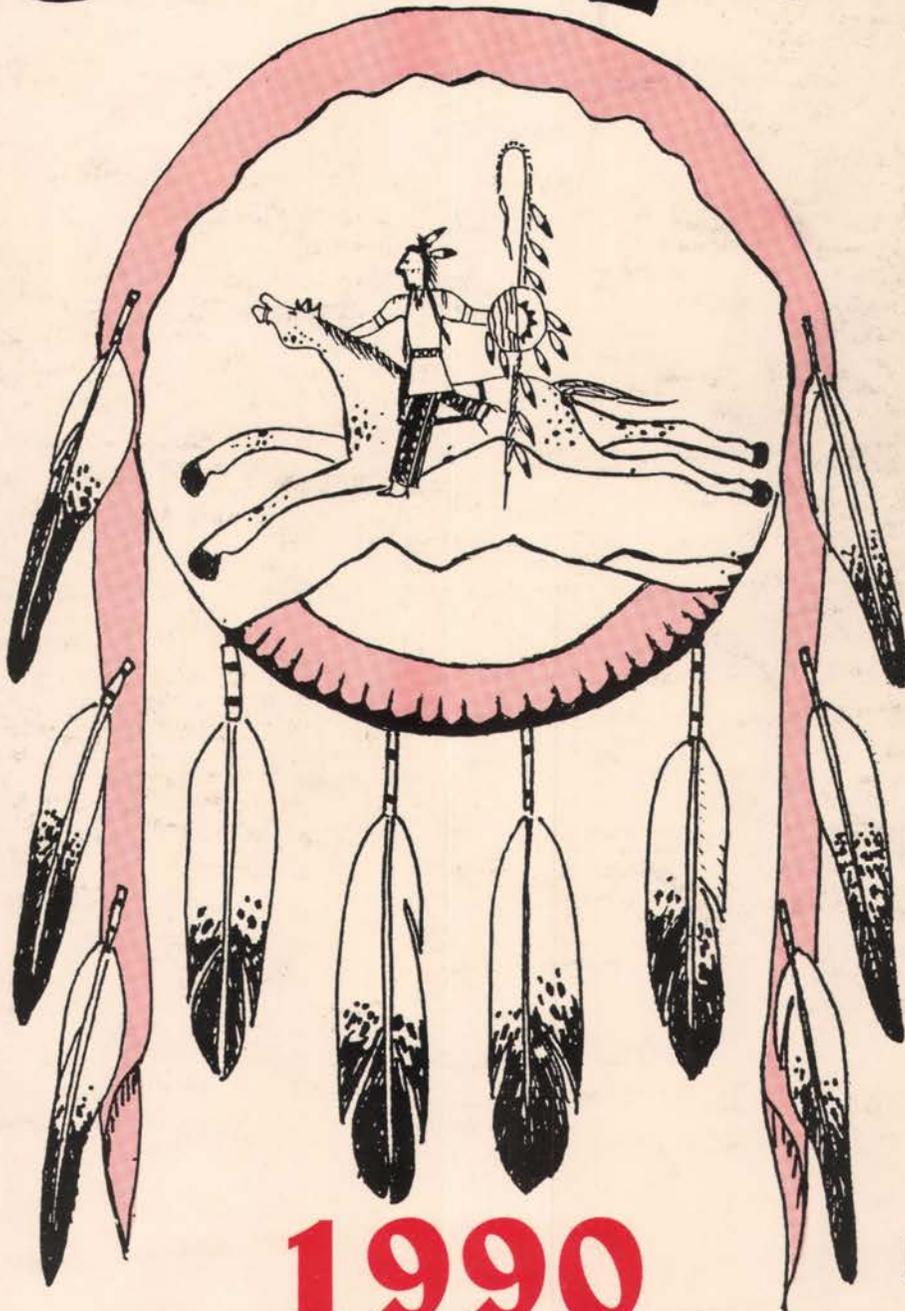


pow wow

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Flagstaff FLAGSTAFF PUBLIC LIBRARY

Flagstaff Indian Days

POW-WOW



1990

Program
\$2.00



Omitakuyasi: (Greetings)

I am pleased to welcome everyone to the First Annual Flagstaff Indian Days.

