALK AROUND THE CIRCLE TO EACH NEW MEMBER, GIVING THEM THEIR HEADBAND. HE WILL PLACE THE HEADBAND ONTO THE HEADS OF THE CHILDREN.)*
- Assistant *(WILL PRESENT NSD PATCHES AND A WHITE FEATHER TO EACH NEW MEMBER)*
- Chief *(To each new Big Brave, Son or Daughter)*
- What is your Indian Name? [WAIT FOR RESPONSE]
- [**Indian Name**] Receive these symbols of the Native Sons & Daughters Program. I welcome you as a member of the (**Tribe Name**) Tribe and the (**Longhouse Name**) Longhouse.
- (Once all have received headbands, patches & feathers)*
- Sons & Daughters, please turn and face your fathers. [WAIT] I ask you now to take your fathers feathers and place it into his headband. [WAIT]
- Big Braves, I ask you now to place your child's feather into their headband. [WAIT]
- This passing of feathers symbolizes the passing of hopes, dreams, ideals, and heritage, from a father to his child. A father's prayer for his child's success in life. As Native Sons & Daughters, so to must we take pride in our fathers, our mothers, our families, our heritage. Realize that the time that fathers and children have together is a special once-in-a-lifetime gift.
- Assistant (**Assistant Indian Name**), please lead all Big Braves, Sons & Daughters the pledge....
- Assistant All Big Braves, Sons & Daughters, repeat after me... We, fathers and children, / pledge ourselves, / to observe all the aims / of the Native Sons & Daughters, / and to foster the companionship, / of father and child, / in teepee, / tribe, / and longhouse, / under the four winds of heaven.
- Chief New members... May you as fathers and children create many special memories together. The (**Longhouse Name**) Longhouse officially welcomes you.

Contributed by: The Cheyenne Nation, Bedford, OH

# Induction Ceremony

## Longhouse Officers-Short Form

**Overview:** This ceremony is used to induct and welcome new Longhouse Officers. Generally performed by the current or outgoing Longhouse Chief and Assistant/Medicine Man. It can be used by itself or as a part of a larger ceremony. Adjust wording as necessary to fit needs.

### **Participants:**

- Chief: Ceremonial Leader
- Medicine Man (or Assistant Chief): Co-leader of ceremony
- All new Longhouse Officers

**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
- Inductions or Graduation of members
- Special Awards
- Ceremonial Closing

## CEREMONY

Drum 12 Beats

Chief We are in the spring season, at time for new things to grow. The tribes we have just inducted are also just beginning to grow in the true fellowship that only a father and son/daughter may know. Tonight, we see the fruits of last spring in the men that volunteered to lead this Longhouse and sit at this Council fire.

*(The names, Indian names and the tribe names that each outgoing officers is from are read aloud)*

These Officers have serves the Longhouse well. They have brought many new tribes with many new members into the Longhouse. They have directed and guided us, and helped to add much wampum to our belts.

These Officers will now assist me in starting the growing process for next year's leaders. The seed is good that you have chosen. The opportunity for them and this Longhouse to grow in our community is great, The ultimate harvest we seek from them is guidance toward better father-child relationships.

Medicine Man Will the following fathers and their sons/daughters please come forward:

*(Announce the name, Indian name, Officer title and then child's name/Indian name)*

*(The father and child shall come forward to the front of the council fire. Direct them as necessary)*

You have been chosen (or have volunteered) to lead and direct our Longhouse for the coming year. This honor, this responsibility has been given to you because your interests and your abilities will be an asset to the position you will hold. The Longhouse cannot help but to benefit from your talents. A father's leadership of Native Sons & Daughters is the vital force that directs it.

Please answer "I will", loudly to the following questions...

Do you, as Officers of your Longhouse, pledge to give your Nations your whole-hearted support? (I Will)

Will you put forth your best efforts to help other fathers and children find the joys of the father-child relationship? (I Will)

Will you make every effort to attend all meetings required by your office and carry out those responsibilities assigned to you, to the best of your ability? (I Will)

Will it be your aim to be Pals Forever and Friends Always with children as a living example of the Native Sons & Daughters movement? (I Will)

- Chief Having pledged yourself to these things, you are directed to lead the Longhouse so they will continue to be solid units of fathers and children striving to preserve the family unit as the guiding force in the lives of our children. This being our united concern, and having accepted your responsibility in front of our Longhouse, you are hereby inducted as Officers of our Longhouse.
- Medicine Man *(Presentation of the Peace Pipe and/or any emblems (patches, pins, etc.) that represent the officers and their positions. If officer position patches are given, it is also fitting to present each child with that patch as well along with a "My Dad Is" rocker patch to accompany the patch)*
- Medicine Man Oh Great Spirit, we ask your blessing on these fathers and their children here today, and especially these new Longhouse leaders. Guide them in your service, strengthen their hearts and make them steadfast with firmness of mind. Help them in the guidance of our program, in their leadership in the days to come. We ask this in Your Name... Amen.
- Chief / ALL I ask the Longhouse to applaud these new Officers. *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

Contributed by: Dearborn Michigan Federation

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# Induction Ceremony

## Longhouse Officers-Long Form

**Overview:** This ceremony is longer, a more dramatic version of what can be used to induct and welcome new Longhouse Officers. Generally performed by the current or outgoing Longhouse Chief and the other outgoing Officers (i.e. Outgoing Wampum inducts incoming New Wampum, etc.). It can be used by itself or as a part of a larger ceremony. Adjust wording as necessary to fit needs.

### **Participants:**

- Current Chief: Ceremonial Leader
- Current Medicine Man (or Assistant Chief): Co-leader of ceremony
- All new Longhouse Officers

**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
- Induction or Graduation of members
- Special Awards
- Ceremonial Closing

## CEREMONY

- Medicine Man Great Chief, the sun has left to make a place for the moon, and the forest is covered with the dark blanket of night. It is now time to honor those Chiefs who will serve on the Council of Elders for the coming twelve moons.
- Chief You speak with a straight tongue. But it is fitting that those who have served on the old Council help us in bringing our brothers into the new Council and that they direct their footsteps along the pathways they will be responsible for. Call the old Council members and their children into the mystic circle.
- Med. Man **(Indian Name)** Assistant Chief  
**(Indian Name)** Wampum Bearer  
**(Indian Name )** Talley Keeper  
**(Indian Name )** Sachem  
*(ADD OTHER OFFICERS AS NECESSARY)*
- Chief Members of the Council, you have served our brothers well. The decisions you have made have been just and wise and helped to strengthen the ties of our tribes. By example, you have encouraged us all to be better people. On behalf of the Fathers and children in our Longhouse, I thank you for a task well done.
- It is good that we assemble in friendship to welcome our new brothers to the Council of the **(Longhouse Name)** Longhouse.
- Your new Longhouse Chief for the coming moons is **(name/Indian name)** of the **(Tribe Name)** tribe
- (New Chief steps into the circle with their children and face the Longhouse. The present Longhouse Chief and his child faces them. Current Chief removes his headdress bonnet and hands it to his son.)*
- I charge you, **(New Chief Indian Name)**, to faithfully and honestly represent all Fathers and children as the new Chief of our Longhouse. As Chief, you shall preside at all Longhouse meetings with fairness; you shall appoint certain fathers from our tribes to assist you in your duties. For the common good of the Longhouse; you should toil diligently to further Native Sons & Daughters in our lands and the lands of our neighbors, and you should cause the sun to shine in the hearts of all our Fathers and children as long as the grass grows and the water runs. Do you solemnly agree to this?
- New Chief I do!!

*(Chiefs son hands headdress to New Chief's son)*

Chief As the symbol of the office, you shall assume on the first day of the (**Moon name of Month**) Moon, your son will place this headdress of eagle feathers on your head.

*(New Chief's son places headdress on his father, they then stay in place)*

*(New Assistant Chief is led forward with his son and faces the Longhouse. Current Assistant Chief and his son move into position and he removes and hands his headdress bonnet to his son)*

Assist Chief As Assistant Chief of our Longhouse, I charge you (**New Assistant Chief Name**) to support and assist the Chief in his duties. I further direct you to well and faithfully bring new members into our Longhouse, and through your instruction, guide their footsteps along the pathway of true companionship. Do you promise to do all this?

New Assist I do!!

*(Assistant Chief son hands headdress to New Assistant Chiefs son)*

Assist Chief As a symbol of the high office you will hold, I transfer this emblem into your safekeeping, and instruct you to be mindful of your duties whenever you see it.

*(Assistant Chief and his son retire, New Assistant and his son remain in place)*

*(New Wampum Bearer is led forward with his son and faces the Longhouse. Current Wampum and his son move into position and he removes and hands his headdress bonnet and/or Wampum pouch to his son)*

Wampum Bearer The labor and concerns of the Wampum Bearer are many. His patience must be that of a pine tree, and his strength like the North wind. The welfare and security of the Longhouse wampum is placed trustingly into your hands. (**New Wampum Bearer Name**), do you pledge to faithfully, dutifully, and wisely protect and control the wampum of our Longhouse?

New Wampum I do!!

*(Wampum's son hands headdress and/or pouch to the New Wampum's son)*

Wampum New Wampum, your son now places into your hands, the Longhouse wampum pouch (and/or headdress) as a sacred symbol of your place on the new Council.

*(Wampum and his son retire, New Wampum and his son remain in place)*

*(New Talley Keeper is led forward with his son and faces the Longhouse. Current Talley and his son move into position and he removes and hands his headdress bonnet and/or writing quill to his son)*

Talley Keep It is good to keep a record of what our Big Brave, sons and daughters have done and are doing. This art of picture writing, the creation of our Smoke Signals and the messages sent far across this land are duties of the Talley Keeper. As an emissary of our Longhouse, he must be ever mindful of the power of his words. **(New Talley Keeper Name)**, do you pledge yourself to fulfill these obligations to your brothers?

New Talley I do!!

*(Talley Keeper's son hands headdress and/or quill to the new Talley's son)*

Talley Keep Receive then, this quill (and/or headdress) from your son as a symbol of the new position on our Council that your brothers have decreed for you.

*(Talley Keeper and his son retire, New Talley Keeper and his son remain in place)*

*(New Sachem is led forward with his son and faces the Longhouse. Current Sachem and his son move into position and he removes and hands his headdress bonnet and/or other sacred symbol of wisdom to his son)*

Sachem Friends shall we be, in sun and storm we will point our arrows together. But what good is it to point arrows if they have no purpose to serve or duty to perform? It is better that wisdom come little by little so that a purpose is always evident. The Sachem shall, through his wise counsel, help us to point our arrows along the pathway of truth and light. He shall both receive and give direction in counsel with our Chief, and serve all our brothers as best he can. **(New Sachem) Name**, will you thus faithfully help your brothers?

New Sachem I will!!

*(Sachem's son transfers symbol of wisdom to New Sachem's son)*

Sachem As a symbol of your new place of honor in this Council, your son will transfer this into your safekeeping.

*(New Sachem's son passes the symbol of wisdom to his father, the New Sachem remains in place. Old Sachem and son retire)*

*(New Medicine Man is led forward with his son and face the Longhouse. Current Medicine Man and his son move into position and he removes and hands his headdress to his son)*

Medicine Man Our friends are many, as the leaves on the trees are they—yes, they are like the grass. And yet, we must never forget the Great Spirit who has brought us together as friends. The Medicine Man must help us to be ever mindful of the Great One. He must instruct us about the ways of our people, and he must counsel us to follow the right trails. Do you, **(New Medicine Man Name)** pledge to do all this?

New Med Man I do!!

*(Medicine Man's son transfers the headdress to the New Medicine Man's son)*

Medicine Man Let your son present you with the symbol of your duties to the Longhouse.

*(Old Medicine Man and his son retire)*

New Chief Members of the Longhouse, I speak with a straight tongue when I tell you that it is good to gather here in this Council ring, for a circle is power. Together we are strong, like many arrows held together, but one by one, we are weak. These Braves have stepped forward to lead our Longhouse in the moons ahead, even as each Indian village would select those that would lead them. But I tell you that they cannot function alone—each and every Brave here must assist and support our Council in the times ahead. As a token of our unity with these leaders, let us recite together with our Medicine Man, The Six Aims of the Native Sons and daughters Program.

New Medicine Man *(Leads the Longhouse in reciting the Six Aims)*

New Chief The sun shines strong in my heart as I tell you that these Braves have honorable been brought into the longhouse Council and will begin their duties on the first sun of the **(Moon Name of Month)** Moon.

*(Raises his hand over the Longhouse)*

May the peace of the forest, the song of the birds, the inspiration of the hills, the warmth of the sun, the strength of the trees, the fragrance of the flowers, the joy of the wind, and the calm of the lake – in all of which is the Creator of all good things, be in our hearts tonight and always.

Chief / ALL *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

Contributed by: Northwest Detroit, Michigan Federation

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# Induction Ceremony

## Longhouse Officers & Tribal Chiefs

**Overview:** This ceremony is a slightly more dramatic version of what can be used to induct and welcome new Longhouse Officers and Tribal Chiefs. Generally performed by the current or outgoing Longhouse Chief but could also include each outgoing officer, i.e. outgoing Wampum inducts incoming New Wampum, etc. It can be used by itself or as a part of a larger ceremony. Adjust wording as necessary to fit needs.

### **Participants:**

- Current Chief: Ceremonial Leader
- Other outgoing officers if it is desire do to include them.
- All new Longhouse Officers and Tribal Chiefs

**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
- Induction or Graduation of members
- Special Awards
- Ceremonial Closing

## CEREMONY

### TRIBAL CHIEFS

Chief I call forward the old and new tribal chiefs and their Sons & Daughters representing the Tribes of the **(Longhouse Name)** Longhouse. *(PAUSE)*

Tell us your Indian Name, if you are an old Chief or a new Chief and the name of the might tribe you represent. *(PAUSE)*

The Great Spirit has been careful in helping your tribes to select Chiefs. They are the most important link to the Longhouse, as they attend the monthly meetings and return with important information for each tribal member.

Will you, as new Chiefs, continue to support your Longhouse, with your presence and hard work throughout the coming year? If so, say I WILL! *(PAUSE)*

Will you, as the Chiefs Sons & Daughters, continue to follow the Six Aims and help the new Chief, your father, with the requirements of this important office? If so, say, I WILL! *(PAUSE)*

I ask that the old chiefs' son or daughters give each new Chiefs son or daughter an Eagle feather, representing this important position. *(PAUSE)*

New Chiefs, please kneel to your son or daughter to receive this feather in your headband.

A big **(Longhouse salutation)** for all these old and new Tribal Chiefs.

### SCRIBE (The Passing of the Rug)

Chief I call forward the old and new Longhouse Scribe and their Sons & Daughters. *(PAUSE)*

Oh Great Spirit, you have watched over our Smoke Signals with great diligence and guided **(Old scribe Indian Name)** to keep us informed. Will you **(New Scribe Indian Name)** follow in these footsteps and continue to make certain that we are always informed? If so, say I WILL! *(PAUSE)*

And will you, all members of the **(Longhouse Name)** Longhouse, endeavor to supply our Scribe with correct information so that he will be able to perform his task? If so, say I WILL! *(PAUSE)*

Old Scribe *(Hands new Scribe the ceremonial Rug)*

Chief I charge you as the New Scribe to prompt our Longhouse to be sure we are well informed.

A big **(Longhouse salutation)** for these old and new Scribes.

### **Tally Keeper (The Passing of the Quill)**

Chief I call forward the old and new Longhouse Talley Keepers and their Sons & Daughters. *(PAUSE)*

Oh Great Spirit, you have watched over **(Old Talley Keeper Indian Name)** and helped him keep the minutes of the Longhouse meetings accurate and timely. Will you **(New Talley Keeper Indian Name)** continue to supply us with these important minutes and keep each Tribe Chief properly informed? If so, say I WILL! *(PAUSE)*

Old Talley Keeper *(Hands the New Talley Keeper the Quill)*

Chief I charge you as the New Talley Keeper of the **(Longhouse Name)** Longhouse to take accurate minutes of all Longhouse meetings and functions.

A big **(Longhouse salutation)** for these old and new Talley Keepers.

### **WAMPUM BEARER (The Passing of the Wampum Bag or Belt)**

Chief I call forward the old and new Longhouse Wampum Bearers and their Sons & Daughters. *(PAUSE)*

Oh Great Spirit, you have watched over **(Old Wampum Indian Name)** and continued to allow us a favorable balance. Will you **(New Wampum Indian Name)** continue to show integrity and trust in the keeping of our important Longhouse funds? If so, say I WILL! *(PAUSE)*

Old Wampum *(Hands the New Wampum the Wampum Bag or Belt)*

Chief I charge you as the New Wampum Bearer to maintain accurate and readable books, and to be a good steward our funds, so that the Longhouse can continue to be strong.

A big **(Longhouse salutation)** for these old and new Wampum Bearers.

### **MEDICINE MAN OR SACHEM (The Passing of the Horns)**

Chief I call forward the old and new Longhouse Medicine Men and their Sons & Daughters. *(PAUSE)*

Oh Great Spirit, you have watch over **(Old Med Man Indian Name)** as he performed the important duties of being the mighty Medicine Man and protecting us in the absence of our Chief. And now, will you **(New Med Man Indian Name)** also endeavor to learn the ways of the **(Longhouse Name)** Longhouse and lead our children with their parent s to a safe and fulfilling future in our Longhouse? If so, say I WILL! *(PAUSE)* I ask that you Medicine Men kneel.

## **MEDICINE MAN or SACHEM (cont.)**

Chief I ask the Old Medicine Man's son or daughter to remove your father's horns and pass them to the New Medicine Man's son or daughter *(PAUSE)* I ask that our New Medicine Man's son or daughter place the horns onto the head of your father.

I therefore charge you watch closely after this Longhouse to see that it does not stumble and to uphold the traditions and rituals of the Native ways.

A big **(Longhouse salutation)** for these old and new Medicine Men

## **LONGHOUSE CHIEF (The Passing of the Headdress)**

Outgoing Chief I call forward the new Longhouse Chief and their Sons & Daughters. *(PAUSE)*  
It is with a sad heart that I now must leave you to become the ELDER. I however, leave it in capable hands.

Will you (New Longhouse Chief Indian Name) continue to lead this (Longhouse Name) Longhouse so that it does not falter? If so, say I WILL! *(PAUSE)*

Will you continue to look after our most precious gifts, our Sons & Daughters? If so, say I WILL! *(PAUSE)*

Will you strive to make this (Longhouse Name) Longhouse the strongest it ever has been? If so, say I WILL! *(PAUSE)*

*(The Old Chief and the New Chief kneel so that their son or daughter may pass the headdress. Old Chief child passes removes headdress and passes it to the New Chiefs child who then places it on the head of their father.)*

Outgoing Chief I charge you (**New Chief Indian Name**) as our Great Chief, to continue to uphold the Six Aims for which our Longhouse stands.

A big **(Longhouse salutation)** for our new Chief.

CONTINUE WITH OTHER PARTS OF CEREMONY

Contributed by: Big Walnut Longhouse, Columbus, OH

# **Induction Ceremony**

## **Longhouse Chief(s)**

**Overview:** This ceremony is used to induct and welcome new Nation/Longhouse Chief(s). It can be used by itself or as a part of a larger ceremony. Adjust wording as necessary to fit needs. This ceremony can be blended with the **Induction-Longhouse Officers** ceremony if necessary to induct all new Longhouse Officers for a coming new term.

### **Participants:**

- Chief: Ceremonial Leader
- Anyone else necessary to help or guide the proceedings
- New Longhouse Chief(s)

**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
- Induction or Graduation of members
- Special Awards
- Ceremonial Closing

## CEREMONY

Chief It is my honor to induct the new Chief(s) that will lead that Nations of our Longhouse. As each new Chief is called, please step into the mystic circle with your child.

*(If for Chiefs for multiple nations, the nation names are announced with the new Chiefs name/Indian name. Also call forth the Indian name of each child with each father)*

You have been chosen (have volunteered) to lead the Nations of our Longhouse for the coming year. This honor, this responsibility has been given to you because your interests and your abilities will be an asset to the position you will hold. The Longhouse cannot help but to benefit from your talents.

Please answer "I will", loudly to the following question...

Do you, as selected Chiefs of your Nations pledge to give your Nations your whole-hearted support; to put forth your best efforts to help the fathers and children of the tribes under you to find the joys of the father-child relationship; to reaffirm your commitment to the objectives of Native Sons & Daughters Programs; to inform your Nation of Longhouse activities, and to enlist the support of your tribes in aiding the overall program?

New Chief(s): (LOUDLY) I will!

Chief Having pledged yourself to these things, you are directed to lead the Nations of our Longhouse so they will continue to be solid units of fathers and children striving to preserve the family unit as the guiding force in the lives of our children. This being our united concern, and having accepted your responsibility in front of our Longhouse, you are hereby inducted as Chiefs of our Nations.

I ask the Longhouse to applaud these new Chiefs.

Chief / ALL *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

Contributed by: Dearborn Michigan Federation

## Induction Ceremony-Longhouse Chief\*

### Induction of Longhouse Chief\* with Symbolic Gifts of Nature

**Overview:** This ceremony is used to induct and welcome new a Longhouse Chief. *It is intended to only be used for the top officer of the Longhouse* or other level of the organization (RAL, NLL) because of the additional symbolism that such a high office & level of responsibility should be given. It can be used by itself or as a part of a larger ceremony. Adjust wording as necessary to fit those needs. This ceremony can be blended with the **Induction-Longhouse Officers** ceremony if necessary to induct all new Longhouse Officers for a coming new term.

\*This ceremony is very fitting to induct a new RAL or National Council Chief as well.

The Great Elder portion of this ceremony requires a number of gifts that represent things in nature. They need to be prepared for in advance. If an item is not available, substitute another gift of nature and change the text to fit.

The Great Elder may need to memorize their portion where it is necessary to act out in sign language as well as speak the words of the Sixth Aim.

#### **Participants:**

- Leader: Ceremonial Leader
- Assistant: Co-leader
- Great Elder: Presenter of the gifts of wisdom and gifts of nature
- Anyone else necessary to help or guide the proceedings
- New Longhouse Chief\*

**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
- Induction or Graduation of members
- Other Officer Inductions
- Special Awards
- Ceremonial Closing

## CEREMONY

- Leader *(Call the Council to Order with Salutation)*
- I am (Leader Indian Name). It is my honor as a past (Officer title) of this **(Longhouse Name, RAL Name, etc.)** to induct a new Chief to lead the **(Longhouse Name, RAL Name, etc.)**.
- Assistant Will **(New Chief Name & Indian name)**, our new **(Longhouse Name, RAL Name, etc.)** Chief, please step forward to stand in front of this council.
- Leader Chief **(New Chief Indian name)**, you have volunteered to lead the **(Longhouse Name, RAL Name, etc.)**. This honor, this responsibility has been given to you because your interest and your abilities will be an asset to the position you will hold
- Assistant I call forward any other past Chiefs/Lifetime Members present. Please join us in the front of this council gathering. *(PAUSE)*
- (present the Peace Pipe)*
- Our New Chief will join the Past Chiefs & Lifetime Members in holding the peace pipe. *(PAUSE)*
- Leader New Chief **(New Chief Indian name)** Please answer "I Will" loudly to the following...
- Will you as the new Chief of the **(Longhouse Name, RAL Name, etc.)** pledge to carry out the responsibilities of your position to the best of your ability?
  - Will you make every effort to organize and communicate with the Longhouses of this **(Longhouse, RAL, etc.)**?
  - Will you make it your goal to be a living example of the aims and ideals of the Native Sons & Daughters Programs?
- Leader I invite our Great Elder (Great Elder Indian Name) to now bestow on our new chief some very special gifts and wisdom...
- Great Elder *(Steps forward with the gifts already prepared)*
- Great Elder Great Chief, I (Great Elder Indian Name) have some very special gift to present to you that are symbolic of the office you have accepted. With those symbolic gifts, there is also some very important wisdom.
- First, a reminder of your need to move about within this great **(Longhouse, RAL, etc.)**, to bring forth the leadership that Great Spirit has placed within all of us and to finds the strength for our journey toward the tomorrows.
- Second, a gift of a drum, to remind you of the need for communication within the **(Longhouse, RAL Name, etc.)** and that you are the "Keeper of the Word"
- CONTINUED

Great Elder Third, a gift of a tipped arrowhead. This is a reminder of the strength you represent within (**Longhouse Name, RAL Name, etc.**) and that one may sometimes feel wounded by others, but standing true to the mission of this great program and its deep traditions, that you would overcome and provide leadership and direction.

Fourth, you are the Keeper of the Six Aims, especially the sixth Aim and the official “signs” of that Aim as I will entrust you with now:

**To Seek** (hand like salute over eyes... looking to the distance)

**And Preserve** (arms crossed with clenched fists in front of chest with strength)

**The Beauty** (open hand brought up to cheek then wiped away)

**Of the Great Spirits Work** (hands at shoulders, looking to the sky’s and beyond)

**In Forest** (hand in front with 4 fingers up and thumb down)

**Field** (flat out in front of you, tilted and moving back and forth as if sweeping across the tops of the prairie grasses)

**And Stream** (flat hand that wiggles out away from you as a flowing stream)

Great Elder As a symbol of the Sixth Aim, I give you the jawbone of the beaver. A stream and river dweller, his unyielding dedication to provide for his family is an example to follow with the tribal family.

Fifth, I give you this hawk feather. The hawk, whose keen eyes and superior hunting skills makes him a high flier. Use this example to search far and wide for new membership.

Sixth, this sweet-grass that our Native American friends use to freshen their lodges and to bring calm moments as the quiet of the fields in our minds.

And finally with great respect for our forest laws in God’s towering world of the forest trees, the gift of the Bracken plant. This is what grows on the base of tree when it begins to wither and fade and moves down as the tree is gradually lost to the earth. It reminds you to look always for the smallest sign that a program that does not remain vital and fresh and filled with good leadership will also begin to wither and fade. You are the Keeper of Our Continuance.

*(Salutation)* to you our new Great Chief!

Assistant Great Spirit, we ask your blessing on our new Chief. Guide his spirit in your service, strengthen his heart and help him in the leadership of our program under the Four Winds of Heaven

Chief (New Chief Indian Name) Having pledged yourself as the new Chief of the (**Longhouse Name, RAL Name, etc.**), I officially welcome you as leader of this council, and present you with the patch that represents your office. As a show of support and welcome, I ask for the applause of the council.

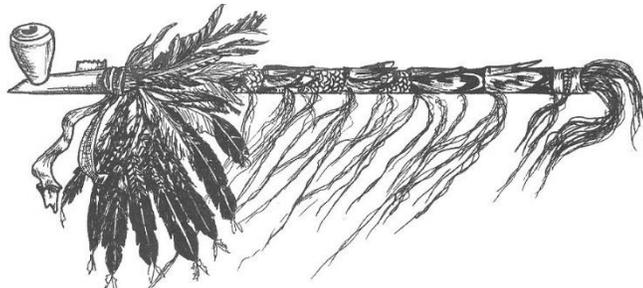
Chief / ALL *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

Contributed by: Elders/Lifetime Members, Great Lakes Regional Advisory Lodge

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## II.

# END OF YEAR AND GRADUATION CEREMONIES



Introduction: End of Year and Graduation ceremonies are primarily done in the ending moons of the program year. These ceremonies are generally to honor the past year and the time that members have spent in the program and especially those that are concluding their time in the program. It is also important for all members to once again reaffirm the pledge, the slogan and the Six Aims of the program.

Many of the ceremonies included here have been tested by the Longhouse that contributed them. No ceremony, regardless of how well it looks on paper, will be effective unless those involved have rehearsed it and know it thoroughly. It is also important to visualize the setup on the specific site in advance to plan for the unique circumstances of the site.

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# End of Year Ceremony

## Longhouse-Feather of Years

**Overview:** This is a group setting end-of-year ceremony, typically held at the end of the program year at the last Longhouse campout or major gathering of the season. It is primarily to honor the membership for the number of completed years in the program. This ceremony uses 5 different feather colors (as detailed within) to signify (up to) 5 (or more) years in the program but that consist can easily be scaled back as desired. There are several 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.

### **Participants:**

- Chief: Ceremonial Leader
- Medicine Man (or Assistant Chief): Co-leader of ceremony
- One Young Brave (son or daughter) from each tribe: Selected in advance to participate in the ceremonial fire lighting.

**Props:** Again, there are several props mentioned within. Regarding the “loaded Eagle Feather” used in the fire-lighting portion is a large Eagle feather with a tiny bag of flash powder taped onto the base of the stem. When the Chief goes to throw the feather into the fire, the bag is concealed in hand, is not visible in the dark and adds ballast to help it fly into the fire. The bag melts almost instantly when it hits the fire, setting off the flash powder.

**Relevant Ceremonial Pieces:** *(Customize to each)* 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
- Officer Inductions
- Special Awards
- Ceremonial Closing

## CEREMONY

SCENE: The membership of the Longhouse has gathered at the ceremonial fire site. If a torch parade to the site was held, all torches are extinguished as the members enter the area. The ceremonial fire is not yet lit. Chief is out of site. Drumbeaters are drumming while membership enters the area. Officers are assisting with guiding tribes into place. Once is ready, Chief emerges to be visible, then drumbeats stop.

Chief *(Shouts the Longhouse salutation)*

Chief We have called the tribes of the **(Longhouse Name)** Longhouse together at this council, to recognize all Big Braves, Sons & Daughters present, and to symbolize the number of years in which each of them has heard the call of the Great Spirit as a member of the **(Longhouse Name)** Longhouse of Native Sons & Daughters Programs. The Great Spirit tells us to love one another, and to help guide each other on life's journey.

*(Picks up Peace Pipe) Our peace pipe (holding it out) is the connection between ourselves, the Great Spirit above (raises pipe), and Mother Earth below (lowers pipe).*

Before opening this council fire, we must once again recite our pledge as Native Sons & Daughters. I ask **(Medicine Man Indian name)**, our Medicine Man to lead us in the recital of the Six Aims.

*(As an additional visual to the Six Aims being recited is to have 6 unlit stake-torches preset and located in the area. As the Aims are read one at a time, a representing torch is lit)*

Medicine 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

Chief All Big Braves, Sons & Daughters, what is the slogan of the Native Sons & daughters Program?

Medicine Man *(leads all in unison): Pal's Forever, Friends Always !!*

Chief Torchbearers Come forward! Receive from our medicine man, the torch that represents your tribe's presence at this council, then take your position at the edge of the council fire near your tribe.

Medicine Man *(Will light and present the torches to the torchbearers one at a time. He will ask each bearer the following as he presents the torch)*

Medicine Man Torchbearer, what is the name of your tribe? Please shout it loudly for all to hear.

Torchbearer *(Responds with tribe name. Tribe then responds in spirit as well.)*

Chief These torches are symbolic of the ideals that all Native Sons & Daughters believe in. Torchbearers, I ask you now to light our council fire, then throw your torches into the fire.

*[FIRE IS LIT]*

Great Spirit, we give thanks for this precious flame. Fire for life, fire for light, fire for peace and friendship. As our fire smoke rises to thy teepee, may it serve as a trail between us.

See!! To the flames I sacrifice this eagle feather. It is offered humbly as a sign of our thanks.

*(Chief tosses loaded Eagle Feather into the top of the fire and waits for puff of smoke).*

*(Shouts the Longhouse salutation)*

Chief Now that all tribes have joined together as one in this fire, I declare this council of the **(Longhouse Name)** Longhouse open

### **FEATHER OF YEARS PORTION OF CEREMONY**

Chief Sons & Daughters, you have chosen to follow the call of the Great Spirit for another year. placing your trust in your Fathers, to grow from his wisdom and learn from his guidance. As you grow in spirit, you will add wisdom to your tribe.

Medicine Man Big Braves, you have chosen to continue to teach and give example to your young brave Sons & Daughters in ways that the Great Spirit can be proud. You give them guidance and wisdom. Fulfillment in watching your children grow are your rewards

### **START OF FEATHER AWARDS**

Chief I now ask all (number [1st through 5th or more]) year Big Braves, Sons & Daughters to step forward inside the circle. [WAIT]

To symbolize your (number [1st through 5th or more]) year in the Native Sons & Daughters Program, the (Longhouse Name) Longhouse awards you with this [color] feather.

As you receive your feather, please hold it in hand until all have received theirs.

Med. Man     *(Holds up the coordinating feather color)*

Chief         *(Reads the coordinate feather color meaning)*

Medicine Man     *(Medicine Man (& assistant if nec.) walk around the circle and pass out the color feather being presented, and recite the following to each person)*

Medicine Man     Big Brave, Native Son (or Native Daughter), state your Indian name.....[wait for response]  
 Receive your FEATHER OF YEARS, wear it with pride !!!

Chief         *(Once all feathers for this round have been handed out)*

I ask the council to applaud these Big braves, Sons & Daughters. Now that you have received your FEATHER OF YEARS, please return to the circle and your tribe.

RETURN TO "START OF FEATHER AWARDS" UNTIL ALL ROUNDS ARE COMPLETE.

**FEATHER COLORS – YEAR AND MEANING**

**YELLOW - 1ST YEAR:**

This YELLOW feather represents the sun that lights our path and gives warmth as you further grow in body and spirit. These Big Braves, Sons & Daughters have learned to show respect and care for on another. A true pal and friend shows this respect and caring to their brothers and sisters.

**RED - 2nd YEAR:**

This RED feather represents the heart, the power from within, and that we are all blood brothers and sisters. As Native Sons & Daughters, we have learned how to give of ourselves to one another from the heart, just as the heart of our fire burns hot, spreading out, giving it warmth to all.

**GREEN - 3rd YEAR:**

This GREEN feather represents the trees, the mountains and fields, and the beauty of nature in the Great Spirit's creation. As Native Sons & Daughters, we have been given trust to care for these lands and preserve them. We have seen the wonder that nature holds and have learned to respect it.

**BLUE - 4th YEAR:**

This BLUE feather represents the sky which blankets the earth, and water which feeds life and cleanses us. It reminds us that many people live on this earth and to love our neighbor as ourselves. These Sons & Daughters have begun to understand that life holds much more meaning as they follow in the footsteps of their Big Brave Fathers.

**EAGLE - 5 OR MORE YEARS:**

This EAGLE feather is the symbol of courage and honor, the highest honor a Native Son or Daughter can receive. For Sons & Daughters, the white and black colors show that they have come full circle and are ready to accept more of the responsibilities that growing up brings. Theirs is the responsibility to serve as guides for the younger Sons & Daughters. The Big Braves have sacrificed much to help you on your journey.

At this point, all feathers have been handed out

Med. Man *(Holds up a splay of all the feather colors)*

Chief These feathers all represent parts of the ties that bind father and child together as PALS FOREVER, FRIENDS ALWAYS.

Now all Big Braves, Sons & Daughters have received their Feather of Years.

Native Sons & Native Daughters, turn and face your fathers...[WAIT]

Big Braves, place your child's feather into their headband. [WAIT]

Big Braves, I ask you to kneel to your child. [WAIT]

Sons & Daughters, place your fathers feather into his headband. [WAIT]

This placing of feathers symbolizes the bonding of father and child. When you wear feathers, as our Native American brothers do, remember that you are showing honor and respect to the work of the Great Spirit and all his creation here on Mother Earth.

Great Spirit, we ask you to guide these Big Braves, to continue to give of their wisdom, knowledge and love to their children.

Medicine Man Great Spirit, we ask you to continue to give patience, courage and humility to these Sons & Daughters, to follow their fathers down the path of life. Help them all to grow in body, mind and spirit as Pal's Forever, Friends Always.

#### **INSERT ANY SPECIAL ADDITIONS TO THE CEREMONY**

#### **CLOSING**

Chief We have honored all Braves and Princesses here tonight. Remember these special times together. Because as fathers and children, we will only pass this way once. Great Spirit we ask your guidance, that we may always remain Pal's Forever, Friend's Always.

Medicine Man (with all) Everyone..." Pals Forever, Friends Always"!

Chief I now declare this council of the (**Longhouse Name**) Longhouse to be closed.

Chief / ALL *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

Contributed by: The Cheyenne Nation, Bedford, Ohio

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# Graduation Ceremony

## Longhouse-Broken Arrow

**Overview:** Graduation ceremonies are typically held in the spring/early summer moons of the program year and are specifically to honor members that are ending their time in the program. This special honor, to “Break Arrow” as father and child, in front of the Longhouse is a most special ritual. This ceremony is generally written to be used in a group setting. The “arrow” is either prepared by father and child in advance of the ceremony OR the Longhouse can provide a generic arrow for each family. There are special kits available through NSD vendors (Craftkits, etc.). All fathers and children are encouraged to wear their full regalia, i.e. headbands, vests, etc.

The Arrow Kit: If the arrow kit is to be prepared by father & child, it is meant to be an activity that both contribute to. The arrow can be assembled from the kit parts and then decorated in any way to symbolize each of them, their Indian names and any other symbols that may depict their years and memories of the program. The Longhouse may provide the kits and even make a special activity and provide supplies for these parents and children to create/decorate their arrow.

**Participants:** *(Customize to each)*

- Chief: Ceremonial Leader
- Medicine Man (or Assistant Chief): Co-leader of ceremony
- Fire Keeper (starts the ceremonial fire)

**Relevant Ceremonial Pieces:** *(Customize to each)* 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 (partially detailed in this script)
- Officer Awards
- End of Year Awards for rest of Longhouse
- Special Awards
- Ceremonial Closing

## CEREMONY

SCENE: Council fire in not yet lit. Longhouse members and officers are gathered just outside the council fire area.

### GATHERING AND FIRE LIGHTING

Chief *(holding a container of burning/smoking sage grass)*

Chief O Creator, Great Spirit, many seasons have passed since these Tribes of the **(Longhouse Name)** Longhouse were last here to celebrate a Spring Longhouse. As this sage burns, and the smoke rises above us we ask you to enter our circle, and to bless these Big Braves, Sons & Daughters gathered here tonight. For some this will be their last Sacred Circle. They are coming to the end of a journey. But for others they are only growing and changing and moving down a new path together. We ask you to strengthen the bond between these Fathers and their Daughters and to instill in all of us the importance of friendship and of family so that everything we do will be pleasing to your eyes

Officers *(Guide tribes into the council fire circle area.)*

Medicine Man Many, many moons ago when there were real Tribes, and Nations and Federations of Native Americans all over our country, there was always one man in each tribe whose job it was to protect what may have been one of the most important tools the Indians had...FIRE. The Fire Keeper had to keep the campfire burning at all times. This made it much easier to light other fires. Fires for cooking, for heat, for light and for tribal ceremonies. The campfire of the Fire Keeper was a meeting place where everyone in the tribe was welcome to gather and share the fire.

Chief Tonight, the Elders and Chiefs of the **(Longhouse Name)** Longhouse welcome you to this Sacred Circle and are honored to share this fire with you. We hope that each of you will carry a spark of friendship and of wisdom from our fire with you for many moons to come.

Now O Great Spirit, if you are pleased by these Big Braves, Sons & Daughters gathered before you tonight, we ask you to show your approval by lighting our Sacred Fire.

*(Shouts the Longhouse salutation)*

Fire Keeper *(The fire is called to life. The Fire Keeper may or may not say any words here.)*

Chief **(Longhouse Name)** Longhouse, the Great Spirit is pleased!!  
*(Shouts the Longhouse salutation)*

## **“BROKEN ARROW” PORTION OF CEREMONY**

Chief                    This ceremony represents symbolic stages of your lives. I ask that those breaking Arrow tonight to please step inside the circle and come forward. Please enter the Sacred Circle, Big Braves in front, Sons & Daughters behind.

*(Allow time, guide as necessary)*

If you look around the fire you will see separate people, fathers leading their sons or daughters. Here the daughter accepts the father’s experience and guidance. This is a role the Great Spirit has prepared him for.

Now turn side-by-side facing away from the fire. *(Pause)* Side by side is how you will find yourselves many times from this point on. Fathers and children who walk side by side do so respectfully, they love each other and listen to each other.

Fathers please stand behind your son or daughter. *(Pause)* The fathers now find themselves in a position of support and learning. The son or daughter can look ahead, ready to accept new challenges and ideas with confidence. They know that they have the backing and support of a loving and understanding father.

Fathers place your right hand on your son or daughters shoulder. *(Pause)* Your hand is in a position of communication. It conveys love, concern, joy, respect and confidence.

Sons & Daughters, please turn and face your fathers. *(Pause)* You are now both facing truth. You see each other as individuals. The son or daughter may now guide their father down new, creative paths toward their quest for knowledge and for the spiritual side of life.

Fathers, you can offer your insight and experience.

Sons & Daughters, be willing to share your inner feelings with your father. Listen to him; believe it or not he was your age once.

Now Big Braves, Sons & Daughters, please turn and face the Sacred Fire.

Medicine Man            *(Bring forward and pass out arrow, one per father-child pair, OR, if the parent-child pair has brought their arrow, ask them to present it now)*

- Chief           Fathers please hold the feathered end of the arrow and daughters hold the tip. The feathered portion of the arrow represents the guidance it provides. This end can only guide. Your child must choose the direction.
- The tip of the arrow represents the direction you will take in life. Remember, the feathers will be there to guide you down that path.
- Fathers kneel next to your son or daughter and each of you whisper to the other the best memory you have of your time together in this program. *(Pause)*
- Big Braves, Sons & Daughters, please remember that for this next part I need the father to hold the feathered end of the arrow and the son or daughter to hold the tip. *(Pause)*
- Now, Big Braves, Sons & Daughters, break your arrows. *(Pause)*
- Fathers exchange your feathered piece for the tip piece your daughter has. These pieces should always remind you of the new roles you are taking on.
- Fathers, remember your daughters will begin to choose their own paths.
- Daughters, remember you father will now try to guide rather than always lead...seek that guidance whenever possible.
- Medicine Man   As your Medicine Man I now ask the Great Spirit to open our hearts and minds. Help us to be aware of, to appreciate and respect the differences in each of us. We thank you for showing us your grace and mercy every day. Please allow us to exhibit those traits in our lives. Bless these Big Braves, Sons & Daughters, keep them safe and guide them as they embark on a new journey together.
- Chief           Let the Longhouse congratulate these Big Braves, Sons and Daughters who tonight have “broken arrow” with us, reaching the end of their memorable journey on the trail as Native Sons & Daughters.
- (Leads in applause for the “Broken Arrow” families)*
- Chief / ALL    *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

INSERT ADDITIONAL CEREMONY COMPONENTS

INSERT CLOSING CEREMONY

Contributed by: The Timucuan Longhouse, Jacksonville, Florida

# Graduation Ceremony

## **Longhouse-The Removal of the Headband**

**Overview:** Graduation ceremonies are typically held in the spring/early summer moons of the program year and are specifically to honor members that are ending their time in the program. This ceremony uses the removal of the headband as the symbolic ritual to signify the end of time in the Native Sons & Daughters Programs together as father and child. Done in front of the rest of the Longhouse, it is a most special ritual. This ceremony is generally written to be used in a group setting. Father and children “graduates” are required to wear their headbands, and any other regalia they desire. Remaining Longhouse members should also be dressed in full regalia.

The Longhouse may choose to honor the graduates with some special gift or symbolic remembrance of their special years together in the program

### **Participants:**

- Chief: Ceremonial Leader
- Medicine Man (or Assistant Chief): Co-leader of ceremony

**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 Awards
- End of Year Awards for rest of Longhouse
- Special Awards
- Ceremonial Closing

## CEREMONY

SCENE: Council fire is not yet lit. Longhouse members and officers are gathered just outside the council fire area.

### GATHERING

Chief: Members of the **(Longhouse Name)** Longhouse, there are those gathered with us tonight who will witness their final Longhouse council fire as Native Sons & Daughters. I ask that they proceed into the council fire circle and form an inner circle. Big Braves, please stand to the right of your son or daughter as you face the council fire. *(PAUSE until this this happens)*

Let the rest of the **(Longhouse Name)** Longhouse now proceed into the council fire circle, forming an outer circle around those already there.

**(Longhouse salutation)**

### INSERT FIRELIGHTING PORTION

#### “REMOVAL OF HEADBANDS” PORTION OF CEREMONY

Chief Tonight, we honor these Big Braves, Sons & Daughters that are with us for their last council fire. They have traveled many paths to get here and are completing this portion of their journey together as Native Sons and Daughters. I ask especially you Big Braves, to listen to these words of wisdom from **(Medicine Man Indian Name)**, our Medicine Man.

Medicine Man A careful big Brave, I want to be, for a son or daughter follows me.  
I dare not go astray, for fear they'll go the self-same way.  
I cannot escape once their eyes, whatever they see me do, they'll try.  
Like me they'll say they're going to be, the son or daughter that follows me.  
They'll think that I am good and fine, and believe in every word of mine.  
The base in me they must not see, the son or daughter who follows me.  
I must remember as I go, through summer's sun and winters snow.  
I am building for years to be, this son or daughter who follows me.

Chief This has been your purpose in the Native Sons & Daughters Program. You have participated with your son or daughter in your tribe. Each has tried to be observant, helpful and giving. Now it is time to look to the future and accept new goals and ideas.

Chief All, please take one quarter turn to your right. The fathers back should be in front of their son or daughter. *(PAUSE)* You are now in position to show yourselves as separate persons with the father as the leader. Sons and Daughters, accept his experience and guidance for the Great Spirit has prepared your father for this role.

All, please take one quarter turn to your right, now facing your fellow tribal and Longhouse members. *(PAUSE)* Again, you are side by side, as you will find yourselves so many times during your lives. People who walk side by side respectfully, love one another and listen to one another. As you face your fellow Longhouse members, remember that you have been an example to the younger ones.

All, please take one quarter turn to your right, father should now be standing behind your son or daughter. *(PAUSE)* You are now in a position of learning and supporting. Sons and Daughters are able to look ahead, ready to accept new ways and ideas with confidence of the backing and support of the home.

Big Braves, please your right hand on your son or daughters shoulder. *(PAUSE)* Big Braves, your hand is in a position of communication. It conveys love, concern, joy, respect and confidence.

Big Braves, Sons & Daughters, please turn in order that you may face one another *(PAUSE)*. You are now both facing truth. As you look in to each other's faces, you see each other as persons. The child will guide their father into creative paths through their quest for knowledge, their physical well-being and their need to explore the spiritual part of life. In these areas, the father can offer his background of experiences and is quest for his vision of life itself.

Sons & Daughters, be willing to share with your fathers, your inner feelings. Listen to them for they too were young once and have ability to remember and help you through unhappy moments.

Big Braves, please kneel before your Sons & Daughters *(PAUSE)*. Sons & Daughters, please remove the Native Sons & Daughters headband of your Big Brave father's head.

Sons & Daughters, please kneel before your fathers *(PAUSE)*. Big Braves, please remove the Native Sons & Daughters headband from your Son or Daughters head.

Medicine Man Will all please rise. Let us pray to the Great Spirit

Great Spirit, Father of parents & children everywhere, listen to our prayer. Teach us to appreciate each other and the differences among us. Let us never be so fearful that a path chosen cannot be allowed to have side paths. Help us to really learn to express love through trust and confidence. Hear us O Great Spirit.

Chief Let the Longhouse congratulate these Big Braves, Sons and Daughters who tonight have removed their headbands, reaching the end of their memorable journey on the trail as Native Sons & Daughters.