Our theme for this year's Pow-Wow is *Keeping Traditions Alive: Understanding of Traditions* provides us with vision and wisdom needed to build and strengthen our communities. There was a vision that someday Indian people would again rise above the negative stereotypes and present the world an image most beautiful and everlasting. The catalyst for this would be the annual crowning of a beautiful Indian woman, as Miss Flagstaff Indian Days, to serve as ambassador.

We are pleased to also present to you the finest of Indian Arts and Crafts.

The main purpose of this event is to raise scholarship for Native American students. At the same time keep the traditions alive. Balancing spiritual traditions with modern living. The Best of Both Worlds.

In the process of this experience it is my hope to create a bridge of understanding between Indian and Non-Indian people.

On behalf of "All Those Special People", who make this event happen, *Welcome to Flagstaff Indian Days' Pow-Wow*. It is our hope that when you leave, you will take with you the good memories of such cultural experiences.

All My Relations

Stan Natchez

Stan Natchez
Coordinator

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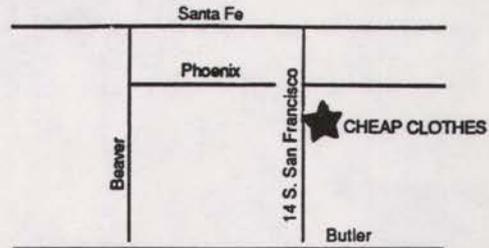


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O, GREAT SPIRIT, Whose voice I hear in the winds,
And whose breath gives life to all the world, hear me!
I am small and weak. I need your strength and wisdom.

LET ME WALK IN BEAUTY, And make 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.

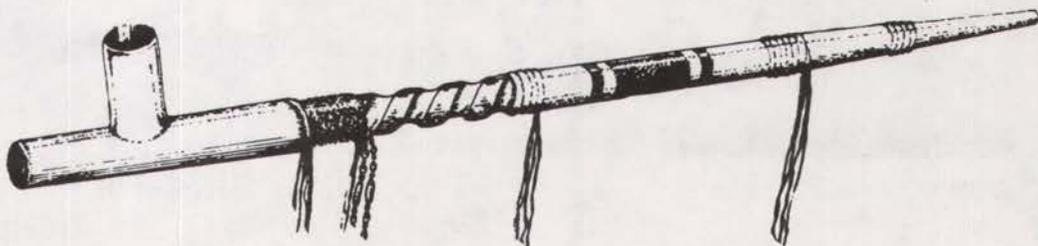
MAKE ME WISE so that I may understand the things
you have taught my people.

LET ME LEARN 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 WHEN LIFE FADES, as the fading sunset, my spirit may come to you -
without shame.



The Pow Wow

One accounting of the origin of the word "pow wow" comes from the Narranganset, an east coast tribe from Rhode Island. The early colonists noticed large gatherings around "medicine men" as they practiced their skills and the usage of the word "pawwaw" was heard quite frequently. Falsely, the English took the expression to mean the "gathering", not the man who caused it. Through its popular use although slightly deviated, it became synonymous to the American Indian as the English translation for their various celebrations.

To us the North American Indian, pow wow's have definite meaning. It is tradi-



tion among several hundred tribes on this continent to have celebrations among themselves and other welcomed nations. Many people travel several hundred miles to attend these activities. As the visiting participants are well taken care of, it is then a fact that the "pow wow" denotes an expression of friendship to all nationalities who attend.

Now much of the dances and forms have become integrated in today's modern pow wows. The basic theme of the pow wow is still there, that is, one of friendship and unity amongst all tribes.



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Flag Raising - American Legion..... 11
Oak Creek Gang 11:05
Mariachi Continental..... 12 - 2
Elks Clown Club 12 - 2

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We are a part of the earth and it is a part of us

In 1854 Chief Seattle of the Puget Sound Indians was asked to sell a large area of land in that is now Washington state. He and his people were also promised a reservation by president Franklin Pierce. Here is Chief Seattle's reply, one of the most beautiful statements on the environment ever made.

How can you buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of the earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing, and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the red man.

The white man's dead forgot the country of their birth when they go to walk among the stars. Our dead never forget this beautiful earth, for it is the mother of the red man. We are a part of the earth and it is a part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and the man - all belong to the same family.

So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us. The Great Chief sends word he will reserve us a place so that we can live comfortably to ourselves. He will be our father and we will be his children. So we will consider your offer to buy our land. But it will not be easy. For this land is sacred to us.