*(Leads in applause for the graduate families)*

Chief / ALL *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

*(It may be desired to present the graduating families with some symbolic gift or token of remembrance of their time in the NSD program)*

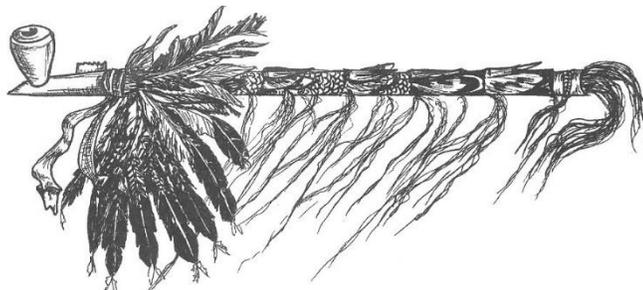
INSERT ADDITIONAL CEREMONY COMPONENTS

INSERT CLOSING CEREMONY

Contributed by: Unknown

# III.

# CEREMONIAL OPENINGS AND CLOSINGS



Introduction: This collection of openings and closings are for use in any ceremony, typically around a Longhouse Council Fire, but can easily be tailored for any other Longhouse gathering.

Many of the ceremonies included here have been tested by the Longhouse that contributed them. No ceremony, regardless of how well it looks on paper, will be effective unless those involved have rehearsed it and know it thoroughly. It is also important to visualize the setup on the specific site in advance to plan for the unique circumstances of the site.

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# **Council Fire Opening Ceremony #1**

## **The Four Winds-version 1**

**Overview:** Council Fire Openings set the stage for a great and memorable council fire for your program. It is written to be used at the beginning of a Longhouse council fire gathering. Featured here is an ode to the 4 Winds. Although the physical setup is somewhat complex, it is especially striking when performed at Longhouse ceremonies.

There are a number of props required (mentioned within) as follows:

- 4 unlit large torches (torch cans) on tall stake poles. They are placed around the main fire at the 4 points of the compass, inside of where the Longhouse membership will stand.
- 4 handheld torches, long enough to reach the openings/top of the torch poles. On the handle of each torch are 3 long strands (about 12”) of gold cord.
- The ashes of past council fires will be carried by the Sachem or Elder of the Longhouse. These ashes are carried in a ceremonial pouch or vessel.

### **Participants:**

- Chief: Ceremonial Leader
- Great Elder (or Sachem)
- 4 Torchbearers have been pre-selected to come forward at the council fire gathering.

**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
- Inductions
- Officer Inductions
- Special Awards
- Ceremonial Closing

## OPENING CEREMONY

- Chief *(Standing before the unlit council fire)* Oh great fire, long go when our forefathers fought the animals, you were our protection. From the cruel winds of winter, you were our warmth. From the darkness of night, you kept us safe. During all the ages, your mysterious flame has been a symbol from the Great Spirit to his children. So tonight, we light our fire in remembrance of the Great Spirit's gift to us.
- (Sachem Indian Name)**, our Sachem, I summon you to bring forth the spirit of our forefathers out of the ashes of council fires past, and have them join us for this Longhouse council.
- Sachem *(Comes forward and slowly walks around the edge of the unlit council fire, spreading ashes to the ground.)*
- Sachem Nee-Ko, Gah-Gis-Dah Yen Duk... which means "other council fires were here before ours"
- Chief **(Sachem Indian Name)**, we ask you to light our council fire.
- Sachem *(Has prearranged how he will light the fire. Fire is lit.)*
- Chief / ALL *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*
- Chief Torchbearers of the Four Winds, come forward!
- Torchbearers *(Step forward holding their unlit torches.)*
- Chief Go to the edge of the fire and light your torches, then stand next to the Great Wind you will represent. *(PAUSE FOR TORCHBEARERS TO COMPLETE THIS)*
- These torches stand for our symbol fires and from these are twelve golden strands that are known as the law of the woods.
- Chief *(As he calls each wind, he will stand by that wind, facing the torch and the torchbearer. Once finished, he will walk clockwise to the next wind and continue)*
- From the **NORTH**, I summon **Wazi-Yata**, whose symbol is white and from whence comes the cold. *(Torchbearer lights Wind torch)*
- From the **EAST**, I summon **Wiyo Hinyanpata**, whose symbol is yellow and who dwells where the sun continuously returns. *(Torchbearer lights Wind torch)*
- From the **SOUTH**, I summon **Ito Kagata**, whose symbol is green and who dwells in the direction we face with outstretched arms. *(Torchbearer lights Wind torch)*
- From the **WEST**, I summon **Wiyo Peyata**, whose symbol is red and who dwells where the sun falls. *(Torchbearer lights Wind torch)*
- Torchbearers *(As they light each wind, they will then extinguish their small torch)*
- Chief Our gathering for this Council is now complete. We have gathered our ancestors who came before us and we have summoned the Four Winds. The Great Spirit has blessed us with a strong and mighty Longhouse that has gathered here, our lamps have lit the way. Let us now begin this council.

Contributed by: Big Walnut Longhouse, Columbus, Ohio

# **Council Fire Opening Ceremony #2**

## **The Four Winds/Directions-version 2**

**Overview:** Council Fire Openings set the stage for a great and memorable council fire for your program. It is written to be used at the beginning of a Longhouse council fire gathering. Featured here is an ode to the 4 Winds or the 4 Directions. Although the physical setup is somewhat complex, it is especially striking when performed at Longhouse ceremonies.

The central fire is a heavy & large log-cabin style with 4 smaller fires built in teepee style. Make the smaller fires from split kindling that has been allowed to soak with starter fluid or about 15 minutes. The points of each teepee fire can be topped with feathers and fluffs. For authenticity, use yellow for East, red for West, white for North and green for South. A torch is needed for the Fire Starter person who lights each fire upon instruction. An alternate would be to have each fire magically ignite when the spirit of each fire is invoked. To involve more people, have a Big Brave at each of the 4 Winds fires and as each wind/direction has completed his part, has passed the torch to the next wind/direction.

There is one special torch prepared to light the 4 smaller fires. This special torch can be specially decorated but should include 12 strands of golden cord at the base of the handle. This strands correlate to the script of the ceremony.

Regarding the “loaded Eagle Feather” mentioned within, this is a large Eagle feather with a tiny bag of flash powder taped onto the base of the stem. When the Chief goes to throw the feather into the fire, the bag is concealed in hand, is not visible in the dark and adds ballast to help it fly into the fire. The bag melts almost instantly when it hits the fire, setting of the flash powder.

### **Participants:**

- Chief: Ceremonial Leader
- Great Elder (or Sachem)
- 4 Torchbearers have been pre-selected to come forward to the smaller fires when instructed at the council fire gathering.

**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
- Inductions
- Officer Inductions
- Special Awards
- Ceremonial Closing

## OPENING CEREMONY

*The method in which the main fire is to be lit is pre-determined. It can either be lit by "magic" means or by the Torchbearer igniting it.*

Sachem *(Standing before the unlit council fire)* Oh great fire, long ago when our forefathers fought the animals, you were our protection. From the cruel winds of winter, you were our warmth. From the darkness of night, you kept us safe. During all the ages, your mysterious flame has been a symbol from the Great Spirit to his children. So tonight, we light our fire in remembrance of the Great Spirit's gift to us. Great Spirit above, send us fire... Fire for life, Fire for light, Fire for peace and friendship. *(Main fire ignites)*

Chief We give thanks for this precious flame and, as our fore smoke rises to Thy teepee, may it serve as a trail between us.

See! To the flames I sacrifice this eagle feather. It is offered humbly as a sign of our thanks.

Chief *(Tosses a loaded eagle feather into the fire which momentarily gives off a puff of smoke as the flash powder ignites)*

Chief / ALL *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

Chief Wakanda, the Great Spirit is pleased and smiles upon his children. As you see, there are 4 smaller symbolic fires around our council fire. From them all, reach twelve rays, twelve golden strands that we call the law of the woods.

Torchbearers, come forward and stand by your symbolic fire. *(PAUSE)*

Chief *(Lights the torch and carries it to the South fire and hands it to the torchbearer)*

Chief From this Great Central Fire, we light this South fire, the Lamp of Beauty. *(PAUSE)*

From it are these three rays:

**Be Clean**-Both yourself and the place you live in.

**Understand and Respect Your Body**-It is a temple of the Great Spirit.

**Be the Friend of all Harmless Wildlife**- Conserve the flowers and the woods.

Chief *(Chief takes the torch from the South torchbearer and walks to the West fire, handing the torch to the torchbearer)*

From this Great Central Fire, we light this West fire, the Lamp of Truth *(PAUSE)*

From it are these three rays:

**Be Truthful**-Hold your word of honor sacred, and others will respect you.

**Play Fair**-Foul play if treachery

**Be Reverent**- Worship the one Great Spirit and respect all worship of Him by others.

*(Chief takes the torch from the West torchbearer and walks to the North fire, handing the torch to the torchbearer)*

Chief From this Great Central Fire, we light the North fire, the Lamp of Fortitude.  
(PAUSE)

From it are these three rays:

**Be Brave**-Courage is the noblest of all gifts.

**Be Silent**-While your elders are speaking, and otherwise show them respect.

**Obey**-Obedience is the first duty of those that wish to learn

*(Chief takes the torch from the North torchbearer and walks to the East fire, handing the torch to the torchbearer)*

From this Great Central Fire, we light this East fire, the Lamp of Love. (PAUSE)

From it are these three rays:

**Be Kind**- Do one act of unselfishness each day.

**Be Helpful**-Do your share of the work.

**Be Joyful**-Seek the joy of being alive.

*(Chief takes the torch from the North torchbearer and tosses it into the Great Central Fire.)*

Chief Torchbearers, you may return to your tribes. (PAUSE)

Sachem Our fires have been lit. The Great Spirit looks upon us and is pleased. The spirits of the four winds are with us. Let us conduct ourselves with dignity and show our pride in being Native Sons & Daughters.

Chief I now declare this council of the (**Longhouse Name**) Longhouse to be open. Let us begin.

Contributed by: Unknown

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## **Council Fire Opening Ceremony #3**

### **The Four Winds/Directions-version 3**

**Overview:** Council Fire Openings set the stage for a great and memorable council fire for your program. It is written to be used at the beginning of a Longhouse council fire gathering. Featured here again is an ode to the 4 Winds or the 4 Directions. ***This ceremony only encompasses the 4-Directions portion after the main council fire has been lit.*** Although the physical setup is somewhat complex, it is especially striking when performed at Longhouse ceremonies.

The central fire is a heavy & large log-cabin style with 4 smaller fires built in teepee style, laid at each direction. Make the smaller fires from split kindling that has been allowed to soak with starter fluid or about 15 minutes. As a substitution for teepee fires, candles or can torches on the ground can be used. Candles will likely need some form of protection to keep from blowing out in the outdoors.

A special torch is needed to light each of the 4 smaller fires. This torch can be specially decorated for effect.

#### **Participants:**

- Chief
- Medicine Man, Sachem or Elder
- Others as desired

**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
- Inductions
- Officer Inductions
- Special Awards
- Ceremonial Closing

## OPENING CEREMONY

*(The method in which the main fire is to be lit is pre-determined. It can either be lit by "magic" means or by the Torchbearer igniting it.)*

*(Council Fire is lit.)*

Chief / ALL *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

Chief Wakanda, the Great Spirit is pleased and smiles upon his children. As you see, there are 4 smaller symbolic fires around our council fire. As the Great Central Fire reaches out to the corners of the earth, so at our sacred council fire, we must now light our 4 symbolic fires, one for each direction...

Medicine Man *(Carries a pouch containing either sand, corn meal or flour. **In silence**, walking to the South fire, he takes sand from the pouch and reaching as high as he can and lets it filter to the ground. He then does the same for the West, North and East fires. He then walks a path around the outside of all 4 direction fires...)*

Medicine Man May the place wherein I dwell be blessed, may good thoughts possess me, and may my path of life be straight and true, above, below and about me. May the life I love be hallowed.

*(Casting a handful of sand into the central fire...)*

May the road of light lead good friends to me

Chief *(Lights the special torch from the central fire and carries it to the South fire)*

Chief From this Great Central Fire, we light this South fire, the Lamp of Beauty. (PAUSE)

*(Walks to the West fire)*

From this Great Central Fire, we light this West fire, the Lamp of Truth (PAUSE)

*(Walks to the North fire)*

From this Great Central Fire, we light the North fire, the Lamp of Fortitude. (PAUSE)

*(Walks to the East fire)*

From this Great Central Fire, we light this East fire, the Lamp of Love. (PAUSE)

*(Tosses torch into the Great Central Fire.)*

Medicine Man *(Once again, approaches the central fire and casts a handful of sand above the fire and says...)*

May this fire, the symbol of All Above, be the home fire of our children and our children's children. May the Four Winds carry off our troubles, even as they do this sacred meal.

Adapted from: Ernest Thompson Seton's Birch Bark Roll

# **Council Fire Opening Ceremony #4**

## **The Sun Father Story**

**Overview:** Council Fire Openings set the stage for a great and memorable council fire for your program. It is written to be used at the beginning of a Longhouse council fire gathering. Featured here is the story of the Sun Father who brought fire to the people in ancient times.

There is just one central that is planned to be lit “magically” by electronic or chemical means. A “Fuel” sacrifice will be added to the burning fire at each of the 4 Directions in the form of colored sand, sawdust, feathers, or sticks with colored plumes/fluffies. Colors for each direction as follows:

East – Yellow

South – Green

West – Red or Orange

North – White

A combination of all colors will be used as the final sacrifice to the fire.

### **Participants:**

- Chief
- Medicine Man, Sachem or Elder (one or more) serves as Story Teller
- Others as desired

**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
- Inductions
- Officer Inductions
- Special Awards
- Ceremonial Closing

## OPENING CEREMONY

*(The method in which the main fire is to be lit is pre-determined and will happen magically when summoned by the Story Teller extolls the fire to appear...)*

Story  
Teller(s)

Known that in ancient times, all the earth was covered with forests and thickets and the people lived among the beasts & creatures. To ward off the cold blasts from the North wind, they were forced to huddle with their fellow man in the black and dismal caves of the world. Body warmth was their only means of survival, since they did not have fire.

The Sun Father, seeing the people in this poor condition, had compassion upon them and from the skies, sent down to the earth, a Son. The people did not believe he was the child of the Sun Father. But when the child was seen, he was so brilliant that it was not hard to believe that he had come down to them from above.

The Child of the Sun told the people to revere the Sun Father for he would do good to the whole world, giving light that the people may see, making them warm when they are cold, brightening their fruits and increasing their flocks, watering the land with dew and bringing fine weathers and proper seasons.

The people talked among themselves that they might have fire and light. Many attempts at prayer were made, but without success. Then they turned to the Child of the Sun and asked him to pray on their behalf. The Child of the Sun had great powers. He raised his hands to the heavens and prayed aloud:

Long Life Fire, appear!

Moon Fire, appear!

Darkness Fire, appear!

Dawn Fire, appear!

Sun Fire appear!!

*(the council fire magically comes to life)*

Story Teller Long Life Fire has appeared, Happiness fire has appeared, Sunlight fire has appeared!

Chief / ALL *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

Chief *(Walks to the East point of the fire)*

To the fire of Emergence, we sacrifice the delicate hues of Spring

*(tosses Yellow sacrifice into the fire)*

*(Walks to the South fire)*

To the fire of Emergence, we sacrifice the Green colors of Summer

*(tosses Green sacrifice into the fire)*

- Chief                    *(Walks to the West fire)*  
To the fire of Emergence, we sacrifice the bright colors of Autumn  
*(tosses the Red/Orange sacrifice into the fire)*  
*(Walks to the North fire)*  
To the fire of Emergence, we sacrifice the snow colors of Winter  
*(tosses White sacrifice into the fire)*
- Chief                    To the fire of The Long Life of Happiness, we offer this sacrifice of all these  
colors of seasons as a sign of thankfulness to the Sun Father, our Great Spirit.  
*(walks a complete circle slowly around the fire, casting the mixed colors of the  
sacrifice into the fire)*  
A great gift of fire had been bestowed on the people of ancient times as it is  
bestowed upon us here tonight. The people rejoiced with good reason as the  
darkness was gone and the brilliant radiance of the Sun had brought warmth  
and happiness So too must we rejoice in thankfulness to all the Great Spirit has  
given us.
- Chief / ALL            *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

**CONTINUE WITH CEREMONY**

Contributed by: Unknown

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## **Council Fire Opening Ceremony #5**

### **Peace Pipe Offering to Mother Earth, Wakan Tanka & the Four Directions**

**Overview:** Council Fire Openings set the stage for a great and memorable council fire for your program. It is written to be used at the beginning of a Longhouse council fire gathering. Featured here is the use of the Peace Pipe to call upon Wakan Tanka (The Great Mystery), along with the Spirits of the 4 Directions and Mother Earth to give thanks for all that is good.

There is only one central fire used here, although with the 4 Directions also being called upon, for greater effect, a ceremonial ground torch, stake torch or small fire could be used to represent each of the 4 Directions.

A ceremonial Peace Pipe is necessary. It can be lit (smoked) or unlit depending on preference. If unlit, the Chief will pretend to puff smoke and send it skyward.

#### **Participants:**

- Chief: Ceremonial Leader
- Medicine Man, Sachem or Great Elder
- Additional as desired

**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
- Inductions
- Officer Inductions
- Special Awards
- Ceremonial Closing

## OPENING CEREMONY

- Scene *(Council Fire is unlit. The method in which the main fire is to be lit is pre-determined and will happen magically when summoned by the Medicine Man extolls the fire to appear...)*
- Medicine Man I know not if the voice of man can reach the sky, I know not if the Mighty One will hear us pray; I know not if the gifts I ask will be granted, I know not if the word of old has been received; I know not what will come to pass in the days to be, I hope that only good will come, my children, unto you.  
*(Fire magically comes to life) (PAUSE for several moments)*
- Medicine Man *(With hands raised to the sky)*  
Now I know that the voice of man can reach unto the heavens, now I know that the Mighty one, our Great Spirit has heard me when I prayed; now I know that the word of old has been heard. Now I know that Tirawa Atius... Heaven, our Father hears man's prayers. I know that good, and good alone has come, my children unto you.
- Chief/ALL *(Shouts the Longhouse salutation and ALL return the shout)*
- Chief *(Moves forward with [lit or unlit] Peace Pipe in hand. He may choose to light it from the council fire. He performs this pipe ceremony)*
- Chief *(Will walk clockwise around the council fire, stopping at each direction point of the fire, take a puff of smoke and point the pipe stem outward in that direction)*  
**(NORTH)** To you, **Wazi-Yata**, who dwells in whence comes the cold. Send us the cold winds and let the tribe live.  
**(EAST)**, To you, **Wiyo Hinyanpata**, who dwells where the sun continually returns, send us good days and let the tribe live.  
**(SOUTH)**, To you, **Ito Kagata**, who dwells in the direction we face with outstretched arms, may the sun shine out in full to us and let the tribe live.  
**(WEST)**, To you, **Wiyo Peyata**, who dwells where the sun falls, help us with the strength of the thunder.
- Chief *(Blowing a puff of smoke and pointing the pipe stem toward the earth)*  
I offer this to Maka-kin, our Mother Earth, whence comes all good gifts.
- Chief *(Blowing a puff of smoke upward and pointing the stem of the pipe skyward)*  
I offer this to Wakan Tanka, Great Spirit, for all the good that comes from above.
- Chief Our gathering for this Council is now complete. We have gathered the spirit of our ancestors who came before us and we have summoned the Four Winds. We thank you, Great Spirit, for each new day that we are allowed to live upon our Mother Earth. The Great Spirit has blessed us with a strong and mighty Longhouse that has gathered here, our lamps have lit the way. Let us now begin this council.

## CONTINUE WITH CEREMONY

Medicine Man portion adapted from a Pawnee ceremony called the Hako  
Pipe Ceremony adapted from Native American tradition

# **Council Fire Opening Ceremony #6**

## **Using the NSD Rituals**

**Overview:** Council Fire Openings set the stage for a great and memorable council fire for your program. It is written to be used at the beginning of a Longhouse council fire gathering. Featured here are the use of the NSD Rituals.

The central fire is a heavy & large log-cabin style with 4 smaller fires built in teepee style. Make the smaller fires from split kindling that has been allowed to soak with starter fluid or about 15 minutes. The points of each teepee fire can be topped with feathers and fluffs. 4 Big Braves and their children will stand at each of the 4 Directions.

The Medicine Man is the leader of this ceremonial portion. He will need a torch and a source to light it. There may be a ceremonial candle or flame to accommodate this.

There are unlit torches at each of the 4 Direction fires. These will be used later to carry flame to the main council fire.

### **Participants:**

- Medicine Man: Ceremonial Leader
- Torchbearers of the 4 Directions: 4 Big Braves and their children will stand at the smaller fires of the 4 Directions when instructed. They will contribute the spoken parts as scripted within. They should practice their parts ahead of time. The father will then carry the torch of their Direction fire to the central fire when instructed with children by their side. They should all be instructed of the step-by-step detail of this action in advance.
- Drumbeater

**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
- Inductions
- Officer Inductions
- Special Awards
- Ceremonial Closing

## OPENING CEREMONY

- Scene *(Fires are unlit as membership gathers in a circle around the outside of the 4 Directions fires as instructed.)*
- Drumbeater *(Drumbeats during this gathering time until instructed to stop.)*
- Medicine Man I call forward our Torchbearer families who will represent the Four Directions. Will (**Big Brave Indian Name**) and his son/daughter (**Son/Daughter Indian Name**) please step forward and stand at the (East/South/West/North) direction.
- (Repeat until all 4 families are called and in place)*
- Medicine Man *(Will take his unlit torch and light it from the ceremonial flame. He will then walk to each of the 4 smaller fires and light them and then return to center.)*
- Medicine Man As our small fires at the East, the South, the West and the North are now lit and cast their light upon this council, I tell you that each brings us some word that is important to the (**Longhouse Name**) Longhouse and all Native Sons & Daughters across this great land. Braves of the **East**, what did you bring us?
- East We bring the Aims of the Native Sons & Daughters, which we ask all here to recite with us...
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
- Med. Man Well done! Braves of the **South**, what did you bring us?
- South We bring the slogan of the Native Sons & Daughters which we ask all here to repeat after us... "PALS FOREVER-FRIEND ALWAYS"!
- Med. Man Well done! Braves of the **West**, what did you bring us?
- West We bring the pledge of the Native Sons & Daughters, which we ask all here to repeat after us...
- "We Father & Child, through friendly service to each other, to this tribe, to our community and country, seek a world pleasing to the eye of the Great Spirit."
- Med. Man Well done! Braves of the **North**, what did you bring us?
- North We bring the pledge to the flag of our great country, which we ask all here to recite with us...
- "I pledge allegiance to the flag, of the United States of America. And to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all."

Med. Man Well done!

Will the Braves of the 4 Directions bring the flame from their fire representing these high ideals of the Native Sons & Daughters to the central fire.

Directions *(Big Brave will take the unlit torch, light it, then proceed with their children to the edge of the central fire, standing at their direction)*

Med. Man Let us start our Council fire with these symbolic torches as the embodiment of all the ideals that Native Sons & Daughters believe in. May the Great Spirit watch over and protect us as we meet here in this Council. Torchbearers of the 4 Directions, please place your torches into our Council fire.

Directions *(Place their torch heads into the edge of the central fire, with the handles facing in their Direction towards their small fire.)*

Med. Man Well done Torchbearers! You may return to your tribes. *(PAUSE)*

Med. Man Our fires have been lit. The Great Spirit looks upon us and is pleased. The spirits of the four winds are with us. Let us conduct ourselves with dignity and show our pride in being Native Sons & Daughters.

**CONTINUE WITH CEREMONY**

Chief I now declare this council of the **(Longhouse Name)** Longhouse to be open. Let us begin.

Drumbeater *(Drumbeats until instructed to stop.)*

Contributed by: Unknown

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## **Council Fire Opening Ceremony #7**

### **Candle Lighting the Council Fire**

**Overview:** Council Fire Openings set the stage for a great and memorable council fire for your program. It is written to be used at the beginning of a Longhouse council fire gathering. Featured here is the use of candlelight flame to eventually light the Council fire.

There is one central fire with plenty of soaked kindling around the edges.

Each Big Brave, Son and Daughter is given an unlit taper candle (with a paper plate drip guard at the base) as they enter the fire circle.

There may be a ceremonial candle or flame to already burning when the Longhouse enters the fire circle. This is used to start the candle-lighting sequence.

#### **Participants:**

- Chief: Ceremonial Leader
- Other Longhouse Officers & Chiefs: As desired to spread the flame to sections of candles.

**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
- Inductions
- Officer Inductions
- Special Awards
- Ceremonial Closing

## OPENING CEREMONY

Scene *(Fire is unlit as Longhouse membership gathers in a circle around the Council fire. Each Big Brave, Son and Daughter is given a guarded unlit taper candle as they enter the fire circle. All stand silently.)*

Drumbeater *(Drumbeats during this gathering time until instructed to stop.)*

Chief All around is darkness. I light this candle from the light of the Great Spirit.

*(Chief lights his candle)*

It is no longer dark. Although this is a tiny light and lights only a small area, we all can see it. Each of us knows it is a beacon to every one of us.

But this tiny light can grow and can be multiplied, even as our brother Chiefs are now doing.

*(Chiefs move in to light their candles from the one candle.)*

Now the light is brighter and lights a bigger area, and we can see more than before. But this is only the beginning; for once there is light and people who are willing to share it, it will grow; and though it is shared, it will become bigger, greater, until all who want can have the light.

*(Chiefs (except Longhouse Chief) fan out to light candles at equal points of the circle. Everyone in turn lights his neighbor's candle. Chiefs then stay in that position.) Once all candles are lit...*

See how fast the light can spread. Notice how well we can now see. This light makes it possible for us to see our friends, see their smiles and actions. And others can see our light. As this light brightens our council ring, the light can brighten our lives and the lives of others. The smallest light held by the least of us is important to the whole world.

Chief I ask the Chiefs now to come forward and bring light our Council fire.

*(As the Chiefs touch flame to the edges of the Council Fire...)*

Now we light our Council Fire with this same light that has grown from such a tiny flame. Watch as our Council Fire takes up the flame and continues to grow.

As these small flames have now become as one Mighty Light, let us blow out our candles and rejoice in the warmth and light that we have each contributed to. The Great Spirit looks upon us and is pleased. Let us conduct ourselves with dignity and show our pride in being Native Sons & Daughters.

## CONTINUE WITH CEREMONY

Chief I now declare this council of the **(Longhouse Name)** Longhouse to be open. Let us begin.

Drumbeater *(Drumbeats until instructed to stop.)*

Adapted from: The Complete Book of Campfire Programs by LaRue A. Thurston

## **Council Fire Opening Ceremony #8**

### **Pre-Fire Lighting...The Spirit of the Gray Wolf**

**Overview:** Council Fire Openings set the stage for a great and memorable council fire for your program. It is written to be used at the beginning of a Longhouse council fire gathering. Featured here is a ritual that happens **before the entrance of the Longhouse Chief and before the Council Fire is lit**. The Sachem or Medicine Man conducts this “pre-ceremony” to rid the evil spirits from the grounds of the fire site for the entrance of the Longhouse Chief.

There is one central fire. In the top of the fire is a charge of flash or smoke powder that is wired to be set off remotely at just the right moment. Note that this puff of smoke is not the charge that would bring life to the fire.

The Sachem carries with him a pair of deer antlers.

#### **Participants:**

- Sachem, Elder or Medicine Man: Ceremonial Leader
- Drumbeater
- Longhouse Chief: enters at end of this portion

**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
- Fire Lighting
- Inductions
- Officer Inductions
- Special Awards
- Ceremonial Closing

## OPENING CEREMONY

Scene *(Council Fire is unlit as Longhouse membership gathers in a circle around the fire. All stand silently.)*

Drumbeater *(Drumbeats during this gathering time until instructed to stop.)*

Sachem *(Carries with him a pair of deer antlers)*

Sachem The Gray Wolf is the most feared animal of the north woods by both the Native American Indians and the white tailed deer. The Indians say the Gray Wolf is brave enough to enter the Longhouse camp and carry off small children in broad daylight. It is legend that one bite by a Gray Wolf and that child becomes a small wolf his or herself.

Now it is well known that the favorite food of the Gray Wolf is the white tailed deer. However, this powerful animal does fear the woods of the white tail one time of the year... and that is the mating season of the white tailed deer.

It is in that mating season that we hear the noise of the clashing horns of the whitetail males *(make several CLACKING sounds while tell this)* CLACKING-CLACKING-CLACKING like this! The fear by the wolf of the fighting male deer drives the Gray Wolf deep into the woods. *(several more CLACKING sounds)*

So now... as we all prepare this ceremonial Council Fire to welcome our Great Chief, let me clack these antlers and sound the old Native Indian chant as we all watch closely for the a sign from the GREAT ONE that the evil spirit of the Gray Wolf has left.

*(Facing the group and holding the antlers above head)*

“Oh Great Spirit, give us a sign of the departure of the Gray Wolf. Rid this Council Fire of the evil spirits. Show us his leaving... Show us... Show us now!”

REMOTE *(A large, dramatic puff of smoke appears from the unlit council fire)*

Sachem The Gray Wolf and the evil spirits have left this ceremonial ground. Enter now please, Great Chief (**Chief Indian Name**) and greet your tribes to begin this celebration

Drumbeater *(Drumbeats until Chief enters)*

Chief/ALL *(Shouts Longhouse salutation in celebration, ALL return salutation)*

Chief I now declare this council of the (**Longhouse Name**) Longhouse to be open. Let us begin.

## CONTINUE WITH FIRE LIGHTING & CEREMONY

Contributed by: David “Buckeye” Garberson

## **Council Fire Opening Ceremony #9**

### **Little Hawk, the Magical Waters & the Black Sand**

**Overview:** Council Fire Openings set the stage for a great and memorable council fire for your program. It is written to be used at the beginning of a Longhouse council fire gathering. Featured here is the story of Little Hawk and the Black Sand. The Medicine Man (or any other selected Longhouse officer) will conduct this fire-lighting portion of the ceremony.

There is one central fire. Just aside, at the edge of or slightly away from the unlit central fire is an area staged to conduct the magical gift of fire from the Great Spirit. The story combines the Black Sand of the far north with the magical waters of the Lake of Light. Once these are combined, they magically create fire. Of course this is all illusion. Black or blackened sand and water can be used for the illusion but there is a small charge that is set off electronically/remotely to bring the small fire materials to life (such as black fuel-primed rags) in a small flat container. There is a hand-held torch, that from that small fire, the Medicine Man will carry the fire to light the main council fire.

#### **Participants:**

- Medicine Man, Sachem, Elder, Chief, etc.: Ceremonial Leader
- Drumbeater
- Longhouse Chief

**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
- Inductions
- Officer Inductions
- Special Awards
- Ceremonial Closing

## OPENING CEREMONY

Scene *(Council Fire is unlit as Longhouse membership gathers in a circle around the fire. All stand silently.)*

Drumbeater *(Drumbeats during this gathering time until instructed to stop.)*

Med. Man *(Carries with him a pouch with the black sand and a container with the magical waters. He narrates this story as he moves about the unlit council fire. The place for the magical fire is largely invisible to the people, near the edge of the council fire.)*

Medicine Man Many moons ago, when the forest was young, a tribe of brave warriors lived on the shores of the Great Shining Water which we now call Lake Michigan.

IN the tribes medicine lodge, was a sacred fire that burned day and night in honor of the Great Spirit. It was the people of the tribe's task to tend it carefully so it would never go out. But one day, the Medicine Man's helper, whose job it was to tend the fire that day, fell asleep as he sat next to it, and the fire went out.

The people were very unhappy, for they knew that the Great Spirit would be displeased. The Medicine Man called a council of all the people in the village, and spoke to them: "My people, he said... it is possible for us to rekindle the sacred fire of our fathers and once again be blessed by the Great Spirit. But this is a task that cannot be undertaken easily. The strongest and bravest member of our tribe must do this for us. That is why I have chosen Little Hawk as the one who will help us."

The Medicine Man told Little Hawk that he must undertake two very difficult and perilous journeys to find the necessary things to rekindle the fire. First, he was to travel to the far north and find the Lake of Darkness, where the waters, the sands, and even the forest were black. Little Hawk set out on his journey, and after many hardships, he found the dark lake. As the Medicine Man had told him, he scooped several large handfuls of the dark sand into his pouch he wore at his waist and returned to his village. Here in my pouch is some of the same sand that Little Hawk brought back to his village. I now place it as that Medicine Man did, at the edge of the fire so many moons ago.

*(Slowly/drastically, pours the sand around the outside of the small remote fire)*

Medicine Man Little Hawk was then sent to the south to find the Lake of Light, where the waters sparkled and the sands were white. Four moons passed before Little Hawk found the lake. He dipped some of the water into a container he had brought, and brought it back to the Medicine Man. He took the flask from Little Hawk, moved to the unlit fire and poured the water on the sands, even as I do now with some of the very water brought by Little Hawk.

*(Slowly pours water onto the sand around the outside of the small remote fire)*

Medicine Man Then, the Medicine Man prayed and chanted, asking the Great Spirit to once again smile on his children and return the sacred fire to them

Medicine Man (Chants in some form of Native American language for about 30 second, then recites the following Native American verse in original form and then in English)

Medicine Man Nee-Chay, Wana-Tasi-Nay, Wakan-Tanka... Light in the Sky, our Great Spirit!  
BRING US FIRE AS A SIGN OF YOUR PRESENCE!

REMOTE *(Small fire then comes to life)*

Medicine Man The Great Spirit looks upon us and is pleased! The spirits of our fathers of long ago are with us now. I now take this torch and pass the flames of this sacred fire to bring life to our Council Fire.  
*(Takes the torch, lights it and then lights the Council Fire)*  
Our fires have been lit. As a sigh of thanks to the Great Spirit, let us conduct ourselves with dignity and show our pride in being Native Sons & Daughters.

Drumbeater *(Drumbeats until Chief enters and signals for drumbeats to stop)*

Chief/ALL *(Shouts Longhouse salutation in celebration, ALL return salutation)*

Chief I now declare this council of the **(Longhouse Name)** Longhouse to be open. Let us begin.

**CONTINUE WITH CEREMONY**

Adapted from a story told long ago by Walt Leikett, Northwest Detroit Federation

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# Council Fire Opening Ceremony Pieces & Parts

## A Collection of Ceremonial Opening Parts

**Overview:** Council Fire Openings set the stage for a great and memorable council fire for your program. This a collection of random ceremonial parts that may be included in the beginning of a Longhouse council fire gathering. Many of these “parts” are included in the larger Induction and Opening Ceremony script files. The Longhouse officer(s) conducting these parts can simply be determined by the Longhouse council that is organizing the ceremony. Use of a drummer during the gathering and between parts of a ceremony adds to the authenticity overall.

Also, there are a number of Native American prayers that can be easily incorporated into an opening portion of a ceremony. These can be found in the Devotionals section of Rituals & Ceremonies for NSD Programs.

### **Participants:**

- Officers as desired
- Drumbeater

**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
- Inductions
- Officer Inductions
- Special Awards
- Ceremonial Closing

## **SPREADING THE ASHES OF PAST COUNCIL FIRES**

*(The Officer presenting this will carry a pouch of fire ashes collected from previous Longhouse Council fires.)*

Before we call upon the Great Spirit to bring fire to our council, we must purify this ground, and make it sacred, worthy of this great council fire.

In this container are ashes gathered from many great council fires over many, many years.

These ashes will be spread on this ground as a symbolic offering to the Great Spirit, asking him to purify these grounds for this council fire and provide connection from the past to the present, linking the memories of council fires of long ago, to those parents and children standing here now.

*(SPREAD ASHES)*

These ashes give us a symbolic connection, from Mother Earth, rising through the flames to meet Grandfather Sky.

Ashes from this fire today will also be gathered, and brought to future council fire gatherings as Native Sons & Daughters. Great Spirit, we thank you for touching this ground with your hand, making it sacred.

*(SHOUT LONGHOUSE SALUTATION)*

Possible additions:

- Call forward the youngest child (as a sign of purity) to assist in spreading the ashes.
- Call forward the oldest child (as a sign of maturity) to assist in spreading the ashes.

## **FIRE LIGHTING STORY**

In the beginning, there were no fires, except for those erupted by volcano's, the lightning bolts from the sky, or those flaming across the prairies or woodlands. Death, instead of life mingled with these infernos.

But some wise man of those earl beginnings found that fire-spark also lived in the dead wood and in lifeless stone. And so, by rubbing wood together or striking one stone against another, he brought sacred fire to his people, even as we now light our Council Fire.

Fire Maker (**Fire Maker Indian Name**) come forward! Bring forth the fire from the wood of the forest [(or) the stone of the streams] so that we may have light, so that we may have warmth, so that we may gather in council this night. Light now, our Council Fire!

(Fire Maker comes forward to perform his magic of lighting the fire by bow and drill or flint and steel to create the fire. Of course, a secret electronic assist for the fire the magically spring to life is always a good plan.)

## **CALL TO COUNCIL**

MEE-tah KOLA! Nah-OON-po OHM-nee CHEE-yay NEE CHOE-pi

Greetings, friends!! We now call our Council to order.

Sioux

## **FIRE LIGHTING PRAYER**

Great Spirit above, send us fire. Fire for life, fire for life, fire for peace and friendship.

*(After fire lights)*

We give thanks for this precious flame and, as our smoke rises to Thy teepee,

May it serve as a trail between us.

See! To the flames I sacrifice this eagle feather. It is offered humbly as a sign of our thanks.

*(Tosses a loaded eagle feather into the fire which momentarily gives off a puff smoke as the flash powder ignites)*

*Regarding the "loaded Eagle Feather" mentioned within, this is a large Eagle feather with a tiny bag of flash powder taped onto the base of the stem. When the Chief goes to throw the feather into the fire, the bag is concealed in hand, is not visible in the dark and adds ballast to help it fly into the fire. The bag melts almost instantly when it hits the fire, setting off the flash powder.*

## **ODE TO THE COUNCIL FIRE**

Oh Fire! Long ago when our fathers fought the great animals, you were the protection.

From the cruel cold winter, you saved them. When they needed food, you changed the flesh of the beast into savory meat for them.

During all ages, your mysterious flame has been a symbol to them for spirit.

So tonight, we light our Council Fire in remembrance and honor of the Great Spirit who gave you to us.

## **FIRE LIGHTING REFLECTION**

Here we are in our council circle. Each having their place where they are equal to each other.

They can hear and see what happens here. They can join in the action.

They can share in the warmth and light of the fire.

There is no one set above them except the one who performs at the moment, and is thus rightfully at the center of at the head, as you will be in your turn.

I declare our council open

LaRue A. Thurston

## **POETIC FIRE LIGHTING**

I kneel when I light a fire (kneel and light fire). I kneel reverently and thankfully. For now will light and warmth come to me through sacrifice. The wood holds good things and gives them all for you and me.

This wood grew for many years. Fed by water and by sun, protecting as it grew, Giving as it now dies. It will give light through flames. It will give warmth through red coals. It will leave behind only gray ashes. But this sacrifice will not be in vain.

For we shall take with us, the memory of this moment, this fellowship and fun, the song and challenge, the story and ritual, all to ours forever.

So as our tiny spark grows, to a dancing, lively flame, our council ring will become... A court of honors, a ritual for inspiration, a stage for dramatics, an area for contest, and a story time for remembrance.

I kneel when I light a fire, when fire comes, I arise (stand). Thankfully accepting its sacrifice, for its flame calls for worthy action.

LaRue A. Thurston

## **FIRE LIGHTING ODE TO THE NATIVE AMERICAN**

The Native American Indian was here long before us. That spirit now lights our fire as his fathers did before him. He lights our fire where once was his council place. We honor him by our actions here. We sit in council as he did, we dance his dance and sing our songs.

We give our coups to honor and good deeds. We hear great tales and meet worthy challenges. In the Spirit of the Native American, who was here before any other man came. As our fire brightens, lest we not forget, the ways of the Native American Indian. Let us be worthy to sit in this place, as was he who sat in council here before us.

LaRue A. Thurston

## **ODE TO THE COUNCIL FIRE #2**

Thy flames will be bright, may they burn in our hearts. In our hearts, may the flames of friendship burn bright.

May this fire burn in beauty, in beauty may it burn. In our hearts, may this fire shine in beauty. In beauty, may this fire shine in our hearts. May good medicine thoughts come with this fire.

When the dawn star look over the edge of the world, when the ashes of this council fire are cold, the friendship in our hearts will still be warm.

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# Council Fire Ceremony Closings

## A Collection of Closing Parts

**Overview:** Council Fire Closings are as important as the rest of the ceremony. They wrap up a memorable council fire in a manner that seems to complete the package. They give thanks for the proceedings. They declare the council closed. This a collection of ceremonial closing parts that may be included in the end of a Longhouse council fire gathering. Some of these “parts” are included in the larger Induction Ceremony and other ceremonial script files. The Longhouse officer(s) conducting these parts can simply be determined by the Longhouse council that is organizing the ceremony. Use of a drumbeater during the ceremony and at the conclusion while people leave the circle adds to the authenticity overall.

Also, there are a number of Native American prayers that can be easily incorporated into a closing portion of a ceremony. These can be found in the Devotionals section of Rituals & Ceremonies for NSD Programs.

### **Participants:**

- Officers as desired
- Drumbeater

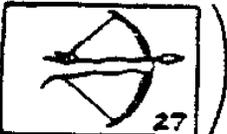
**Relevant Ceremonial Pieces:** You may wish to incorporate this ceremony with other ceremonial components to form your full ceremony. The following are basic suggestions. Your creativity is your limit.

- Parade to Ceremonial Location
- Opening ceremony
- Inductions
- Officer Inductions
- Special Awards

## CLOSING BENEDICTION IN NATIVE AMERICAN SIGN LANGUAGE #1

(Perhaps one of the oldest closing ceremony traditions and deeply rooted in the heritage of Native Sons & Daughters Programs, this spoken word and sign language closing ritual let's all those gathered actively participate in the ritual. The ceremonial leader should have memorized and rehearsed the words and sign language to the prayer and able to lead it from memory. )

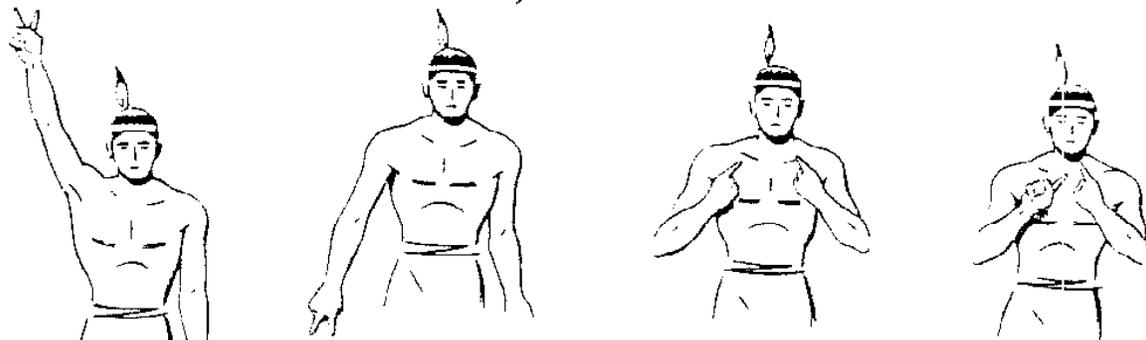
### BENEDICTION IN SIGN LANGUAGE \*

And now (finger pointing to the ground ) , may the Great Spirit (fingers circling up, imitating smoke ) , of all good spirits (arms outstretched ) , be with (arms in close ) , you (finger pointing across the circle ) now (fingers pointing down ) , and forever more (action of shooting bow and arrow )

## CLOSING BENEDICTION IN NATIVE AMERICAN SIGN LANGUAGE #2

*(This closing benediction is also an old ritual, rooted in the heritage of Native Sons & Daughters Programs. This prayer is performed in silence but it is good to perform the symbols (one at a time) along with the meaning of each sign. Another option would be for an officers of the Longhouse council lead the signs and recite the words in reverence.)*

*(Significance of symbols should be explained in advance; the prayer to be completed in silence and with reverence)*



May the Great Spirit (sign of V with right hand up and forward from shoulder) look down upon us (the V fingers bent forward and down, and wrist bent forward, so that the V fingers "look down") while we are absent (two index fingers held before body, about a foot apart, then drawn together) for a little while (index fingers drawn apart, the left forward, the right backwards, for about a six-inch space).

## CLOSING ODE TO THE 4 WINDS AND THE GREAT SPIRIT

*(If there are fires lit to represent the 4 winds, the person reciting this would stand at each direction as they are spoken, then stand front and center for the final piece)*

Oh Great Spirit of the East, where the sun always rises, lift up the hearts of all who might feel discouraged. Send wisdom to the hearts of all men and women. May each rising sun instill in them, the desire to be a friend of all.

Oh Great Spirit of the South, from whence comes the warm breezes, make clear the minds of all men and women. Help them to make broad and lasting decisions for the welfare of all.

Oh Great Spirit of the West, where the sun always sets and where the buffalo vanish, do not remove us from this earth until all things that should be done, are done.

Oh Great Spirit of the North, from whence comes the cold and long nights, make smooth the journey of all those who travel. May they reach the end of their journey in good health and good spirits.

All stand and recite the Native prayer... "Great Chief of the Universe, guide us until we meet again. (PERFORM SIGN LANGUAGE BENEDICTION #1 or #2) This council of the **(Longhouse Name)** Longhouse is closed. Go in peace until we meet again! (Shout Longhouse Salutation)

## CLOSING ODE TO THE NATIVE AMERICAN AND NATIVE SONS & DAUGHTERS

Native American peoples of long ago, as well as today, were and are a very proud people. Proud of their families, proud of their heritage. Proud and caring of their lands, and have a deep belief in the guidance of the Great Spirit.

This time we have spent together symbolizes the passing of hopes, dreams, ideals, and heritage, from parent to child. A parent's prayer for their child's success in life.

As Native Sons & Daughters, so to must we take pride in our fathers, our mothers, our families, our heritage. Realize that this time we parents and children have together is a special once-in-a-lifetime gift.

[PAUSE]

I have walked the land in the footsteps of my fathers, back in time to where the first one trod, stopped, saw sky, and felt wind, bent to the mother earth, and called this home.

To this earth and all its beauty, for which we must care, Home and Family, Mother, Father.

Grow too the seeds, the Sons and Daughters, to walk the old paths, to look back in pride, honored heritage.

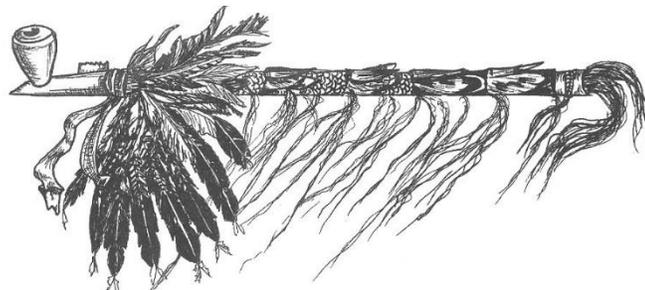
To hear its laughter and its song, to grow to stand and be themselves one day remembered.

I have walked the land in the footsteps of all my fathers, I saw yesterday, stand here today, and look now to tomorrow.

This council of the (**Longhouse Name**) Longhouse is now ended! (Shout Longhouse salutation)

# IV.

# GENERAL AND SPECIAL PURPOSE CEREMONIES



Introduction: This collection of General and Special Purpose ceremonies can be used within a larger ceremony or in many cases as a standalone ceremony for use at any chosen time.

Many of the ceremonies included here have been tested by the Longhouse that contributed them. No ceremony, regardless of how well it looks on paper, will be effective unless those involved have rehearsed it and know it thoroughly. It is also important to visualize the setup on the specific site in advance to plan for the unique circumstances of the site.