This shining water that moves in the streams and the rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that is sacred, and you must teach your children that it is sacred and that each ghastly reflection in the clear water of the lakes tells of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father.

The rivers are our brothers, they quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember, and teach your children, that the rivers are our brothers, and yours, and you must henceforth give the rivers the kindness you would give any brother.

We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother but his enemy, and when he has conquered it, he moves on. He leaves his fathers' graves and children's birthright forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only desert.

I do not know. Our ways are different from your ways. The sight of your cities pains the eyes of the red man. But perhaps it is because the red man is savage and does not understand.

There is no quiet place in the white man's cities. No place to hear the unfurling of leaves in spring, or the rustle of an insect's wings. But perhaps it is because I am savage and do not understand. The clatter only seems to insult the ears.

And what is there to life if a man cannot hear the lonely cry of the whippoorwill or the arguments of the frogs around a pond at night? I am a red man and do not understand. The Indian prefers the soft sound of the wind darting over the face of a pond, and the smell of the wind itself, cleansed by rain or scented with the pine cone.

The air is precious to the red man, for all things share the same breath: the beast, the tree, the man, they all share the same breath. The white men, they all share the same breath. The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench. But if we sell your our land, you must remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also received his last sigh. And if we sell your our land you must keep it apart and sacred, as a place where even the white man can go and taste the wind that is sweetened by the meadow's flowers.

So we will consider your offer to buy our land. If we decide to accept I will make one condition. The white man must treat the beasts of this land as his brothers.

I am savage and do not understand any other way. I have seen a thousand rotting buffaloes on the prairie, left by the white man who shot them from passing train. I am savage and do not understand how the smoking iron horse can be more important than the buffalo that we kill only to stay alive.

What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected.

You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself.

Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all. We shall see. One thing we know, which the white man may one day discover - our God is the same God. You may think now that you own Him as you wish to own our land; but you cannot. He is the God of man and his compassion is equal for the red man and the white. The earth is precious to him, and to harm the earth is to heap contempt upon its Creator. The Whites, too, shall pass; perhaps sooner than all other tribes. Contaminate your bed, and you will one night suffocate in your own waste.

But in your perishing, you will shine brightly, fired by the strength of the God who brought you to this land and for some special purpose gave you dominion over this land and over the red man. That destiny is a mystery to us, for we do not understand when the buffalo are slaughtered, the wild horses are tamed, the secret corners of the forest heavy with the scent of many men and the view of the ripe hills blotted out by talking wires. Where is the thicket? Gone. Where is the eagle? Gone.





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When an Eagle Feather is Dropped

The Eagle is accorded the highest respect by all Indian tribes.

The Eagle is often depicted as representing the Thunderbird. The Thunderbird is the messenger of the Creator by the tribes who recognize Him as part of their religion. Thus Eagle feathers are worn at Pow-Wows only by Indian veterans.

When, by accident, an Eagle feather is dropped in the arena by a dancer, the feather is immediately danced over and protected by the veteran who sees it first. After that dance is over, a drum (if possible a traditional drum) is selected to sing a "Brave Man" or veterans' song. The arena is cleared, and everyone stands as a sign of respect as an Indian veteran who has been wounded in combat (a Brave Man) dances to the song, and picks up the feather at the song's conclusion. The Brave Man, returns the Eagle feather to its owner, and the owner gives him a gift in appreciation of the service the Brave Man has performed for him.

Brain Hemispheric Functions And The Native American

A position paper by Dr. A. Chuck Ross

Traditional Native American mode of thinking is uniquely different from modern man. This difference has intrigued scholars worldwide for years. Now recent brain research has disclosed important evidence which explains how traditional Native Americans think. It is the hope of this author that this paper may help mankind toward a better understanding of the Native American.

Until recently brain research was almost non-existent. Significant breakthroughs in brain research came in the 1960's at the California Institute of Technology. Dr. Roger Sperry isolated separate roles played by the left and right hemispheres of the brain. The specialized manifestations of the brain hemisphere are now well known and more manifestations are being discovered literally on a monthly basis.