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# Alternate Feather Colors for use in Ceremonies

## Colored Feathers Symbolism

**Overview:** This ceremony is an alternate of colored feathers and their meanings. There is a relationship of the feather colors and meanings to the Six Aims.

The ceremony uses a “Totem Stick” which is a specially decorated ceremonial stick that represents the Longhouse and contains the feathers below. It could even be the stem of a long pipe as well.

### Participants:

- Longhouse Chief, or other as the leader/main presenter.

### Alternate Feather Colors Ceremony

Chief            In my hand, you see the sacred Totem Stick of the (Longhouse Name) Longhouse. Attached to it are many feathers. This is what they stand for:

Chief	COLOR	MEANING
	White	Stands for purity. To be clean in body and pure in heart, even as the white dove of peace.
	Black	Represents the iron-like band that binds Father and Child together as “Pals Forever-Friends Always”
	Red	Represents the heart, and the blood tie that commands us to love the sacred circle of the family.
	Yellow	Stands for respect for others while they are speaking, true Native Sons & Daughters listen with care while others talk.
	Blue	Represents the sky which blankets the entire earth. It reminds us that many people live on the earth, and we should love our neighbor as our self.
	Green	Stands for the trees, mountains, and fields. It tells us to honor the beauty of the Great Spirits work in forest, field and stream.

Adapted from the old Michigan Manual

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## **Birthday Feather Ceremony**

### **Colored Feathers to Recognize Childs Age**

**Overview:** This ceremony be performed on its own or within a larger overall ceremony. It is based on recognizing the age of each child and honoring them with a specific colored feather for each age year. The intent would be to perform this once per year so that all children eventually are honored with all the colors.

Gather the Longhouse in a circle seated two rows deep (children in the front row with parents seated behind).

Prepare for enough of each colored feather as within.

#### **Participants:**

- Longhouse Chief, or other as the leader/main presenter.
- Assistants as desired.
- Drumbeater if desired.

## Birthday Feather Ceremony

Scene *(Longhouse is seated in a circle, two rows with children in front)*

Drumbeater *(Leader signals drumbeater when to start / stop).*

Chief Great Spirit, our heavenly Father, Creator of all, we gather to honor the children of our Longhouse in a special way. We ask that you be present with us here.

Sons and Daughters, as you grow in body, you also grow in mind. As you young braves grows in spirit, so you add wisdom to your Tribe.

Chief Will all Sons and Daughters who are 5 years old, and their father, please stand. You Sons & Daughters will receive the **ORANGE** feather. **ORANGE** shows that you are growing and changing as the colors of nature constantly change.

*(Walking to each child)*

Young Brave, what is your Indian name? (PAUSE FOR RESPONSE)

Receive the **ORANGE** feather that represents you at age of 5.

(Present Feather to father) I ask your Big Brave father to hold this feather.

(Complete all 5 year old children. Once complete...)

Sons and Daughters, turn and face your fathers. Fathers, please place the ORANGE feather in the headband of your Son or Daughter. (PAUSE) The (Longhouse Name) Longhouse applauds you. You may now be seated.

*(REPEAT ABOVE FOR ALL AGES & MEANINGS AS BELOW)*

<b>AGE</b>	<b>COLOR</b>	<b>MEANING</b>
6	YELLOW	Shows that you grow in warmth and learn how to be true friends and share what you have with others.
7	RED	Shows the heart in you that grows with each passing year as you learn to love your family and your fellow man.
8	GREEN	Shows that you are learning of nature and respect for it and of all the things around you.
9	BLUE	Shows that you have a calmness and peace about you as you grow in mind and spirit.
10	BLACK	Shows that you continue to learn and grow and mature. It represents the ties that bind parent and child together as "Pals Forever-Friends Always".

Chief O Great Spirit, as our young Sons & Daughters have received their feathers, they ask for your guidance on every path along life's way. And now, Sons & Daughters, our young Braves, it is our hope that you accept encouragement, seek to understand others, receive confidence, learn humility, practice fair play and good sportsmanship, earn the respect and accept the love of your father, become a good citizen, and moreover, accept spiritual guidance. O Great Spirit, hear this our prayer to you!! (Shout Longhouse salutation)

Drumbeater *(Drumbeats as desired)*

Adapted from Sylvania, OH

# Corn Ceremony

## **Lesson of Sharing and Giving to Others**

**Overview:** This ceremony is meant to be performed generally on its own. It is based on giving thanks for the harvest. It is best performed around a small to medium size campfire, not the size of a large council fire.

Gather the Longhouse around the campfire, seated one or two rows deep (preferably children in the front row with parents seated behind, close enough to hear the ceremony and to hear a story told without the story-teller having to shout.

All participants will be given a few kernels of dried corn to hold during a portion of the ceremony. Prepare or obtain enough with some extra so there is no chance of running out.

### **Participants:**

- Longhouse Chief, or other as the leader/main presenter.
- Story-Teller

## **Corn Ceremony – Lesson of Sharing and Giving to Others**

**LEADER:** This fall time is also the time of the Great Harvest. Some call this time of year the time of the Harvest Moon. Some Native American Indians also called this the time of the Green Corn Moon, the time when the corn and many of the crops were ready to be picked and stored for the winter. Corn was one of the more important of these crops for the Native American Indians. They could grow it in great quantities, and store much of it to help feed them as well as feeding their animals through the coming long winters.

Corn is a food that was developed long ago, mainly by the Native American Indians. They shared it with their needy neighbors, which reminds us to love our neighbor as ourselves.

Corn is one of the gifts given by the Native American Indians to the early English settlers of this country. The Indians had taught the settlers how to grow corn, and the many things that could be made from it.

*(Pass out kernels, a small handful to each person, asking them to hold them in their hand.)*

Corn is one of the important foods shared between the Native American Indians and the settlers on that first celebration very long ago of the holiday we call Thanksgiving. On that first Thanksgiving, those settlers (commonly called the Pilgrims) gave thanks that they were alive, that they had food to survive, and that God had sent them help in learning to survive in their new lands in the form of the Indians, who had lived here many centuries before the English settlers arrived.

**STORY TELLER:** *Tell the story of the Leather Bags. (Last 2 pages of this script)*

*(It is encouraged, that the Story Teller should memorize the basics of the story and dramatize it, not just read it from the paper.)*

**LEADER:** *(After story...)*

- Silently, think of how you would use your corn. To what good use would you put it to?
- Would anyone like to share their thoughts?

Would you all please now in silence, place your kernels into the fire as an offering of your thoughts to the Great Spirit. *(Allow time for this, encourage silence.)*

**Final Prayer:** Great Spirit above and Mother Earth below, we give thanks for all that you provide that we may live. We ask you to listen to the thoughts in the hearts of these people gathered here, and how they would use their gift of corn for the good of their fellow man.

**(Recite Longhouse Salutation!)**



## The Leather Bags



THE sun shone brightly upon the little Indian boy as he watched the great crowd of people coming toward him. He lifted his hand in amazement, to shade his eyes. Could it be true? Was this the great Chief of the tribe who was walking in his direction?

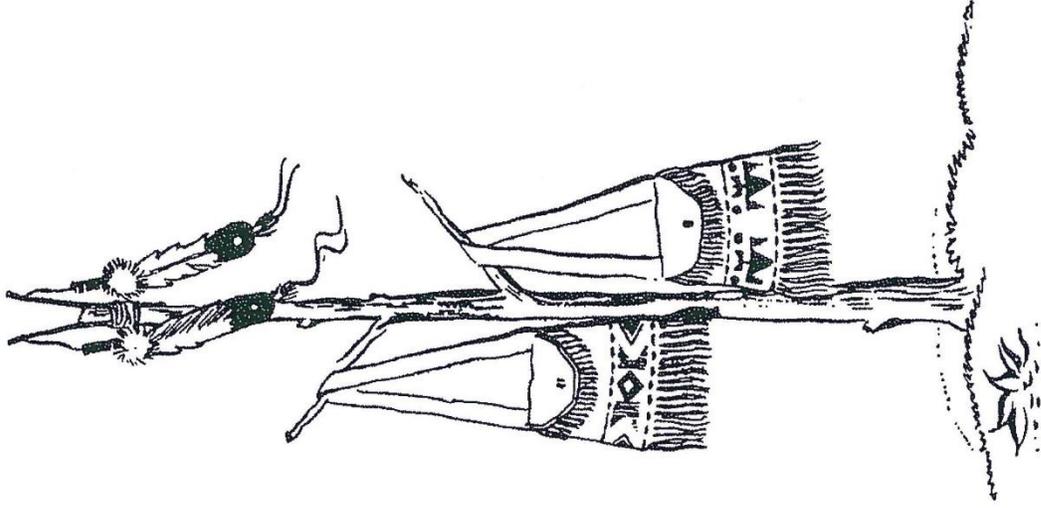
Yes, it was true. And behind the Chief were many braves, all in their brightest colored clothes. It was a day of celebration. At that moment, the little Indian boy realized that everyone in the tribe was following the Chief as he walked toward the river bank.

It was a big crowd that had gathered. After the braves came the boys and the squaws. The dogs were there, too. It seemed that every tepee had a dog, and every dog was barking and running, adding to the noise that the excited people were making. The tom-toms increased the din as they beat out their steady rhythm. The little Indian boy quickly joined the great throng.

In a few moments they had reached the river bank. The Chief stopped and turned to face his fellow tribesmen. A hush fell over the people. The gentle summer breeze ruffled the bright feathers in the Chief's bonnet.

The Chief began to speak! "I have been called away to visit our neighbors who live to the south, and I shall be gone several moons," he said. "But I shall return to you at the harvest time."

The Chief looked into the crowd of listening people. He seemed to be looking for someone. His eyes came to rest upon two boys, who appeared to be about ten summers old. They looked enough alike to be twins.



"Come here, my sons," said the Chief. The two brown-skinned boys walked toward their father. They were straight and strong. Some day, when their father was too old to carry on his work, one of these boys would rule the tribe.

The boys stood before their father. It was easy to see that they would miss him while he was away. As they looked at him, they realized that the Chief was holding two leather bags, one in each of his outstretched hands.

"I have something I wish to leave with each of you," said the Chief. "Do the best you can with it. It is yours." He handed a bag to each of his sons and then, with a wave, stepped into his canoe. In a moment the Chief's canoe was gliding across the water, as he went on his way to visit his southern neighbors.

The summer passed quickly. There was plenty of game in the fields for hunting, and the fish were plentiful in the rivers and streams. The autumn season was approaching when the news came that the great Chief had completed his visit and would be returning home.

The Indians made ready a great feast, for the return of their beloved Chief would be enough reason to bring out the finest food in the village. The squaws opened their sacks of corn and prepared tasty foods that they knew the Chief liked. The summer had been good to them, and every tepee had plenty of food for the winter.

Late one afternoon the tribe gathered on the river bank once more. After a short wait, a canoe appeared around the bend in the river. A great cheer went up from the crowd, for they knew it was their wise Chief. The canoe approached swiftly, and in a few moments it touched the sandy river bank.

The Chief stepped from his canoe. He greeted his many friends, and then held high his hand for silence. He told the tribe of his experiences while visiting his friends. He told them how glad he was to be back. Then he seemed to hesitate. "Where are my two sons?" he asked.

The two boys stepped forward. They were even darker now than three months ago when their father had gone away, and it seemed that both of them had

grown several inches. The Chief smiled. They were handsome boys. "You will remember," he said, "that when I went away I gave each of you a bag of corn. You have had it all summer. Now, I want each of you to show me what you have done with what I gave you."

A great murmur arose from the assembled people. Was this the Chief's way of testing the boys? Was the boy who had shown the greatest amount of wisdom in the use of his father's present to be the Chief of the tribe some day?

The first of the two boys had been standing with his hands behind his back. In them he held the small leather bag that his father had given him when he had gone away. He held it out to his father and said: "Father, after you left I looked into the bag to see what was there. I found that it was full of corn. I did not know what to do with it, so I hid it away in a cave, for I knew that you would want me to take good care of it."

The Chief looked at his son and said nothing. Then he turned to his other son. Everyone knew that he was waiting for the second son to tell what he had done with his bag of corn.

All was silent as the great Chief waited for his second son to speak. Finally the boy said: "Father, when I saw that there was corn in the bag you gave me, I took it out into the field and planted it. When the sun grew hot, I carried water to the young green plants. When it rained very hard, I made a ditch, so that the water would not wash it away. Then, when the moon of the harvest came, I had a large bag of corn which I had grown." The boy pointed to a nearby tree, at the base of which was the large bag of corn.

The Chief went to the bag and opened it. He ran his fingers through the corn and let it drain slowly back into the sack. Then he turned and placed his hand on the boy's shoulder. "My son," he said, "you have used what has been given to you to the best advantage. You will make a fine chief some day."

# Feather Ceremony of the Four Ways

## **The Feathers Representing the Four Ways or Directions**

**Overview:** This ceremony could be used as part of an opening to a council fire or as a stand-alone ceremony. It can be performed around a council fire or a smaller campfire as desired, or even without a campfire in an indoor setting.

4 large quill feathers (or a small group of each) in the colors Yellow, Green, Red and White. These should be fixed to a mount of some sort so they stand or lay, but are weighed in place such that they cannot blow away.

### **Participants:**

- Chief: Leader of ceremony.
- Assistants as desired.
- Drumbeater

**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.

- Council Fire Lighting
- Inductions, Graduation, End of Year or Other Council Fire Ceremony
- Officer Inductions
- Special Awards
- Ceremonial Closing

## CEREMONY

Scene *(Council fire is already burning. Longhouse is gathered around fire*

Drumbeater *(Leader signals drumbeater when to start / stop).*

Chief Great Spirit, our heavenly Father, Creator of all that is nature, we humbly come to you in the midst of nature's splendor. We ask that you be present with us here.

The Native Americans believe that perfect manhood or womanhood is achieved in the Four Ways. These feathers are the symbols of the Four Ways.

Assistant *(Walk around fire and place the feathers at the four directions, just outside the fire.)*

Chief *(Walks the East point, next to the yellow feathers)*

**YELLOW**... represents the Body. Its direction is East, where the sun always rises. The body is to serve us. It is the temple of the Spirit. Develop it to its fullest extent.

Yellow also represents courage. Defend yourself. Walk safely in darkness. Say NO to that which is wrong.

*(Walks the South point, next to the green feathers)*

**GREEN**... represents the Mind. Its direction is South, from whence comes warmth and all growing things.

Know the ways of your people. Learn all you can about the world and the people in it. Learn to be honest and true, first to yourself, then to others.

*(Walks the West point, next to the red feathers)*

**RED**... represents the Great Spirit. Its direction is West, where the sun always sets.

Know the great Spirit. Live by a good moral code that represents the best of who we are. Set a good example... be friendly, be courteous, be respectful and be considerate.

*(Walks the North point, next to the white feathers)*

**WHITE**... represents Service, the most important of all. Its direction is North, where Coldmaker lives. The purity of snow combines the flames of all the others.

Be of service to others by word, deed and example.

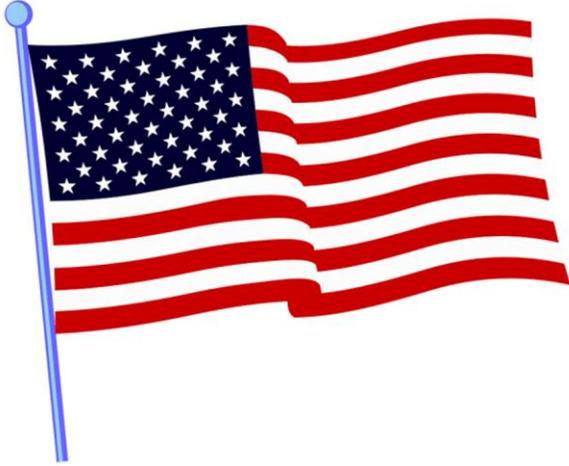
Chief It is this creed by which the Native American Indian seeks to emulate, to achieve and show by example. And hopefully, each of us will exemplify this creed in all that we do with our families, and with others.

Drumbeater *(Drumbeats as desired)*

**CONTINUE WITH CEREMONY**

Contributed by: Unknown

## Flag Raising Ceremony



**Overview:** This Flag Raising ceremony can be performed at the start of a major event such as a weekend campout or each day at sunrise as desired.

There should be a pre-folded flag ready for raising on a flagpole. Flag bearers are chosen. Another option would be to have a procession from where the flag is unfurled to where it is raised.

Honor and respect during this ceremony are important and should be taught and encouraged.

The use of ceremonial drums during this ceremony is also an honorable addition and adds to the connection between our country and the Native American culture.

### **Participants:**

- Longhouse Chief, or other as the ceremonial leader.
- Assistants as desired.
- Drumbeater(s)

## Flag Raising Ceremony

*(Drum Beats until signaled to stop)*

**LEADER:**

(Shouts Longhouse Salutation)

Welcome to this gathering. We honor our nation and give thanks to the Great Spirit for all the good gifts in life that we are blessed with as we raise the flag of these United States of America.

*(Flag Bearers unfold or carry in flag)*

*(As flag is raised, sing the song America (My Country Tis of Thee) or America the Beautiful. This can be led acapella by one brave person or sung to a recording. )*

**LEADER:**

Let us all recite the Pledge to the Flag of our Country:

**I Pledge Allegiance to the flag, of the United States of America**

**And to the Republic for which it stands, one Nation under God,**

**Indivisible, with liberty and justice for all.**

What is the slogan of the Native Sons & Daughters Programs?

“Pal’s Forever-Friends Always”!

Let Us Recite the Six Aims of the Native Sons & Daughters Programs... 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

*(Play audio recording of The Star Spangled Banner. Encourage all to sing along)*

Oh, say can you see by the dawn's early light, what so proudly we hailed at the twilight's last gleaming. Whose broad stripes and bright stars, through the perilous fight, O'er the ramparts we watched were so gallantly streaming... And the rocket's red glare, the bombs bursting in air, gave proof through the night that our flag was still there... Oh, say does that star-spangled-banner yet wave... O'er the land of the free and the home of the brave.

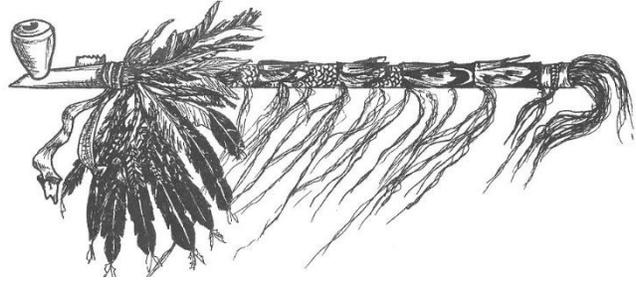
May the Great Spirit make sunrise in your heart! (Shout Longhouse Salutation)

*(Drumbeats as everyone leaves)*

# Peace Pipe Ceremony

## **Ceremony of Peace and Thanksgiving to the Great Spirit**

**Overview:** This ceremony/prayer service can be used either as a stand-alone ceremony or incorporated into a larger ceremony. It could be performed as a sunrise ceremony or as an end of day ceremony. It can be performed around a council fire or a smaller campfire as desired.



A ceremonial pipe is a symbolic central part of this ceremony. The person handling the pipe can decide whether to smoke it for authenticity, or just make motions (or somehow simulate) as if he is smoking it.

### **Participants:**

- Chief: Leader of ceremony.
- Medicine Man or Assistant Chief: Co-leader of ceremony.
- Sachem or Elder: Ceremonial dance of thanks for fire.
- Drumbeater

**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.

- Council Fire Opening & Lighting
- Inductions, Graduation, End of Year or Other Council Fire Ceremony
- Officer Inductions
- Special Awards
- Ceremonial Closing

## CEREMONY

- Scene *(Council fire is already burning.)*
- Drumbeater *(Leader signals drumbeater when to start / stop while (if) the Longhouse (now) gathers around this fire.)*
- Chief Great Spirit, our heavenly Father, Creator of all that is nature, we humbly come to you in the midst of nature's splendor to thank you that we as Americans are free to worship as we please and to enjoy all that is nature... it's mountains, it's valleys, it's lakes, it's streams, and the living things that dwell within... we ask that you that someday, all the world may be at peace and that all people be free to enjoy nature's abundance. We ask you that we be guided to protect this priceless heritage that we, in America, are privileged to enjoy.
- Medicine Man From the Omaha Tribal Prayer, please repeat after me... "Father, a needy one / stands before thee / I that speak am he."
- Medicine Man The Native Americans Indians believe in the Creator, He showed himself through the Spirit of Nature, through animals, birds, earth, children, sun, fire, and hunting.
- The Native Americans have deep faith in the Creator and their Mother Earth. When they need the sun to ripen their crops, they called on the Spirit of the Sun. When children were ill, they called to the Spirit that heals children and give strength. In times of great calamity, like drought, flood, disease; the Medicine Man was called upon. Through him, the Creator showed his power.
- Ceremony plays an important part in our own beliefs as well as the beliefs of the Native American Indians.
- Chief Our ceremony now is a peace pipe ceremony. The pipe is a symbol of peace and honor for Native Americans.
- But first, we see that our council fire is burning well... We give thanks for this... (Sachem Indian Name) our Sachem now shows our thanks to the Great Spirit for this gift of fire and warmth.
- Sachem *(Does ceremonial dance in a complete circle around fire)*
- Medicine Man *(As the Sachem finishes performing dance, steps forward with peace pipe held high in both hands and walks to the edge of the fire. When Sachem has finished, bends to the fire and lights the pipe, taking/blowing several puffs for effect.)*
- Medicine Man *(Lift pipe high again)* To Wakonda, the one Great Spirit, that his wisdom be with us. (Shout Longhouse salutation several times)
- ALL Amen.
- Medicine Man *(Blowing smoke and pointing the pipe stem to Mother Earth)* To Maka-Ina, Mother Earth, that she may send us food.
- ALL Hear us Mother Earth, Amen.

*(The Medicine Man can stand in one position for the following 4 Directions or walk to each Direction point around the fire as he performs the following :)*

Medicine Man *(Blowing smoke and pointing the pipe stem to the West)* To Wiypoeyata, the Sunset Wind, that he come not bring his strength upon us.

ALL Hear us Sunset Wind, Amen.

Medicine Man *(Blowing smoke and pointing the pipe stem to the North)* To Waziyata, the Winter Wind, that he not harm us with his cold.

ALL Hear is Winter Wind, Amen.

Medicine Man *(Blowing smoke and pointing the pipe stem to the East)* To Wiyohinyanpata, the Sunrise Wind, that he trouble us not with his rain.

ALL Hear us Sunrise Wind, Amen.

Medicine Man *(Blowing smoke and pointing the pipe stem to the South)* To Ito-Kagata, the Hot Wind, that he strike us not with his fierce heat.

ALL Hear is Hot Wind, Amen.

Medicine Man *(Hold pipe high in both hands again)* The peace of the Great Spirit is high. Your peace we ask, not for us alone, but that we might give it to all people. May the peace of the forest, and the joy of the winds be in our hearts today and always. Let us share a sign of peace with one another.

ALL *(Shake Hands with those around you)*

Chief Great Spirit, those before you have witnessed a ceremony of the Peace Pipe today. Let them learn to bring peace to their fellow man. I now recite the Kiowa Indian version of our Lord's Prayer: *(Or have group repeat in parts)*

Great Spirit, you are our Father and who lives above us. Beyond the clouds and sky, Worship is your name. And we want to be done here among us, let it be as it is in heaven above. Give us our bread day by day. Forgive us our wrong as we go on. Forgiving those who wrong us. Lead us away from doing wrong. And take away trouble from our hearts. Set us free from evil, for all belongs to You. All praise and wonder we give to You. All praise and wonder we give to You. From this day forth and forever more.

Chief *(With sign language)* And now, may the Great Spirit, of all good spirits, be with you now, and forever more.

ALL Amen.

Drumbeater *(Drumbeats while/if people exit)*

**END OF CEREMONY**

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# The Smudging Ceremony

## Sacred Herbs to Cleanse the Spirits

**Overview:** This ritual is not a scripted ceremony in that you would read it but a simple explanation of a Native American Indian ritual that has been used over the years in Native Sons and Daughters Programs in various forms. This ritual is typically performed by Chiefs of Elders but really can be performed by anyone as long as it is entered into respectfully, with honor and good intentions.

Native American Indian elders believe that all ceremonies, tribal or private, must be entered into with a good heart so that we can walk, pray and sing in a sacred manner, and be helped by the spirits to enter the sacred realm. Native peoples use herbs to accomplish this. One common ceremony or ritual is to burn certain herbs, take the smoke in one's hands and rub it or brush it over the body. This is commonly called smudging. In North America, the three plants most commonly used in smudging are Sage, Cedar and Sweetgrass.

**Sage:** Is burned in smudging ceremonies to drive out the bad spirits, feelings or influences, and also to keep bad spirits from entering the area where a ceremony takes place. It is considered a healing plant.

**Cedar:** Is burned while praying aloud or silently. It is thought that the prayers rise on the cedar smoke and are carried to the Great Spirit. It drives out the negative energies and also brings in good influences. The spirit of cedar is considered to be very ancient and wise. Used commonly in the Pacific Northwest.

**Sweetgrass:** A most sacred plant for Plains Indians with a perfume-like odor. Usually braided together in bunches as a person's hair is braided. It is thought to be good to burn the sweetgrass after the sage or cedar had driven out the bad influences. Sweetgrass brings in the good influences. As with cedar, burning sweetgrass while praying is thought to send the prayers up to the Great Spirit in the smoke.

The herbs are found at Native American pow-wows, pioneer festivals and elsewhere. These herbs, especially the sage and sweetgrass, are commonly found already woven in sticks or braided and dried so they are ready to use. Burning the dried herbs is commonly done in a small stone bowl or clay pot. Use of a sea-shell or a turtle shell is another way. If the vessel needs to be portable, such as to carry to smudge a large group or gathering, the shells (or small pots) can be attached to a handle of some sort, decorated and used for this special purpose only.

To do a smudging, gather the smoke in your hands, rub your hands in the smoke and then use your hands to bring the smoke over yourself. One person or persons can smudge another or a group of people by using hands or more often a feather (or feathers in a fan) to lightly brush the smoke over the other persons.



Native American tradition

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## Six Aims Patch Award Ceremony

### Patch Awards for those who learned the Six Aims

**Overview:** This ceremony can be performed generally on its own or within a larger ceremony, probably in the springtime. Throughout the program year, the child membership is encouraged to learn the Six Aims. If they are able to recite the Aims to an officer (Tribe Chief, Longhouse Officer, etc.) they are awarded a special patch to commemorate this achievement.

Instead of just handing the child a patch at the time they recite the Aims, this ceremony makes a larger more special event of it. When the child recites the Aims to the officer, the officer documents this on a special form, which is saved for the later ceremony.



A Six Aims award patch is available from patch vendors that support Native Sons & Daughters Programs. The Longhouse would purchase these for presentation at this ceremony.

A sample award program flyer and form is included on the last page of this ceremony document.

#### **Participants:**

- Longhouse Chief, or other as the leader/main presenter.
- Assistants as desired.

## Six Aims Patch Award Ceremony

### LEADER:

(Shouts Longhouse Salutation)

We have a special purpose to call forward the following Sons & Daughters.

(Without prior warning, call the Sons & Daughters forward, to assemble as instructed one at a time by their Indian name and Tribe name.)

I call on the attention of this special gathering of the **(Longhouse Name)** Longhouse. I ask you to take note of the Sons & Daughters standing here before you.

The Six Great Aims of the Native Sons & Daughters Programs have long been a guide for teaching of respect of others, care of Mother Earth, and love of family and fellow man. They are a long-standing part of the traditions of the Native Sons & Daughters Programs. These Aims, gifted to the program by the Friday family so long ago, are deeply rooted in the Native American culture as well as the cultures of those of us gathered here.

(Have entire group recite the Six Aims if desired)

*(Looking at the Sons & Daughters called forward)* You young Sons & Daughters have taken the time to learn these Six Aims and have demonstrated your knowledge of these Aims throughout the year. This is a special accomplishment that you can be proud of and that your father can be proud of. Take pride in knowing that this accomplishment is very pleasing to the eyes of the Great Spirit.

As **(Officer position title)** of the **(Longhouse Name)** Longhouse, it is my honor to bestow upon you young Sons & Daughters, this special Six Aims patch award, along with this ceremonial smudging, to honor what you have accomplished.

(Presentation of patches, smudging)

*(Sacred Tree of Life poem) BELOW*

(Closing words & congratulations)

*(Shout Longhouse Salutation and exhort applause from the Nation)*

### Sacred Tree of Life

Sacred tree of life, teach us to root our self and walk in balance.

Teach us to share our shelter, food and our breath.

Teach us to bend, and to have compassion and love for our brothers and sisters.

Teach us to be grateful for all the gifts we receive and, remind us to pray.

Teach us to stand tall and reach for grandfather sun.

Teach us to share and live as one.

Sacred tree of life, thank you for all your wisdom and life which you provide.

Running Elk Woman

Contributed by: The Cheyenne Nation, Bedford OH

Sample flyer & form...

# 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

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# Torch Parade Ceremony

## **Calling and Gathering the Tribes for Parade to the Council Fire**

**Overview:** Although not really a ceremony in the truest sense, what is presented here is the framework for gathering the tribes along the trail in camp for a parade to the grounds of the Longhouse Council Fire. It can be used at a traditional cabin camp or in a tent-camping setting.

The tribes will have been instructed in advance to gather at a pickup point outside their cabins or at the edge of their tent area, along what is naturally a good path for a parade. Tribes should be in full regalia and ready with shields and banners for parade.

A Longhouse Elder or Sachem should lead the parade and allow for the Longhouse Chief to remain at the Council Fire site to make any final preparations and possibly to be out of site when the membership arrives at the site. The Medicine Man will also remain at the council fire site to receive the parade into the grounds.

The parade can include torches for greater effect. Can-style torches are the safest approach. Fire safety should be of the utmost importance. Longhouses can decide if all membership will carry torches, or one per family, or one per tribe.

### **Participants:**

- Elder(s) or Sachem: Leader of Parade
- Medicine Man or Assistant Chief: Receive the Longhouse membership at the Council Fire site.
- Tribal Chiefs
- Drumbeater

**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.

- Council Fire Opening & Lighting
- Inductions, Graduation, End of Year or Other Council Fire Ceremony
- Officer Inductions
- Special Awards
- Ceremonial Closing

## CEREMONY

- Drumbeater *(Parade lead officer signals drumbeater when to start / stop. If Longhouse has a parade drum that can be carried, Drumbeater can be a part of leading the parade. If Longhouse drums are large ceremonial drums, the drum beaters can stay at the Council Fire area and let the sound carry to all the tribes. Or, both scenarios can be used as well.)*
- Tribes *(At the initial sounds of drum beats, each Tribe gathers at its assigned pickup area and are ready for parade. Tribal torches area NOT yet lit. Each Tribal Chief insures that his tribe is ready. Tribal Chief should be out in front of pickup area.)*
- Elder *(Proceeds with any support people to the first tribal pickup point. If torches are being used, the Elder lead party must carry a special torch already lit, signifying the light of the Great Spirit.)*
- Elder *(At first Tribal pickup point, stops and shouts the Longhouse salutation and exhorts all to respond)*
- Elder What is the name of this tribe? *(ALLOW TRIBE TO RESPOND)*  
Louder, what is the name of this tribe?? *(ALLOW TRIBE TO RESPOND)*  
Does the **(Tribe Name)** Tribe wish to participate in the (Longhouse Name) Longhouse Parade of Light? *(ALLOW TRIBE TO RESPOND)*  
Tribe Chief... Come forward and light your torch from the ceremonial parade torch that carries the Light of the Great Spirit. Spread that light to the members of your tribe. *(ALLOW CHIEF TO LIGHT HIS TORCH)*  
**(Tribe Name)** Tribe, please join in and let us walk the trail on our Parade of Light. Let the light from our torches call the Great Spirit to be with us.  
*(WALK TO NEXT TRIBAL PICKUP. ONCE ALL TRIBES ARE GATHERED INTO THE PARADE)*
- Elder **(Longhouse Name)** Longhouse, let us walk the trail together to the grounds of our Sacred Council Fire!  
*(PARADE REACHES THE ENTRY POINT TO THE GROUNDS OF THE COUNCIL FIRE)*
- Med. Man *(Shouts Longhouse salutation)* Who wishes entry into the grounds of the Sacred Council Fire?
- Elder **(Medicine Man Indian Name)**, I **(Elder Indian Name)**, bring to you the fathers and children of the Mighty **(Longhouse Name)** Longhouse. They come with peaceful and joyful hearts and are ready and excited to be a part of this Sacred Council Fire.
- Med. Man **(Elder Indian Name)** Please lead these fathers and children into the grounds of the Sacred Council Fire. Please have them extinguish their torches as they enter. *(Shouts Longhouse salutation)*

## CONTINUE WITH OPENING CEREMONY

Contributed by: The Cheyenne Nation, Bedford, OH

## **Totem Pole for use in Ceremonies**

### **The Meaning of the Totem Pole Symbols**

**Overview:** This ceremonial component can be used if the Longhouse has a totem pole that they would desire to include both visually and in words into a ceremony rather than it just standing there. The wording is written to specifically match the images of the totem pole, so what is presented here is more for example than for exact use, unless, a Longhouse were to create a totem with these exact symbols. The possibilities are limited only by your creativity.

#### **Participants:**

- Longhouse Chief, or other as the leader/main presenter.
- Medicine Man

## Totem Pole Ceremony

Chief            Bring forth the totem pole and listen to the words of (Medicine Man Indian Name), our Medicine Man.

Assistants      *(Carry the totem pole to stand it in the visual front of the ceremony.)*

Medicine Man    On this totem pole, are many pictures and symbols, the meaning if which I will now explain.

This pole represents the virtues and ideals of the Native Sons & Daughters Program.

*(Pointing to the symbols as they are mentioned)*

Here on the pole you see images of the sun, the moon and the stars. These to the Native American Indians are symbolic of the Great Spirit. To us, they too are symbolic of a supreme being.

As true Native Sons & Daughters, we see the Great Spirit in the grace of the Weeping Willow, the strength of the Sturdy Oak, the singing of the Stream, the power of the Mighty River, the songs and colors of the Birds, the cunning and agility of the animals and the beauty and sweetness of the flowers.

The broad base that support our totem pole, gives the pole the power to stand strong and firm. So too, does the success of our lives depend on the breadth and depth of our moral character.

The beaver and his dam shown here are symbolic of sincere and honest work. He is the engineer of the animal world, for he had ability to build long before man did. There are no lazy ones in the beaver colony. We too, believe that all Native Sons and Daughters should do their share of useful work for the good of all.

In this scene of the campfire with people gathered around it shows peace and contentment which are the aims of the Native Sons and Daughters in their home and among their friends.

Do you see the images of the squirrels playing? This is one of the most important parts of our program. We not only believe in Sons & Daughters playing, but in their fathers playing with them.

Here at the top sits the eagle, "King of the Air". He has always been a symbol of majesty, courage, and high ideals to all mankind. So too, he stands for Native Sons and Daughters.

Contributed by: Unknown

## **Tribal Chartering Ceremony**

### **Annual Longhouse Recognition of Tribes and Presentation of Charter Certificates**

**Overview:** This ceremony is used when a Longhouse desires to recognize its tribes (late fall is used here) in one annual ceremony, and present to each tribe, their official charter for the program year. This would be done at an event where the entire Longhouse is gathered. Regalia would be in order, especially by the Longhouse officers conducting the ceremony and the Tribal Chiefs representing their tribes and receiving their charter.

A **sample** of the NLL/NSD Tribal Charter is included at the end of this document. The live template is available in the separate Word Doc file on the NLL Website. The template can be filled in with Tribal Names, Longhouse names and the Longhouse officer's names who officiates the charters. It should be printed on quality cardstock paper.

The charter certificates are to be prepared in advance of the ceremony for presentation. You may consider framing the charter certificates for brand new tribes or if performing this ceremony for the first time, to frame them all.

The importance of attending this ceremony is stressed to each tribe chief. A list of all tribe chiefs and their Indian Names is needed for this ceremony.

#### **Participants:**

- Longhouse Chief
- Medicine Man
- Tribal Chiefs
- Drumbeater

#### **Relevant Ceremonial:**

You may consider adding the short version new member induction ceremony for any members that missed out or joined after the main Induction Ceremony was held.

## CEREMONY

- Scene *(Tribes have gathered in meeting area and are ready.)*
- Drumbeater *(Chief signals drumbeater when to start / stop. Chief & Medicine Man enter.)*
- Chief / ALL *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*
- Chief We call together this council of the **(Longhouse Name)** Longhouse for a special purpose. As the fall season draws to a close, we are to take a moment to see that the Great Spirit, in this time of the Harvest Moon, has given us many things to be thankful for. The harvest has brought us many new members. It has brought many old members back to us. Many friendships will be made, many will grow. Many memories will be created. We believe the Great Spirit to be truly watching over us, keeping this Native Sons & Daughters Program alive for those here now, and those yet to come.
- Medicine Man Tonight, the **(Longhouse Name)** Longhouse will recognize our tribes, as the most important unit of our nation, for without them, this Longhouse would not exist.
- To honor each tribe of our Longhouse, I will now call forth one at a time, the Chiefs who represent our tribes....
- Will Chief **(Indian Name)** of the **(Tribe Name)** Tribe please come forward  
*(PAUSE)*
- (REPEAT ABOVE FOR ALL TRIBE CHIEFS / TRIBES)*
- Chief *(Looking at the Longhouse)* These Tribe Chiefs and fathers you see here, have volunteered to lead their tribes for the coming year. This is an honor as well as a responsibility.
- (Looking at the Chiefs)* As tribal chiefs, it will be your responsibility to lead and guide your tribes, enlist their support for nation activities, and most important, to assure that the aims and ideals of the Native Sons & Daughters Program are upheld within your tribes. The Longhouse will benefit greatly from your service and your willingness to give.
- To recognize each tribe as an official and important part of the Longhouse, I will now present each Tribal Chief with an official charter for their tribe.
- Chief *(Presents each Tribe their Charter while calling their Tribe Name.)*
- Medicine Man As officially chartered tribes, all members of all tribes must agree to the Aims set forth by these charters. All members, please repeat the following...
- As a member of my tribe, I pledge myself...
- To uphold the Aims and Ideals of the Native Sons & Daughters Program.
  - To foster the parent and child relationship.
  - To strengthen the family and home.

Chief Tribes, these charters are official tribe property. Display them proudly each time you meet as a tribe, as a reminder of the pledge you have made here tonight.

*(MEDICINE MAN BRINGS PEACE PIPE FORWARD)*

I ask all the tribal chiefs to place one hand in holding our peace pipe.

*(Tribal Chiefs, Medicine Man and Longhouse Chief each place a hand on the peace pipe holding it in the air together.)*

By placing hands together with this pipe, instrument of peace and friendship, symbolizes all the tribes, joined together as one, which make up this Mighty **(Longhouse Name)** Longhouse.

Great Spirit, we ask you to give these Chiefs strength to guide their tribes, to be strong in spirit, strong in heart, and humble as they carry out their duties.

Great Spirit, we ask you to give all these tribal members the strength to be living examples to each other as Father and Child, striving to preserve the family as the guiding force in our lives, and to uphold the ideals of our slogan... "Pal's Forever, Friend's Always".

*(All but Medicine Man let go of pipe stem)*

Medicine Man *(HOLD THE PEACE PIPE ABOVE HIM)*

All tribe members once again, what is our slogan?

*(ALL REPEAT): PAL'S FOREVER, FRIENDS ALWAYS!!*

Chief I congratulate you all on being officially chartered tribes of the (Longhouse Name) Longhouse.

This council of the **(Longhouse Name)** Longhouse is now closed.

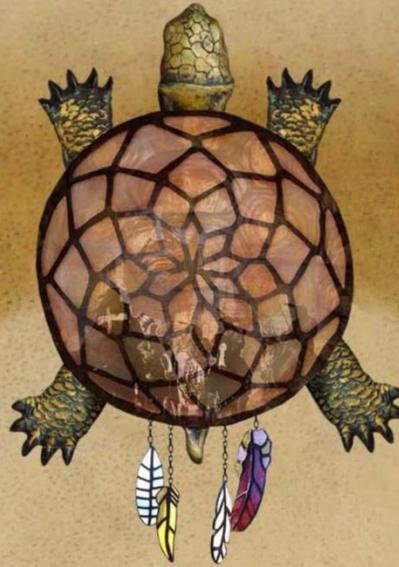
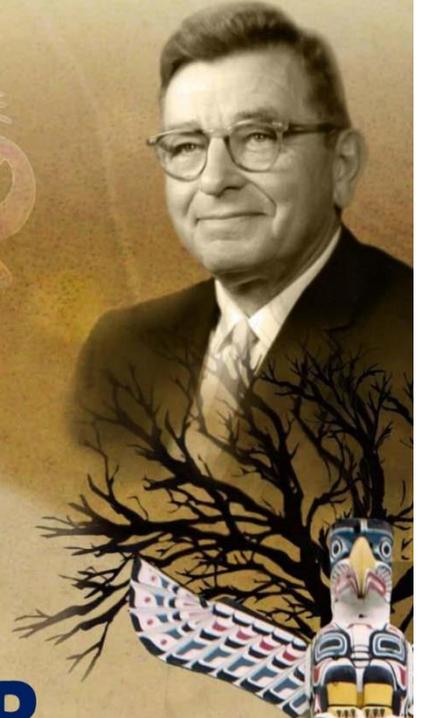
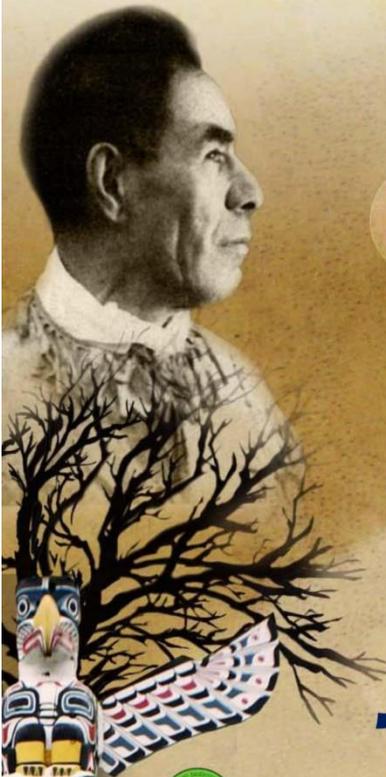
Chief / ALL *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)*

Drumbeater *(Drumbeats to signal close of ceremony)*

Contributed by: The Cheyenne Nation, Bedford, OH

SAMPLE CHARTER ON NEXT PAGE

NATIONAL LONGHOUSE®  
NATIVE SONS AND DAUGHTERS  
PROGRAMS®



# TRIBAL CHARTER

Hereby Granted To:

## The Seneca Tribe

Of The

## Cuyahoga Valley Longhouse

During the Harvest Moon of the Year 2018

*The Tribe Accepting this Charter Agrees...*

**To uphold the Aims and Ideals of the NSD Programs**

**To uplift the Parent & Child Relationship**

**To Strengthen the Family & Home**

**To help extend the NSD Programs to Others**

**Dave "Big Bear" Bryant**

Longhouse Chief

**Jim "Lightning Strikes" North**

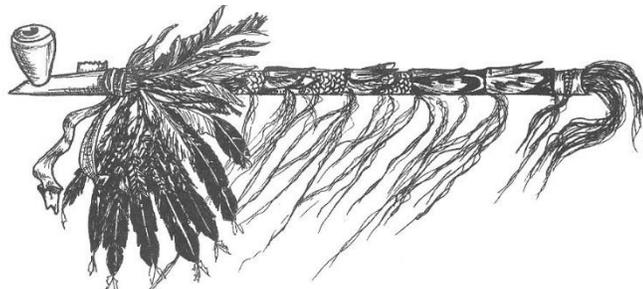
Tribal Chief



EHM

# V.

# DEVOTIONS, INSPIRATIONAL, AND SERVICES



Introduction: This section contains Devotions and Inspirational pieces and some Services that can be used in many settings, such as a sunrise service, prayers at mealtimes, closing of the day, at the opening or closing of a meeting, or anywhere that a devotion is desired. They are encouraged wherever they are fitting and whenever possible. Meetings of any sort should open and close with some sort of devotional or reflection. Most of these devotions are related with a Native American Indian theme. All of the devotions and services presented are generally non-denominational but are Christian themed.

## **The Great Spirit Loves the Children**

O Great Spirit! I know how you love the children. They are our future.  
They are the innocent ones. They are the hope of our people.  
One above... Great One above... Help us to watch over the children.

Rainbow Sun

## **Indian Culture**

Show RESPECT to others. Each person has a special gift.  
Share what you have, giving makes you richer.  
Know who you are, you are a reflection on your family.  
Accept what life brings, as you cannot control many things.  
Have patience, some things cannot be rushed.  
Live carefully, what you do will come back to you.  
Take care of others, you cannot live without them.  
Honor your elders, they show you the way in life.  
Pray for guidance, many things are not known.  
See connections, as all things are related.

## **Native American Version of the Twenty-Third Psalm**

The Great Father above is a Shepherd Chief. I am his and with Him, I want not. He throws out to me a rope and the name of that rope is Love. He draws me to where the grass is green and the water is not dangerous, and I eat and lie down and am satisfied. Sometimes my heart is very weak and falls down but He lift me up again and draws me into a good road. His name is Wonderful.

Sometime, it may be very soon, it may be a long, long time, He will draw me into a valley. It is dark there, but I shall be afraid not, for it is in-between those mountains that the Shepherd Chief will meet me and the hunger that I have in my heart all through this life will be satisfied.

Sometimes, He makes the love rope into a whip, but afterwards, He gives me a staff to lean on. He spreads a table before me with all kinds of foods. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over. What I tell is true. Do not doubt me. These roads that are "away ahead" will stay with me through this life, and afterwards I will go to live in the Big Teepee and sit down with the Shepherd forever.

## **Native American Interpretation of Psalm 19**

The Great Father has shown his power by making the stars of the heavens and the brightness of the lights in the sky is wonderful. His voice is the voice of nature, and his wisdom shows even in the darkness of the night. The whole earth is filled with the melody God.

In the great days of creation, He sent forth the great sun shining like the brightness on the face of a lover, and whose strength warms all the world. The law of the Great Father can do all good things and his words bring wisdom to simple souls.

Follow the way lead out by the Great Spirit of Wisdom and it will bring you in peace and contentment to a fine reward. Wash my heart, O God, for I would stand straight like an arrow, looking up, and not bending down with any wrong doing. Make my lips speak aright... May my heart think aright, O thou who are the strength of my life and the Savior of my soul.

### **The Parents Prayer**

Oh Master, make me a better parent. Teach me to understand my children, to listen patiently to what they say, and to answer all the questions kindly. Keep me from interrupting them, talking back to them, and contradicting them. Make me as courteous to them as I would have them be to me. Give me courage to confess my sins against my children and to ask them forgiveness, when I know that I have done them a wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame or ridicule as punishment. Let me not tempt my children to lie and steal. So guide me hour by hour that I may demonstrate by all I say and do, that honesty produces happiness.

Reduce I pray, the meanness in me. May I cease to nag, and when I am out of sorts, help me to hold my tongue. Blind me to the little errors of my children, and help me to see the good things that they do. Give me a ready word for honest praise. Help me to grow up with my children, to treat them as would those of their own age; but let me not exact of them the judgement and convention of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose, and to make decisions.