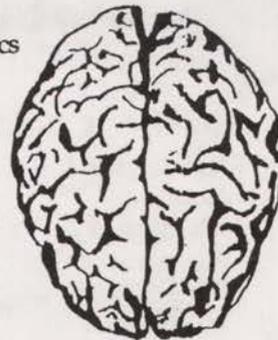
Sperry's work began as a result of epileptic seizures. These seizures are like electrical storms in the brain. They begin in one hemisphere and cross over to the other on a thick band of nerve fibers (corpus callosum). A daring operation was performed to cut these fibers and localize the seizure to one side of the body. The results were so good that the operation was performed on dozens of patients. At this point some startling revelations came to light. As Sperry examined the patients whose brain hemispheres were isolated by severing the corpus callosum, he discovered that each hemisphere has a separate mode of thinking, each perceiving the world in a completely different way and communicating its perceptions to the other side via the corpus callosum cir-

cuitry.

As a result of Sperry's experiments a picture of how the brain divides its work has emerged.

Left Hemisphere

logic
science
analysis
mathematics
writing
details
facts
goals
order
systematic
budget
policy
objectives
planning
neatness
seriation
masculine



Right Hemisphere

creativity
spirituality
holistic
perceptive
imaginative
dance
art
music
feeling
intuition
symbols
humor
inconsistent
fantasy
poor speaker
cannot think in work
spatial
feminine

The functions of the left brain are characterized by sequence and order while the functions of the right brain are holistic and diffused. The left brain can put parts together into an organized whole; the right brain instinctively sees the whole, then the parts. Left brain thinking is the essence of academic success as it is presently measured. Right brain thinking is the essence of creativity.

continued

The following are right hemisphere functions which relate to the traditional Native American mode of thinking:

Ella Deloria, Native American Historian states that traditional Indian education was done by precept and example (learning by discovery). Blakeslee states that creativity occurs in the learning process when a person is allowed to learn by discovery. Evidently, traditional Indian education is a right hemispheric process.

Many tribes used symbols to record their history. Dr. Boast states that the right hemisphere cannot think in words, it only thinks in symbols.

Native American elders taught the youngsters to think twice before they spoke or acted on anything. Blakeslee states that thought incubation (mentally setting a problem aside, until an answer arises) allows the right hemisphere to function.

Traditional Native Americans taught through the use of stories or story telling. Dr. Boast states that all learning occurs in Alpha (brain wave patterns of the right brain) and that Alpha exists in children when they are told stories.

Historically many tribes believed in and use dreams as a method to guide their lives. Dr. Jung states that dreams are a function of the unconscious mind (the right hemisphere) and can be used as a method to guide one's life.

People acquainted with Native Americans are amazed at their ability to laugh about serious situations. Humor, states Blakeslee, is the right hemisphere's metaphoric ability.

Almost every school child has studied about the perceptiveness of the traditional Native American. Volumes of books have been written about the scouting, hunting, tracking techniques of the Native American. Perception is a unique ability of the right hemisphere states Dr. Boast.

Scholar after scholar has been impressed with the dominance of the verb in Native American sentences (Native American sentences are structured in reverse to English, and most commonly end with a verb). The fact that the verb may be more oriented to the object than to the subject in Native American sentences suggests they are interested in the result more than the cause. Dr. Sperry states that cause (a reason for an action, logic) is a function of the left hemisphere. It appears that Native American sentence structures allow the right hemisphere to function.

Lexical categories of Lakota language do not differentiate between time and space states Dr. Powers. All temporal statements are therefore spatial (example: letan Pine Ridge tohan hwo?) Translated into English it would read: (when is Pine Ridge from here). Dr. Sperry states that spatiality is a function of the right hemisphere. Obviously, the Lakota language would allow the right hemisphere to function.

Traditional Native Americans never developed a written language. Two reasons may be that the right hemisphere cannot think in words, it only thinks in symbols and the fact that when traditional people wanted knowledge all they needed to do was to participate in a ceremony to receive knowledge. In the field work that I have conducted in this area, I have arrived at the decision that Native American ceremonies allow a person to utilize his unconscious mind (the right hemisphere). Dr. Jung states that within the unconscious mind are latent memory traces from one's entire ancestral past.

Dr. Jung also stated that the Archetype of the supreme being exists in the unconscious mind (the right hemisphere). Traditional Native American religious ceremonies utilize dance, artistic symbols, music, all functions of the right hemisphere. The Native American view of the supreme

being is holistic (the seeing of whole things or overall patterns). Holistic is a function of the right hemisphere. This may be the reason why Native Americans do not have a single term for the supreme being.

The I Ching states that within the unconscious mind (the right hemisphere) exists the feminine principal. The Hero archetype for Native American Religion is a female (white buffalo calf woman - Dakota, Deer mother - Taos, corn mother - Hopi, changing woman - Navajo). For the Native American the mother or woman is first, all other things or persons follow.

The right hemisphere hasn't a good sense of time and doesn't seem to comprehend what is meant by the term "wasting time" as does the left hemisphere. In observing traditional Native Americans this lack of time specific is a dominant trait.

The left hemisphere can verbalize itself much better than the right. A person could function with only one brain hemisphere, but a whole brain would be better.

Thomas Blakeslee equates the left brain with the conscious mind and right brain with the unconscious mind.

These two divisions must function in a balanced and integrated manner for wholesome human functioning to occur. But studies subsequent to Sperry's have discovered even more remarkable things about the two hemispheres. One is the distinct possibility that each hemisphere is in competition with the other each demanding that its perceptions and methods of organizing data be considered superior. Another study has determined that currently we are living in a left hemisphere oriented society, and nowhere is this more emphasized than in our schools.

This is limiting, not only to the youngsters who learn and express themselves through right brain activities, but also to left brain thinkers who have not developed right brain activities.

Blakeslee states that the brain should be synergetic in its approach toward developing a whole person.

Evidence that the two hemispheres may be in competition with each other comes from Schizophrenics. A common complaint among them is that someone is stealing their thoughts. The right hemisphere is in fact verbalizing aloud the thoughts of the opposite hemisphere before the person has a chance to speak or even think about it.

Native American spiritual people have developed methods to deal with this competition of the hemispheres. Since the spiritual side of the brain is the right side, and verbal dominant is the left, spiritual people practice a technique which allows both sides to exist without fear of being out of balance. This method for balance is called the Dakota "Red Road" in Dakota Religion. This term denotes an existence between pairs of opposites. Almost all Native American spiritual people have a concept which enables this psychological balance to occur. Spiritual people pray constantly for this balance.

The isolation of the characteristics of the hemispheres are major breakthroughs in the self-understanding of the human race. The discovery of the mutual rivalry of the hemispheres is perhaps the most startling discovery of all. One thing is certain: mankind, stated Einstein, currently employs only a fraction of the total brain potential. Scientist Jerry Levy has said that American scientific training through graduateschool may entirely destroy the right hemispheric functions.

It has been determined that traditional Native Americans are more dominant in right hemisphere thinking. This may be the reasons for the psychic phenomenon and miracle healing performed by spiritual people. Whatever the reason, educators today are becoming increasingly concerned with the importance of the functions of the right hemisphere.



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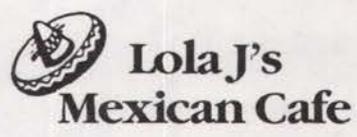


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New Mexico's Indian lands offer the visitor opportunities for many new discoveries - the people, mountain scenery, fascinating ruins, and a dazzling array of handmade arts and crafts depicting a rich cultural heritage.

PUEBLOS

These Indians represent an intriguing blend of old and new. Today's pueblos have kept their unique and fascinating cultures. They excel in weaving, jewelry-making, and pottery-making. Arts and crafts are available at all of New Mexico's Indian pueblos. The best time to visit a pueblo is on a feast day, since that is when there is the most going on (see the Annual Calendar of Indian Dances and Events in this guide). Photography of the feast day dances is generally not allowed. Other than on feast days, pueblos generally welcome visitors during daylight hours - 9 a.m. to 5 p.m. or so. There may be an admission fee and/or photo fee. Contact the pueblo governor's office for more information. The following pueblos are located in New Mexico: Acoma, Cochiti, Isleta, Jemez, Laguna, Nambé, Picuris, Sandia, San Felipe, San Ildefonso, San Juan, Santa Ana, Santa Clara, Santo Domingo, Taos, Tesuque, Zia and Zuni.

NAVAJOS

The Navajos are the largest Indian nation in the United States, and their reservation occupies land within three states - New Mexico, Arizona and Utah. This tribe has earned worldwide recognition for its fine handwoven blankets and rugs and its silver and turquoise jewelry. Visitors may camp on the reservation for a nominal fee, and hunting for deer, antelope, turkey, bear and small game is also possible. Contact the Navajo Fish and Wildlife Department, Window Rock, AZ 86515, for more information.