Forbid that I should ever punish them for my self-satisfaction. May I grant them all their wishes that are reasonable, and have the courage always to withhold a privilege which I know will do them harm. Make me so fair and just, so considerate and companionable to my children that they will have a genuine esteem for me. Fit me to be loved and imitated. With all Thy gifts, O Great Master, give me calm, poise and self-control.

## **The Native American Lord's Prayer**

Great Spirit, whose tepee is in the sky, and whose hunting ground is the earth, mighty and fearful are you called. Ruler over storms, over men and birds and beasts. Have you way over all... over earth-ways as over skyways.

Find us this day our meat and corn, that we may be always strong and brave. And put aside from us our wicked ways, as we put aside the bad words of those who do us wrong. And let us not have such troubles as lead us into crooked roads, but keep us from all evil.

For yours is all that is... the earth and the sky; the streams, the hills and the valleys, the stars, the moon and the sun, and all that we live and breathe. Wonderful, shining, mighty Spirit.

## **A Father's Prayer**

Build me a son, O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid, one who will be proud and unbending in honest defeat and humble and gentle in victory.

Build me a son whose wishbone will not be there when his backbone should be, a son will know Thee and that to know himself is the foundation stone of knowledge. Lead him, I pray not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail.

Build me a son whose heart will be clean, whose goal will be high; a son who will master himself before he seeks to master other men; one who will learn to laugh, yet never forget how to weep; one who will reach into the future but never forget the past.

And after all these things as his, add, I pray, enough of a sense of humor, never to take himself too seriously. Give him humility, so that he may always remember the simplicity of true greatness, the open mind of the true wisdom, the meekness of true strength. Then, I, his father will dare to whisper, I have not lived in vain.

General Douglas McArthur

## **Native American Beliefs**

Encourage youth. Keep a promise. Find the time. Forego a grudge. Forgive an enemy. Listen. Think first of someone else. Laugh a little. Gladden the heart of a child. Take pleasure in the beauty and wonder of the earth. Speak your love. Speak it still once again.

(The Indian) believes profoundly in silence. Silence is the absolute poise of body, mind and spirit. If you ask: "What are the fruits of silence?" he will say: "They are self-control, true courage of endurance, patience, dignity and reverence. Silence is the cornerstone of character.

OhiyeSa, Santee Sioux

## **Prayer for the New Day**

I dedicate myself to the Power Above, as the glory of the sunrise. The purple of the new day reveals the mystery of man's being. The golden light reveals the tenderness of Almighty Power. The piercing red glow of sun shattering clouds of darkness reveals eternal strength. Now may I clothe myself in thy radiant countenance. May I renew my life with Thy breath and be washed in eternal glory.

May I walk on Thy foot-trail of good in life. Let my thoughts rise to the height as the wings of the eagle. And led by Thy strength and wisdom from all directions of space. May I bless Thee with my songs of praise, unceasing as the returning winds.

Thy word has been spoken in thunder and lightning flash and Thy glory is now established. May I be strong so that I may lead others to stay upon the path of light. And humbly I will come and bow to Thee at the end of the trail as your child.

Concept of the Southwest Hopi, interpretation by Patricia Benton

## **Navajo Prayer**

In beauty may I walk.  
With beauty before me and behind me, may I walk.  
With beauty above and below me, may I walk.  
With beauty all around me, may I walk.  
In beauty, may my walk be finished.

## Native American Prayers

**#1**

O Great Spirit of my fathers, this is my prayer. Help me to free Thine urge and Thy message.  
Help me to be just even to those who hate me, and at all times, help me to be kind.  
If my enemy is weak and faltering, help me to the good thought that I may forgive him.  
If he surrender, move me to help him as a weak and needy brother.

**#2**

O Great Spirit of my fathers, help me to wholly void my heart of fear.  
Above all things, O God of my people and my soul, help me to be a man.

**#3**

O God, show me the way of wisdom, and give me the strength to follow without fear.

**#4**

O Great Spirit, this is my prayer!  
Grant that fear may never enter into my heart to be the guide of my feet.

**#5**

Great Spirit, bless our Indian circle. Watch over us tonight.  
And keep us safe beside you until the mornings light, Amen!

**#6**

Keeper of the strong rain, drumming on the mountain, Lord of the small rain, that restores the  
earth in newness, keeper of the clean rain, hear a prayer for Wholeness!  
Little Brave, Big Brave, hear a prayer for fleetness. Keeper of the deer's way, reared among the  
eagles, clear my feet of slothness. Keeper of the paths for men, hear a path for Straightness!  
Hear a prayer for courage. Lord of the thin peaks, reared among the thunders, keeper of the  
headlands, holding up the harvests, keeper of the strong rocks, hear a prayer for Staunchness!

**#7**

May the Great Mystery Make Sunrise in Your Heart!

**#8**

O Great Spirit, show me the way of wisdom, and give me strength to follow it without fear!

## **Native American Prayers (cont.)**

**#9**

Oh Great Spirit, whose voice I hear in the wind, and whose breath give life to all the world,  
Hear Me! I am small and weak, I need Your strength and wisdom.

Let me walk in beauty and let my eyes ever behold the red and purple sunset.

Make my hands respect the things You have made, and my ears sharp to hear Your voice.

Make me wise so that I may understand the things You have taught my people.

Let me hear the lessons You have hidden in every leaf and rock.

I seek strength, not to be greater than my brother, but to fight my greatest enemy... myself.

Make me always ready to come to You with clean hands and straight eyes,

So that when life fades, as the fading sunset, my spirit may come to you without shame.

**#10**

O Great Spirit, our heavenly father, you have given us many gifts for which we thank you.

The sun and the cool winds, the rain and the growing things.

You have given us life, you have given us families to love.

But most important, you have given us a mind and reason,

So that we may know you and follow your ways. Without you, we are weak.

Strengthen us and give us courage to live our life as you inspire us to use your gifts wisely, and  
to listen for your words of guidance this morning and every day of your lives.

**#11**

May the warm winds of heaven blow softly on your house,  
And may the Great Spirit bless all who enter there.

## **God Who Touchest Earth**

Go, who touchest earth with beauty, make us lovely, too;

With Thy Spirit, recreate us, make our heart anew.

Like the springs and running waters, make us crystal pure.

Like the rocks of towering grandeur, make us upright be.

Like the arching of the heavens, lift our thoughts above;

Turn our dreams to noble actions, ministries of love.

God who touches the earth with beauty, make us lovely, too;

Keep us ever by Thy Spirit, pure and strong and true.

## **Gods Drum**

The circle of the Earth is the head of a great drum; with the day it moves upward... booming;  
With the night, it moves downward... booming; the day and the night are its song.

I am very small as I dance upon the drumhead;  
I am like a particle of dust as I dance upon the drum head.  
Above me the in the sky is the shining ball of the drumstick.

I dance upward with the day; I dance downward with the night;  
Someday I shall dance afar into space like a particle of dust.  
Who is the drummer who beats upon the earth drum?  
Who is the drummer who makes me to dance this song?

## **The Creation**

At first, forever, lost in space, the Great Manito was.  
He made the sun, the moon, and the stars. He made them all to move evenly.  
Then the wind blew violently, and it cleared, and the water flowed off far and strong.  
And a group of new islands grew newly, and there remained.  
Anew spoke the Great Manito, a Manito to Manito's, to being mortals, souls and all  
And ever after, He as A Manito to men and their grandfathers.

Algonquin

## **Nature Prayer**

For the sweet smelling grass beneath my moccasin' d feet,  
For the fragrance of violets and pine needles sweet,  
For the soft green moss on the century-old tree,  
For the stretches of deep blue water, calm and free,  
For insect glistening in the sun, for the robin's son when springs begun,  
For the brilliant colors of birds and flowers, for all the pleasures of sunny hours,  
For blueberries ripe and for maize fields green, for evening campfires where all is serene,  
For the sinking sun flushed with crimson dyes, for the starry heaven and moon-lit skies,  
For the length shadows that slowly creep, for the blessing of quiet, refreshing sleep,  
I give thanks, Great Spirit, for these natural things, for they surpass the wealth of kings.

## **Prayer to the Six Directions**

### **To the East**

Great Spirit of Light, come to me out of the East (red) with the power of the rising sun, the quiet coming of the new dawn, the joyous breaking forth of Spring, the place of birth and rebirth and the beginning of life. Let there be light in my words, let there be light on my path that I walk. Let me remember always that you give the gift of a new day. And never let me be burdened with sorrow by not starting over again.

### **To the South**

Great Spirit of Creation, send me the warm and soothing winds from the South (yellow). Comfort me and caress me when I am tired and cold with the high heat of noonday, Bring me your flowering warmth of Summer and unfold me like the gentle breezes that unfold the leaves on the trees. Bring me to the fullness of life, as you give to all the earth your warm, moving wind, give to me, so that I may grow close to you in warmth. Man did not create the web of life, he is but a strand in it. Whatever man does to the web, he does to himself.

### **To the West**

Great Life-Giving Spirit, I face the West (black), the direction of sundown, the quiet peace of evening, the changing colors of the Fall and the place of harvest and the gathering of life. Let me remember every day that the moment will come when my sun will go down. Never let me forget that I must fade into you. Give me a beautiful color, give me a great sky for setting, so that when it is my time to meet you, I can come with glory.

### **To the North**

Great Spirit of Love, come to me with the power of the North (white), the clear darkness of night, the deep cold of Winter, the place of purification and the transformation of life; Make me courageous when the cold wind falls upon me. Give me strength and endurance for everything that is harsh and everything that hurts, everything that makes me fear. Let me move through life ready to take what comes from the north.

**To our Mother Earth...**The ever constant giver of life, from whom all things draw sustenance; who, in the greatness of her family, offers blessing and freedom to each of her children.

**To Grandfather Sky, our Great Spirit...** First in all things, Creator of all Life, who was, and is, and will always be; who, within the immensity of all creation, is uniquely present here and now, in this moment.

**To these Six Directions...**Together making the oneness of God and Creation. We offer praise and thanksgiving and we ask these things: A heart open and made strong with love, a mind clear and made wise with understanding, a life lived with courage and compassion in the fulfillment of Divine Purpose.

## **Lakota Prayer to the Four Winds**

Great Spirit, I invoke the peace pipe in reverence and gratitude,  
Of the vast creation, of which I am a part. To the life-giving of your servant,  
The sun and all heavenly bodies, the blue sky, the great everlasting rocks,  
The magnificent mountains with their fragrant forests, pure streams and the animal kingdom.  
We thank you for all these gifts.

To the North and its guard, the White Eagle,  
Keep us pure and clean of mind, thoughts as white as your blanket, the snow. Made us hardy.

To the East and your sentry, the Red Eagle,  
Grant us light that we may see our faults, and have better understanding with everyone.

To the South, and your sentinel, Brown Eagle,  
The beautiful one, grant us warmth of heart, love and kindness to all.

To the West and your Thunder Bird,  
Who flies over the universe hidden in a cloak of rain clouds and cleanses the world of filth,  
Cleanse our bodies and souls of all evil things.

To Mother Earth, we come from you and will return to you,  
Keep us in plenty that our days may be long with you,

Great Spirit we thank you and appreciate all these wonderful gifts to us.  
Have pity on us.

## **Dakota Prayer**

Grandfather, Great Spirit, You have always been, and nothing before you has been. There is no one to pray to but you. The star nations all over the heavens are Yours, and Yours are the grasses of the earth. You are older than all need, older than all pain and prayer.

Grandfather, Great Spirit, all over the world, the faces of the living ones are alike. With tenderness they have come up out of the ground. Look upon Your children, with children in their arms, that they may face the winds and walk the good road to the day of quiet.

Grandfather, Great Spirit, fill us with the light. Give us the strength to understand and eyes to see. Teach us to walk the soft earth as relative to all that live.  
Help us, for without you we are nothing.

## **Prayer to the Four Directions**

### **(Facing East)**

Oh Great Spirit of the East, where the sun always rises, lift up the hearts of all those who might feel discouraged. Send wisdom to the hearts of men. May each rising sun instill in them a desire to be a friend of all men.

### **(Facing South)**

Oh Great Spirit of the South from whence comes the warm breezes, make clear the minds of men. Help them make broad and lasting decisions for the welfare of all men.

### **(Facing North)**

Oh Great Spirit of the North, from whence comes cold winds and long nights, make smooth the paths of all those who travel. May they reach the end of their journeys in good health and good spirits.

### **(Facing West)**

Oh Great Spirit of the West, where the sun always sets and where the buffalo vanishes, do not remove us from this earth until all things that should be done by us are done.

## **Native American Interpretation of Genesis** **(In the Beginning...)**

In the beginning, the Great Spirit made this world for His pleasure. He piled up the mountains, scooped out the lakes, traced the rivers, planted the forests; and to dwell in them, He created the insects, the fish, the reptiles, the birds, the beasts, and man - all of one flesh, and in all the breath of life, which is a measure of the Great Spirit.

All are His children - and man is but a little higher than the animals - he is better only in having a larger measure of understanding, and in better knowledge of the Great Spirit. So also in better gift, he has the power of hearing the Voices from which comes knowledge of the Unseen World.

## **Omaha Interpretation of Genesis**

### **(In the Beginning...)**

At the beginning, all things were in the mind of Wakonda. All creatures, including man, were spirits. They moved about in space between the earth and the stars (the heavens). They were seeking a place where they could come into a bodily existence. They ascended to the sun, but the sun was not fitted for their abode. They moved on to the moon and found that it also was not good for their home. Then they descended to the earth. They saw it was covered with water. They floated through the air to the north, the east, the south, and the west, and found no dry land. They were sorely grieved. Suddenly from the midst of the water, uprose a great rock. It burst into flames, and the waters floated into the air in clouds. Dry land appeared; the grasses and the trees grew. The hosts of spirits descended and became flesh and blood. They fed on the seeds of the grasses and the fruits of the trees, and the land vibrated with their expressions of joy and gratitude to Wakonda, the maker of all things.

From the ritual of the Omaha Pebble Society.

## **The Lessons of Lone-Chief, Skur-Ar-Ale-Shar, Pawnee Chief**

**(Given to him by his widowed mother)**

"When you get to be a man, remember that it is ambition that makes the man.

"If you go on the warpath, do not turn around when you have gone part war,  
But go on as far as you were going; then come back".

"If I should live to see you become a man, I want you to become a great man.  
I want you to think about the hard times we have been through."

"Take pity on people who are poor, because we have been poor,  
And people have taken pity on us."

"If I live to see you a man, and to go off on the warpath, I would not cry if I were to hear that  
you had been killed in battle. That is what makes a man, to fight and to be brave."

"Love your friend and never desert him. If you see him surrounded by the enemy,  
Do not run away; go to him, and if you cannot save him,  
Be killed together and let your bones lie side by side."

## **The Omaha Tribal Prayer**

"Wa-kon-da dhe dhu, Wapa-dhin a-ton-he."

Translated into English: "Father, a needy one stands before Thee. I that sing am he."

*This noble prayer to God was sung on the Missouri River, believed to be long before Columbus landed, and with the music, words, and attitude just as the Woodcraft Way use them today. During the prayer, those assembled stand in a great circle about the fire, with faces and hands raised to heaven. As the final words are sung, hands and heads are bowed to the symbolic fire, and the Chief announces: "With this our council is ended."*

## **Prayer to the Great Mystery**

Great Mystery, you existed from the first. The sky, the earth you created,  
Great Mystery, look upon me, pity me, that the Nation my live.

Earth, Father of all, I make this offering, pity me. Chief of all, I make this offering, pity me.  
Spirit Creatures of the Four Winds, to you I offer this pipe, that the Nation may live.

North, this day, no other creature may be mentioned, before the face of the North,  
Let the Nation live.

Sunrise, no other creature may be mentioned,  
May there be no adversity that the Nation may live.

West, Nation of Thunderer's, give me a good day that the Nation may live.

Great Mystery, You are mighty. Pity me that the Nation may live.  
Great Mystery, help me with an omen, that the Nation may live.

## **Benediction to the Creator**

May the peace of the forest, the song of the birds, the warmth of the sun,  
The strength of the trees, the fragrance of the flowers, the joy of the winds,  
And the calm of the lake,  
In all of which is the Creator of all good things, be in our hearts tonight and always.

## **Direction**

I was directed by my Grandfather...  
To the East, so I might have the power of the bear;  
To the South, so I might have the courage of the eagle;  
To the West, so I might have the wisdom of the owl;  
To the North, so I might have the craftiness of the fox;  
To the Earth, so I might receive her fruit;  
And to the Sky, so I might lead a life of innocence.

Alonzo Lopez (Papago)

## **Children Learn What They Live**

If a child lives with criticism, they learn to condemn.  
If a child lives with hostility, they learn to fight.  
If a child lives with ridicule, they learn to be shy.  
If a child lives with shame, they learn to feel guilty.  
If a child lives with tolerance, they learn to be patient.  
If a child lives with encouragement, they learn confidence.  
If a child lives with praise, they learn to appreciate.  
If a child lives with fairness, they learn justice.  
If a child lives with security, they learn to have faith.  
If a child lives with approval, they learn to like themselves.  
If a child lives with acceptance and friendship, they learn to find love in the world.

## **The Jelly Bean Prayer**

Red is for the blood He gave,  
Green is for the grass He made,  
Yellow is for the sun so bright,  
Orange is for the edge of night,  
Black is for the sins we made,  
White is for the grace He gave,  
Purple is for the hour of sorrow,  
Pink is for the new tomorrow.  
A bag full of jelly beans, colorful and sweet,  
Is a prayer... is a promise... is a small child's treat.

## **Sacred Tree of Life (A Nature Prayer)**

Sacred tree of life, teach us to root our self and walk in balance.  
Teach us to share our shelter, our food, our breath.  
Teach us to bend, and have compassion and love for our brothers and sisters.  
Teach us to be grateful for all gifts we receive and remind us to pray.  
Teach us to stand tall and reach for Grandfather Sun.  
Teach us to share and live as one.  
Sacred tree of life, thank you for all your wisdom and for all life in which you provide.

## **Little Brave Today and Big Brave Tomorrow**

Little Brave today and Big brave tomorrow, so swiftly our short lives do fly,  
Yet so sure is their course through both sunshine and sorrow,  
That to slow them, it's useless to try.

It seems not more than a few days ago, that I begged and prayed for a son,  
That if God would just grant me that one small request, I'd serve him till my days were don.  
And yet as I look o'er the trail I have trod, through the years filled with sadness and joy,  
I doubt that I would have been a good son to my God, or a praiseworthy Dad to my boy.  
For I've kind of neglected them both now and then, been selfish when I should have shared,  
Just few of the hours of many there've been, so they'd have known that I really have cared.  
Yet though I've forgotten both Father and son, off and on through the course of my years,  
My boy's always loyal in rain and in sun, and my God calms my deadliest fears.  
So I pray that within what remain of my days, be there man or few left to live,  
I may serve God and son in all possible ways, and with all the love I can give.  
So that when the last race of my life has been run, and I've given life all that I've had,  
That my God will be pleased to call me His son, and my son proud to call me his dad.

Doug Ewald

## **'Twas in the Moon of Wintertime (The Huron Christmas Carol)**

'Twas in the moon of wintertime, when all the birds had fled,  
That mighty Gitchi Manitou, sent angel choirs instead.  
Before their light the stars grew dim, and wond'ring hunters heard the hymn:  
Jesus, your King, is born; Jesus is born! *In excelsis gloria!*  
Within a lodge of broken bark, the tender Babe was found,  
A ragged robe of rabbit skin, Enwrapped His beauty round.  
And as the hunter braves drew nigh, the angel song rang loud and high:  
Jesus, your King, is born; Jesus is born! *In excelsis gloria!*  
O children of the forest free, O songs of Manitou,  
The Holy Child of earth and heaven, is born today for you.  
Come kneel before the radiant Boy, who brings you beauty, peace and joy:  
Jesus, your King, is born; Jesus is born! *In excelsis gloria!*

Father Jean deBrebeuf, 1640, among the Canadian Huron/Wendot

## DEVOTIONAL SERVICE #1 (Sunrise Service)

- Song God Bless America
- Reader Lord, bless our family with openness to real communication. With sharing in all our joys and sorrow. With freedom to let each other grow. With understanding for the gifts that each has to give. And of course, with love, no matter what, no matter where.
- ALL LIVE IN THE BEAUTY OF TODAY.**
- Reader O Great Spirit, as we gather to worship, be with us and guide us. Grant us wisdom and understanding, that we may do those things which are pleasing to you.
- ALL GREAT SPIRIT, HEAR ME. THIS DAY I AM TO TELL YOUR WORD. I SHALL SPEAK WITHOUT SIN. THE TRIBE SHALL LIVE. I AM HUMBLE. FROM ABOVE, WATCH ME. YOU ARE ALWAYS THE TRUTH. LISTEN TO ME. I SHALL BE AT PEACE. MAY OUR VOICES BE HEARD.**
- Reader O Great Spirit above! In your wisdom, you are our camp. Guide us in all things, and give us of your wisdom. Give us a long life. Give us courage so that when we start out upon a trail, we will follow it to the end, and not turn back when only half of it is covered.
- ALL SEE NOT ONLY WITH YOUR TWO EYES, BUT ALSO WITH ONE EYE, WHICH IS IN YOUR HEART.**
- Song Jesus Loves Me
- Parents God bless our children with gentle kindness. Guide our children with tender love. Show our children the way of brightness. Fill our children's hearts with love.
- Reader So many events and memories about our children are stored in our hearts. Share these events and memories with your children. Tell them of your happiest memories and of your dreams and concerns for them. This is the stuff that gives us roots. It is also the glue that bonds us as a family.
- ALL O GREAT SPIRIT, I AM GLAD TO HEAR YOUR VOICE AGAIN. BESTOW UPON THE TRIBE, HAPPINESS AND A GOOD LIFE.**
- Reader When you rise in the morning, give thanks for the morning light. Give thanks for your life and strength.
- ALL GIVE THANKS FOR YOUR FOOD AND GIVE THANKS FOR THE JOY OF LIVING.**
- Reader Show respect to all but bow to none.
- ALL ALWAYS GIVE A WORD OR SIGN OF SALUTE WHEN MEETING OR PASSING A FRIEND, OR EVEN A STRANGER.**
- Reader Remember the golden rule of camp... "Take only memories, leave only footprints". Leave nothing behind. Preserve the land as you found it.
- ALL DO NOT GO ABOUT POLLUTING THE LAND OR DESTROYING ITS BEAUTY. HONOR THE GREAT SPIRITS WORK IN FORREST, FIELD AND STREAM.**
- Song He's Got the Whole World
- Leader Go now and may the Great Spirit make sunrise in your heart!

## DEVOTIONAL SERVICE #2 (A Winter Morning Chapel Service)

**ALL** **BE PRESENT AT THIS SERVICE O GOD, AS WE ARE THANKFUL FOR THIS CHANCE FOR PARENTS AND CHILDREN TO BE TOGETHER.**

Leader It is winter now, the fallen snow has left the heavens all cold and clear. Through the branches that have lost their leaves, the sharp winds blow, and all the earth lies quiet and restful. And yet, God's love is not withdrawn... His life within the keen air breathes, His beauty paints the bright red dawn, and He walk with us and hears our every word.

**ALL** **O BRIGHT MORNING STAR, TO WHOM WE RAISE OUR EYES IN PRAYER, HELP US TO EVER LOOK UP AND NOT DOWN. IF WE SHOULD FALL AND STUMBLE TODAY, MAY WE RISE TOMORROW, KNOWING THAT GOD WILL LEND A HELPING HAND AND THAT WE MAY GROW TO BECOME WHAT WE WERE INTENDED TO BE. AMEN.**

Reader O Great Spirit, our heavenly father, you have given us many gifts for which we thank you. The sun and the cool winds, the rain and the growing things. You have given us life, you have given us families to love. But most important, you have given us a mind and reason, so that we may know you and follow your ways. Without you, we are weak. Strengthen us and give us courage to live our life as you inspire us to use your gifts wisely, and to listen for your words of guidance this morning and every day of your lives.

Song America (O Beautiful for Spacious Skies...)