APACHES

Both the Mescalero Apaches and the Jicarilla Apaches have reservations within New Mexico's borders. The Jicarillas hold a two-day celebration in mid-September with races and dances to which the public is invited. The Mescaleros' largest ceremonial is four days long and culminates on the Fourth of July in the dramatic pre-dawn Maiden's Puberty rite. Both the Jicarillas and the Mescaleros offer fine hunting and fishing. Contact the tribal offices for information. Jicarilla Apache Reservation: P.O. Box 313, Dulce, NM 87528. Mescalero Apache Reservation: P.O. Box 176, Mescalero, Nm 87340.

Northern Pueblo Recipes

RED CHILE STEW

1-1/2 lbs. pork or beef
5 large potatoes, cubed
3 tbsp. red chile powder*
5 tbsp. chopped onions
6 cups of water
salt to taste

Brown onions in 1 tbsp. of lard or oil. Brown pork or beef with remaining shortening. Pour in water and let cook while preparing potatoes. Add potatoes, chile powder, and salt. Cook until potatoes are done
Serving ideas:

- 1) with Indian fry bread
- 2) with Pueblo oven baked bread

*Chile powder is available in mild to hot in New Mexico.

POSOLE

3 cups posole (hominy)
2 tsp. oregano
2 tsp. garlic powder
2 lbs. lean pork or beef, cubed
6 cups water
salt to taste

Cook hominy in water until kernels pop. Add cubed pork or beef, chile powder, chopped onions, and seasoning
Bring to boil in covered pot, adding water to cover as needed, and simmer until meat is very well cooked.

Serving ideas:

- 1) with Indian fry bread
- 2) with Pueblo oven baked bread

INDIAN FRY BREAD

3 cups flour
1 1/3 cups warm water
1 1/2 tsp. baking powder
1/2 tsp. salt

In a large bowl, sift or mix flour. Add lukewarm water and mix thoroughly with hands. Spread a small amount of

additional flour on hands and pat a ball of dough into a thin round shape. Gently drop into a kettle or electric frypan of sizzling (approximately 350 degrees) lard or oil. When brown, turn over and cook other side until brown. Drain off excess oil on a paper or cloth towel. Best when served hot.

Serving ideas:

- 1) with chile or posole
- 2) as an *Indian Taco*-top the fry bread with mashed beans, meat, chopped onions, tomatoes, chile, lettuce, and grated cheese.
- 3) as a *Tewa burger*-a patty between two pieces of fry bread and all the fixings.
- 4) or as is, with honey.

PUEBLO-OVEN BAKED BREAD

9 cups flour
2 packages of dry yeast
2 tsp. salt
2 1/2 cups warm water
5 tbsp. lard or oil

In a large bowl, dissolve yeast in 1/2 cup of the warm water. Stir melted lard or oil, and salt with the yeast and water mixture. Then, add as portion of the flour and water alternately and knead final mixture until smooth and elastic. Place ball of dough in large oiled bowl and cover with a damp cloth. Let rise for several hours, until double in bulk.

Punch down and knead well. Divide into four balls, then place in oiled round pans. Let rise again.

Bake for 50-60 minutes in a 400 degree oven until brown on top of loaf.

Traditionally, the loaves are baked in an outside, beehive-shaped oven.



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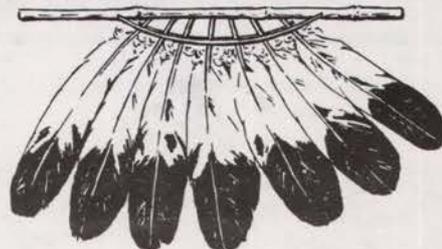
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The Star Quilt

(Owinja)

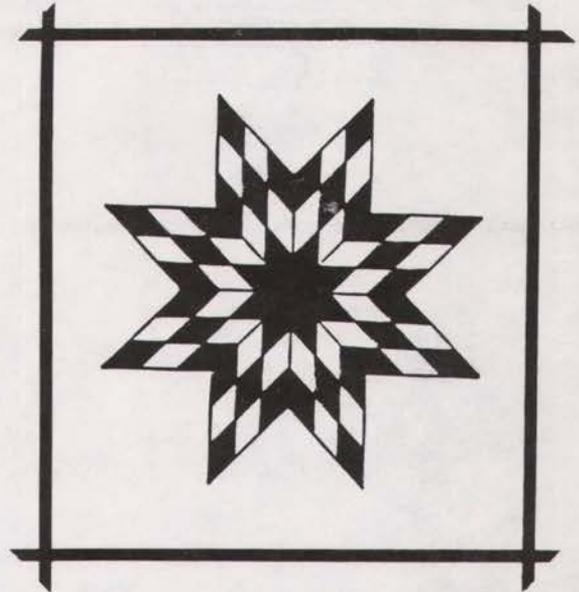
Owinja means quilt in both Lakota and Dakota Sioux dialects. In the past century, Sioux women have raised their star quilts to an art form much in demand.

The morning star figures importantly in Sioux ceremonies representing the direction from which the spirits travel to earth, and - by extension - is link between living and dead, symbolizing immortality.

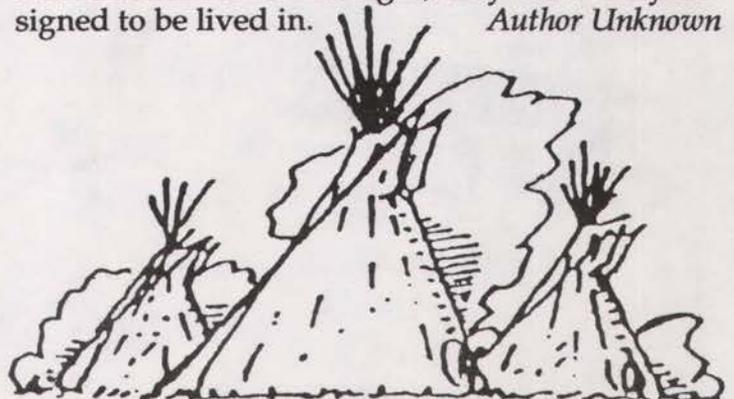
Today, star quilts are one of the most valued gifts of the Sioux, for "give-away" events such as memorial feasts, naming ceremonies, celebrations, and marriages.

The star pattern is derived from earlier buffalo robe designs. The extermination of the buffalo herds coincided roughly with the first mission schools where the craft of quilting was taught.

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TIPIS: Tipi or Teepee - from the Sioux words meaning "used to live in" - the name is now commonly applied to all the portable skin and pole homes of the Plains Indians. Once made of buffalo hides, transported first by dog travois, later by horse travois, they now are constructed of canvas and carried on cars and vans. Each tribe had their own version - differing in pole lengths, smoke flap shape and tilt of the cone. No tipi was strictly conical - most were oval in floor plan and tilted toward the rear. Roomy, well ventilated and well lit, they were cool in summer and warm in winter. With their decorated liners and often decorated exteriors, traditionally pitched facing East to catch Grandfather Sun's first light, they were truly designed to be lived in. *Author Unknown*



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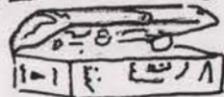


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Flagstaff Indian Days Schedule

June 29

12:00	Flagstaff Indian Market
12:30	Apache Dancers
1:00	.....	Star Eagle Nation Dancers
2:00	.....	Red Earth Dancers
3:00	.....	Zuni Dancers
4:00	.....	Indian Fashion Show
5:00	.....	Live Western Music

June 30

10:00	.....	Flagstaff Indian Market
10:30	.....	Zuni Dancers
11:00	.....	Apache Crown Dancers
11:30	.....	Star Eagle Nation Dancers
12:00	.....	Red Earth Dancers
1:00	.....	Indian Fashion Show
2:00	.....	Miss Flagstaff Indian Days Princess Contest
3:00	.....	Pow Wow Registration
4:00	.....	Dinner Break
5:00	.....	Pow Wow Registration
6:00	.....	Gourd Dancing
7:00	.....	Grand Entry
8:00	.....	Exhibition Dancing (All Categories)

July 1

12:00	.....	Flagstaff Indian Market
12:00	.....	Gourd Dancing
1:00	.....	Grand Entry
2:30	.....	Contest Dancing
4:00	.....	Special and Give Aways
6:00	Announcement of Miss Flagstaff Indian Days
7:00	Announcement of Contest Winners
		Closing Song

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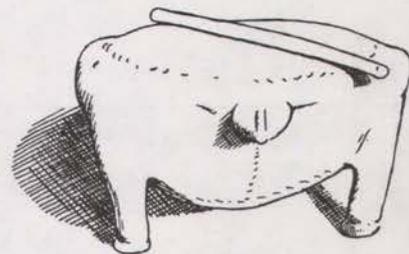
Bernadette Bernally, is from Window Rock Arizona, she received her Master's degree in public administration from UNM. Presently, she is the Deputy Director of Personnel Management for the Navajo Nation. At the Gathering Ms. Bernally is in charge of registration and all contest tabulations.