Reader (A Story of Patience) None year old Larry was puzzled. He had gone with his parents to the mountains, and they were enjoying an early autumn picnic. No sooner had the blessing been said and the meal begun, that they heard a chattering in the pines above them. In a moment a large gray bird swooped over their heads on silky wings and perched on a nearby branch.

"There's a camp robber, Larry, his mother whispered. "Toss him a bit of bread and see if you can lure him down." The bird dived on the bread that Larry tossed and carried it high up into a pine tree for safe keeping, and was back in a flash, chattering for more. Soon the bird was joined by two more robbers, and Larry's family forgot about eating, as they were so interested in the birds.

But Larry was not satisfied. He wanted those birds to eat out of his hand, and he kept luring them by throwing bit of bread closer and closer to himself. Finally, he dropped a bit of bread from one hand into another so that the birds could see it was there. Slowly and cautiously, one of the birds circled around, edging closer. But Larry could stand it no longer. He pushed the bread out toward the bird, and the startled bird squawked away. Time and again this happened, and then Larry caught on... the only way to get a camp robber to eat from his hand was to remain perfectly motionless until the bird developed enough trust to come and get it himself. It would take patience, and lots of it. Larry sat there until he was nearly sunburned, but he had his reward... a wild bird, trusting enough to come and eat out of his hand.

Reader Heavenly father, teach us patience. Teach us sympathy for feeling of each of your creatures. May we remember that only as we show ourselves trust, worthy can we expect people as well as birds and animals to depend on us. Amen.

Song Morning Has Broken

### **DEVOTIONAL SERVICE #3 (At Christmastime)**

Leader        Wherefore God hath... given him a name which is above every name... that at the name of Jesus, every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:9-11)

Reader 1      Native American 23<sup>rd</sup> Psalm (found in this Devotion section)

Reader 2      Twas in the Moon of Wintertime (found in this Devotion section)

Leader        O Great Spirit, whose voice I hear in the winds, and whose breath gives life to all the world, hear me! I am small and weak, I need your strength and wisdom.

**ALL            LET ME WALK IN BEAUTY...**

Leader        And make my eyes ever behold the red and purple sunset.

**ALL            MAKE MY HANDS RESPECT THE THINGS...**

Leader        You have made and my ears sharp to hear your voice.

**ALL            MAKE ME WISE...**

Leader        So that I may understand the things you have taught me.

**ALL            LET ME LEARN...**

Leader        The lessons you have hidden in every leaf and rock.

**ALL            I SEEK STRENGTH...**

Leader        Not to be greater than my brother, but to fight my greatest enemy, myself.

**ALL            MAKE ME ALWAYS READY...**

Leader        To come to you with clean hands and straight eyes.

**ALL            SO THAT WHEN LIFE FADES, AS THE FADING SUNSET, MY SPIRIT MAY COME TO YOU WITHOUT SHAME.**

**DEVOTIONAL SERVICE #4 (Responsive Readings Service, taken from American Indian Prayers)**

Leader O Great Spirit of your fathers, this is our prayer!

**ALL HELP US THE FEEL THY URGE AND THY MESSAGE.**

Leader Help us to be just, even to those who hate us.

**ALL AT ALL TIMES, HELP US TO BE KIND.**

Leader If our enemy is weak and faltering, help us to the good thought that we forgive them.

**ALL IF HE SURRENDER, MOVE US TO HELP HIM AS A WEAK AND NEEDY BROTHER.**

Leader O Great Spirit of our fathers, help us to wholly void our hearts of fear.

**ALL O GREAT SPIRIT, SHOW US THE WAY TO WISDOM AND GIVE US STRENGTH TO FOLLOW IT WITHOUT FEAR.**

Leader O Great Spirit, this is our prayer! Grant that fear may never enter into our hearts to be the guide of our feet.

**ALL HELP ME TO WIN, IF I MAY. BUT ESPECIALLY, GREAT SPIRIT, IF IT NOT ME MEAN THAT I MAY WIN, MAKE ME AT LEAST A GOOD LOSER.**

Leader When you rise in the morning, give thanks for the morning light. Give thanks for your life and strength.

**ALL GIVE THANKS FOR YOUR FOOD AND GIVE THANKS FOR THE JOY OF LIVING.**

Leader Every village should have its Holy place, it Medicine Lodge, where all may meet to dance and make medicine.

**ALL AND EVERYONE SHOULD HAVE THEIR OWN HOLY PLACE WHERE THEY CAN KEEP VIGIL, HARKEN FOR THE VOICES, AND OFFER PRAYER AND PRAISE.**

Leader Show respect for all, but bow down to none.

**ALL ALWAYS GIVE A WORD OR SIGN OF SALUTE WHEN MEETING OR PASSING A FRIEND, OR EVEN A STRANGER.**

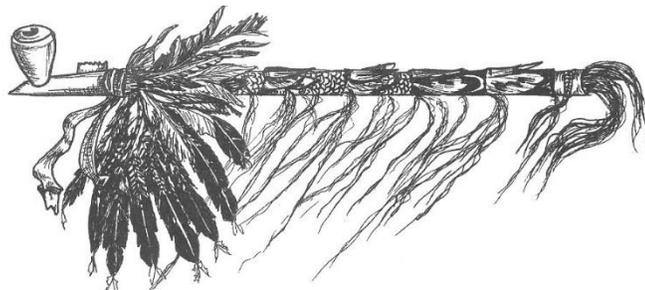
Leader Remember the golden rule of camp... "Take only memories, leave only footprints". Leave nothing behind. Preserve the land as you found it.

**ALL DO NOT GO ABOUT POLLUTING THE LAND OR DESTROYING ITS BEAUTY. HONOR THE GREAT SPIRITS WORK IN FORREST, FIELD AND STREAM.**

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# VI.

# LEGENDS AND STORIES



Introduction: This section contains Legends and Stories that are generally based in the Native American Indian theme. Some are just legends or stories with entertainment value. Some are legends or stories handed down through Native American ancestry. Others have a purpose... they contain a lesson or a tradition that is passed down through generations. Legends and Stories can play an important role in Native Sons & Daughters Programs by creating a peaceful time of reflection on the story or lessons learned and/or bringing togetherness among a Tribe or Longhouse event.

## The Great Mystery

Long ago, the Great Mystery caused this land to be, and made the Indians to live in this land. Well has the Indian fulfilled all the intent of the Great Mystery for him...

Once, only Indians lived on this land. Then came strangers from across the Great Water. No land had they; we gave them of our land. No food had they; we gave them of our corn. The strangers became many and they filled all the country. They dig gold... from my mountains; they build houses... of the trees of my forest; they rear cities... of my stones and rocks; they make fine garments... from the hides and wool of animals that eat my grass. None of the things that make their riches did they bring with them from beyond the Great Water; all comes from my land, the land that the Great Mystery gave to the Indians.

And when I think upon this, I know that it is right, even thus. In the heart of the Great Mystery, it was meant that stranger visitors... my friends from across the Great Water... should come to my land; that I should bid them welcome; that all men should sit down with me and eat together of my corn. It was meant by the Great Mystery that the Indian should give to all peoples.

But the white man has never known the Indian. I tis thus: there are two roads, the white man's road and the Indian's road. Neither traveler knows the road of the other. Thus, ever has it been, from the long ago, even unto today... when I think, I know that it is in the mind of the great Mystery that white men and Indians who fought together should now be one people.

There are birds of many colors, red, green, yellow, blue... yet it is all one bird. There are horses of many colors, brown, black, yellow, white... yet it is all one horse. So to with cattle, and all living things, animals, flowers & trees. So, men in this land where once were only Indians are now men of every color... white, black, yellow, red, yet all one people. That this should come to pass was in the heart of the Great Mystery. It is right thus. And everywhere there shall be peace.

## Lakota Legend of the Dream Catcher

Long ago when the world was young, an old Lakota spiritual leader was on a high mountain and had a vision. In his vision, Iktomi, the great trickster and teacher of wisdom, appeared in the form of a spider. Iktomi spoke to him in a sacred language that only the spiritual leaders of the Lakota could understand.

As he spoke, Iktomi, the spider, took the elders willow hoop which had feathers, horse hair and beads and offerings on it and began to spin a web. He spoke about the cycles of life... and how we begin our lives as infants and we move on to childhood, and then to adulthood. Finally, we go to old age where we must be taken care of as infants, completing the cycle.

“But”, Iktomi said as he continues to spin his web, “in each time of life, there are many forces... some good and some bad. If you listen to the good forces, they will steer you in the right direction. But if you listen to the bad forces, they will hurt you and steer you in the wrong direction.”

He continued, “There are many forces and different directions that can help or interfere with the harmony of nature, and also with the Great Spirit and all of his wonderful teachings.”

All the while the spider spoke, he continued to weave his web, starting from the outside and working towards the center. When Iktomi finished speaking, he gave the Lakota elder the web and said... “See, the web is a perfect circle, but there is a hole in the center of the circle.” He said “use the web to help yourself and your people to reach your goals and to make good use of your people’s ideas, dreams and visions.

“If you believe in the Great Spirit, the web will catch your good ideas... and the bad ones will go through the hole.” The Lakota elder passed on his vision to his people and now the Sioux Native American Indians use the dream catcher as the web of their life. It is hung above their bed or in their homes to sift their dreams and visions. The good in their dreams are captured in the web of life... but the evil in their dreams escapes through the hole in the center and are no longer a part of them. They believe that the dream catcher holds the destiny of their future.

(**Note:** Some bands of Native American Indians believe the bad ideas are caught in the web and the good ideas pass through to the individual. Either account is considered to be acceptable.)



## The Legend of White Feather

Born of the Harvest Moon long, long ago were there boys on the same day. They were so, so alike... swift runners, cunning and smart. The fact was, they were too much alike. Finally, one boy was fed up with the confusion among the three, so he placed a white feather at his waist in the back. Soon his ceremonial outfit took on a white bustle of feathers and he was to be called White Feather by all.

It was in his tenth year that the legend finds White Feather and his brothers. Tragedy was to strike in the last days of their birth moon. A mighty bear entered the camp at night and attacked many wigwams. One of the brothers was killed! The next day, another brother, in his anxiousness to spread news to the neighboring camp, overturned his birch-bark canoe and struck his head on the river rocks. He to, died.

White Feather was stricken with grief. So much so that he climbed up the sacred hill for council with the Great Spirit. Reaching the top, he knelt before the clouds, and a shadowy image of a tall, proud, yet very old Indian Chief appeared. "I have come to council with the Great Spirit, for I have lost my brothers so young and I do not understand its meaning!" said White Feather.

The Old Chief spoke... "Your brothers will always be with you, for they are part of you and you of them. They are not gone, only passed to the Upper World. They remain cunning, swift and smart and are needed at the Great Council Fires above. You though, are destined for greatness here on earth!"

The Old Chief held out his hands. In one, a great headdress worthy of only the mightiest of Chiefs. In the other was corn and grass. "One of these you must choose. One is greatness among your people! The other, White Feather is greatness among the forest and the animals of the Great Plains! You would be a great leader as either and be known across all this great land for all time. As the representative of the animals of the forest, you would stand among the greats at the Council of the Sky forever."

"Which do you choose, White Feather?" asked the Old Chief... Which should he choose? Such pride in either! "Can I have some time", asked White Feather. The Old Chief answered, "tomorrows moon is the last of your Birth Moon. When it sets, you must choose. Come to me then!" With that, the Old Chief vanished.

White Feather sat all night and all the next day. Finally, the moon rose and the Old Chief came to White Feather. He again had the grains of corn and grass in one hand and a great headdress in the other. He spoke... "Which do you choose, White Feather? You are cunning, smart and swift and your moon is falling. "Choose, White Feather, choose!" he demanded.

Which did White Feather choose? Where do we see the evidence of his decision for all time as the Old chief professed? The legend of White Feather stands as a memory to him and his brothers as the swift, cunning and smart white-tailed deer seen that evening as their white feathery bustles flew as all three bounced quickly across the fading light, as the moon settled on the horizon. And thus, it was and remains today and for all of time, just as the Old Chief had said.

## The Pathfinder Story

*(This story is written to be told as Native Sons and Daughters are ready to step up into the Pathfinders level of the program. The main character of the story is a male figure but can be easily switched to female if desired)*

The “Age of Passing” is an important time in any young Native Son or Native Daughters life. It signifies an important step they take toward growing up. Although this generally occurs about age 8 or 9, there first must occur some significant event for them to become “Pathfinders”.

Such a time had come for young Whispering Wind. His need to see the mysterious valley beyond the mountain took him down a long path against the warnings and wishes of his family and tribal chief. Many braves had traveled this trail but very few survived. The concern was not for the valley beyond, but for the hardship of the trip.

The story goes that along the way, Whispering Wind had come to a fork in the path. One path is known to be shorter, but with sharp jagged rocks, high dangerous passages and deep, dark tunnels with mysterious creatures. The other path passes through quiet comforting meadows, along peaceful streams, and along flowered hillsides. However, it is very, very long and very tiresome.

Whispering Wind decides to ask the council of the Great Spirit. He kneels, arms raised and closes his eyes... no response! He is very confused. He sits at the point of choice with a heavy heart. “What shall I do? Which way shall I go?” Then he remembered the warm hand of his father. The strong arm that held his bow the first time he showed Whispering Wind the skills of the arrow. The cautious manner he help him hold his spear to strike his first rabbit. The trust he put in his hand with the paddle in their birch-bark canoe.

Whispering Wind also remembered the sacred Aims that his father helped him to understand; the love of family and neighbor; the need to be clean in body and attentive to others; and the wonderful work of the Great Spirit in forest, field and stream. He was truly Pals Forever-Friends Always with his father. What happened next was what carried Whispering Wind to his “Time of Passing”, and became an honored “Pathfinder”!

At that point, he stood up. The fearful look had left his face. His heart became light. A warm comforting smile came over his face. He took off his moccasins and held them against his heart. He closed his eyes and dug his toes into the sandy path and began to walk. He walked and walked until he was sure he was beyond the fork in the path. Then he opened his eyes and began his journey again.

Whispering Wind had come to a time of decision and reached his “Time of Passing”... he was now... a “Pathfinder”. He didn’t need all the wisdom or warnings of the chief. He didn’t need the strong arm of his father pulling him along the way. The Great Spirit had also held back his council that Whispering Wind might find his own path. “He found it!” And that spirit of Whispering Wind walks today in the hearts of all Pathfinders.

You too, will be faced to make important choices ahead as you continue to grow, friends and neighbors, easy and hard choices will all be yours to make from the wisdom you have learned from those that have brought you this far. They will always be there for you, as you will always be Pals Forever-Friends Always, but you are now ready to choose some of those paths yourself.

*(Emphasize the important step that the children are about to make in becoming Pathfinders. Emphasize the journey this far together with their parent with them here. Time for smiles, hugs & kisses with parents.)*

## **The Story of the Faceless Doll**

The Iroquois people have what they call the three sisters, the "sustainers of life. These sisters are called corn, beans, and squash. The corn Spirit was so thrilled at being one of the sustainers of life that she asked the Creator what more she could do for her people. The Creator said that a beautiful doll could be formed from the husks. The Creator set to work to form the doll. When finished he gave the doll a beautiful face, and sent it to the children of the Iroquois people to play with, and to make them happy. The doll went from village to village playing with the children and doing whatever she could for the children. Everywhere she went everyone would tell her how beautiful she was, so after a while she became vain.

The Creator spoke to her and explained that this was not the right kind of behavior, and she agreed not to be this way anymore. The Creator told her that if she continued with the behavior he would punish her, but he would not tell her how he would punish her. She agreed not to act that way again, and things went on as before. One afternoon she was walking by a creek and she glanced into the water. As she admired herself, she couldn't help thinking how beautiful she was, because indeed she was beautiful. At this time Creator sent a giant screech owl out of the sky and it snatched her reflection from the water. When she looked again, she had no reflection. This was the punishment the Creator put upon her. When an Iroquois Mother makes a doll for her child, she tells them that legend. It is wrong to think they are better than anyone else, and that the Creator has given a special gift to everyone.

## **How the Fly Saved the River**

Many, many years ago when the world was new, there was a beautiful river. Fish in great numbers lived in this river, and its water was so pure and sweet that all the animals came there to drink. A giant moose heard about the river and he too came there to drink. But he was so big, and he drank so much, that soon the water began to sink lower and lower. The beavers were worried. The water around their lodges was disappearing. Soon their homes would be destroyed. The muskrats were worried, too. What would they do if the water vanished? How could they live? The fish were very worried.

The other animals could live on land if the water dried up, but they couldn't. All the animals tried to think of a way to drive the moose from the river, but he was so big that they were too afraid to try. Even the bear was afraid of him. At last the fly said he would try to drive the moose away. All the animals laughed and jeered. How could a tiny fly frighten a giant moose? The fly said nothing, but that day, as soon as the moose appeared, he went into action. He landed on the moose's foreleg and bit sharply. The moose stamped his foot harder, and each time he stamped, the ground sank and the water rushed in to fill it up. Then the fly jumped about all over the moose, biting and biting and biting until the moose was in a frenzy. He dashed madly about the banks of the river, shaking his head, stamping his feet, snorting and blowing, but he couldn't get rid of that pesky fly. At last the moose fled from the river, and didn't come back. The fly was very proud of his achievement, and boasted to the other animals, "Even the small can fight the strong if they use their brains to think."

## **How the Bear Lost His Tail**

Back in the old days, Bear had a tail which was his proudest possession. It was long and black and glossy and Bear used to wave it around just so that people would look at it. Fox saw this. Fox, as everyone knows, is a trickster and likes nothing better than fooling others. So it was that he decided to play a trick on Bear. It was the time of year when HATHO, the Spirit of Frost, had swept across the land, covering the lakes with ice and pounding on the trees with his big hammer. Fox made a hole in the ice, right near a place where Bear liked to walk. By the time Bear came by, all around Fox, in a big circle, were big trout and fat perch. Just as Bear was about to ask Fox what he was doing, Fox twitched his tail which he had sticking through that hole in the ice and pulled out a huge trout.

"Greetings, Brother," said Fox. "How are you this fine day?" "Greetings," answered Bear, looking at the big circle of fat fish. "I am well, Brother. But what are you doing?" "I am fishing," answered Fox. "Would you like to try?" "Oh, yes," said Bear, as he started to lumber over to Fox's fishing hole.

But Fox stopped him. "Wait, Brother," he said, "This place will not be good. As you can see, I have already caught all the fish. Let us make you a new fishing spot where you can catch many big trout."

Bear agreed and so he followed Fox to the new place, a place where, as Fox knew very well, the lake was too shallow to catch the winter fish--which always stay in the deepest water when HATHO has covered their ponds. Bear watched as Fox made the hole in the ice, already tasting the fine fish he would soon catch. "Now," Fox said, "you must do just as I tell you. Clear your mind of all thoughts of fish. Do not even think of a song or the fish will hear you. Turn your back to the hole and place your tail inside it. Soon a fish will come and grab your tail and you can pull him out."

"But how will I know if a fish has grabbed my tail if my back is turned?" asked Bear. "I will hide over here where the fish cannot see me," said Fox. "When a fish grabs your tail, I will shout. Then you must pull as hard as you can to catch your fish. But you must be very patient. Do not move at all until I tell you."

Bear nodded, "I will do exactly as you say." He sat down next to the hole, placed his long beautiful black tail in the icy water and turned his back. Fox watched for a time to make sure that Bear was doing as he was told and then, very quietly, sneaked back to his own house and went to bed. The next morning he woke up and thought of Bear. "I wonder if he is still there," Fox said to himself. "I'll just go and check."

So Fox went back to the ice covered pond and what do you think he saw? He saw what looked like a little white hill in the middle of the ice. It had snowed during the night and covered Bear, who had fallen asleep while waiting for Fox to tell him to pull his tail and catch a fish. And Bear was snoring. His snores were so loud that the ice was shaking. It was so funny that Fox rolled with laughter. But when he was through laughing, he decided the time had come to wake up poor Bear. He crept very close to Bear's ear, took a deep breath, and then shouted: "Now, Bear!!!" Bear woke up with a start and pulled his long tail hard as he could. But his tail had been caught in the ice which had frozen over during the night and as he pulled, it broke off -- Whack! -- Just like that. Bear turned around to look at the fish he had caught and instead saw his long lovely tail caught in the ice.

"Ohhh," he moaned, "ohhh, Fox. I will get you for this." But Fox, even though he was laughing fit to kill was still faster than Bear and he leaped aside and was gone.

So it is that even to this day Bears have short tails and no love at all for Fox. And if you ever hear a bear moaning, it is probably because he remembers the trick Fox played on him long ago and he is mourning for his lost tail.

## **The First Butterflies (Ojibwa)**

Long ago, when human twins were born to Spirit Woman, she relied on the animals to help her take care of them. All the animals loved the first human babies and did everything they could do to help them. The dog watched over them. The bear gave his fur to keep them warm. The wolf hunted for them. The doe provided them with milk. The beaver and the muskrat bathed them. The birds sang lullabies to them.

The dog was an excellent guardian. The twins had only to cry out and the dog jumped to his feet, his tail wagging. When he found out what was troubling the children, he set it right - or called someone else who could help. Did the babies need fresh moss to keep them comfortable? The dog appealed to the muskrat and the beaver. Were the babies hungry? The dog ran to the wolf, or to the doe who gave the babies her nourishing milk.

Were the flies bothering the infants? The dog asked the spider for help - or jumped and snapped at the pests until the babies laughed. When the babies wanted to be amused, the dog did his best tricks for them. He rolled over, he sat up, and he wagged his tail. He tickled the babies into delighted laughter by licking their noses. When the babies were quiet again, the dog sank down beside them and covered his eyes with his paws - to rest until he was needed again.

After a long time, it became clear that something was wrong with the children. The worried animals, who had been summoned by the bear, gathered round twins. "Brothers," said the bear, "the children cannot walk. They do not run and play as our young do. What can we do to help them?"

The wolf spoke first. "They eat the meat I bring them. They are not weak." The doe agreed. "Every day they drank milk." The beaver and the muskrat told the other animals that the twins waved their arms and legs with great strength at bath time. Indeed, they often splashed and splashed until the beaver and the muskrat were soaked and out of patience. Then the twins laughed as if they understood what they had done. They went on waving their arms and legs as the fish had taught them to do.

When Nanabush came to play with the children, the animals told him of their concern. Nanabush thought awhile and then he said, "You have cared for the children very well. In fact, you have cared for them so well that they never need to do anything for themselves. All little ones need to reach out for what they want instead of always having everything handed to them. I shall find out what we can do to help the babies learn to walk."

Nanabush journeyed far to the west, to the land of high mountains, where the cloudy peaks stretch up to the sky. From the towering heights, he called to the Great Spirit who was the creator of the children and had been watching over them. The Great Spirit would know what should be done to teach the children to walk. In reply to Nanabush's call, the Great Spirit told him to search along the slopes of the mountains. There he would find thousands of tiny sparkling stones. Nanabush did what the Great Spirit had said.

He collected hundreds of stones - blue ones and green ones and red ones and yellow ones. Soon he had a huge pile that gleamed through the clouds. Nanabush squatted beside the pile of colored stones and watched them for a long while - but nothing happened. At last Nanabush grew bored and restless and began to toss the stones, one after another, into the air. As the stones fell back to earth, he caught them.

Then he tossed a handful of stones into the air, catching them as they fell back. He threw a second handful, but this time nothing dropped back into his outstretched hands. Nanabush looked up. To his astonishment, he saw the pebbles changing into winged creatures of many colors and shapes.

The beautiful creatures fluttered here and there before they came to nestle on Nanabush's shoulders. Soon, he was surrounded by clouds of shifting colors. These were the first butterflies. The butterflies followed Nanabush back to the twins, who crowed with pleasure and waved their legs and stretched out their arms to the beautiful creatures. But the butterflies always fluttered just beyond the grasp of the small, outstretched hands. Soon the twins began to crawl, and then to walk, and even to run in their efforts to catch the butterflies.