Evans and Karla Craig have become residents of Bosque Farms New Mexico, their home is conveniently located from the short drive to Sandia National Laboratories where Mr. Craig has been employed for several years. Here at the Gathering, Evans handles matters dealing with computers, and date programming. He has been involved in collecting data throughout the history of this organization. Evans is a technical computer wizard.

Karla, Evans' wife has a background, in date-entry, together they make a fine team. The Craigs, have been involved with the Gathering of Nations Pow Wows, for six years.

Gloria King is a student at UNM majoring in political science. Gloria, will receive her B.A. this spring. Ms. King is in charge of drum registration and tabulations, a job she is highly qualified to do. Her devotion to the 'drum' is real. The King family travels long distances to participate in pow-wows all over North America.

Helena Becenti is from Church Rock New Mexico, and is the newest member of the team. Ms. Becenti is a Risk Management Systems Analyst; her expertise will provide needed assistance to the excellent team already a part of the Gathering of Nations Organization.





Arena Director: Fara Owl

Arena Directors give direction and order to the circle they have the most active job of all members of the Head Staff. We are sure your will agree after watching them in action.

Mr. Owl is a Paiute/Quechan from Winterhaven, California. He is a traditional dancer and educator. He teaches math and coaches at San Pasqual High School. Mr. Owl is a positive role model for the Indian youth. He believes in balancing spiritual traditions with modern education.

We are grateful that Mr. Owl accepted our invitation to serve as the Arena Director this year for Flagstaff Indian Days.



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Our Head Man Dancer for this year is Damon Polk from Winterhaven, California. Damon is a traditional dancer and Educator, he teaches at Pinon Middle School, Special Ed. He has traveled throughout the United States demonstrating his tremendous dancing skills. We are grateful that Mr. Polk accepted our invitation to serve as the Head Man Dancer this year for Flagstaff Indian Days.



Lita Mathews is a Northern Traditional Buckskin Dancer. She lives in Albuquerque, New Mexico with her family.

Each year Lita and her family travel more than 40,000 miles, throughout the United States and Canada, to attend Pow Wows.

Lita is a champion dancer. she has served as Head Lady Dancer for many Pow-Wows. She is a graduate student at the University of New Mexico, where she is working on a master's degree in multi-cultural education.

Invited Drums:

Each year several drums are selected and invited to serve as Invited Drums for the Flagstaff Indian Days. They are selected during the previous summer based upon their popularity and excellent quality of Singing. We honor them by giving them the opportunity to show case their talents at the Gathering of Nations.

This year's Invited Drums:

Southern Drum:

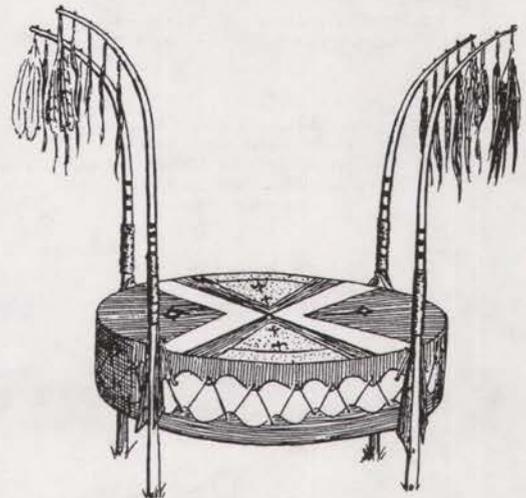
Southern Medicine

Northern Drum:

Sun Eagle

Canadian Drum:

Cathedral Lake



All Drums Welcome

NATIVE AMERICAN ENGINEERING

EDUCATION PROGRAM



The Northern Arizona University College of Engineering and Technology's Dean, Dr. Clyde Holland would like to welcome you to the 1990 Flagstaff Pow Wow. The college would like to take this time to briefly describe the programs it offers:

Computer Science and Engineering

Computer Science and Engineering emphasizes computer languages, programing and the mathematics of computing. Computer Science and Engineering is frequently aligned with electrical engineering and focused on digital logic and computer design.

Electrical Engineering

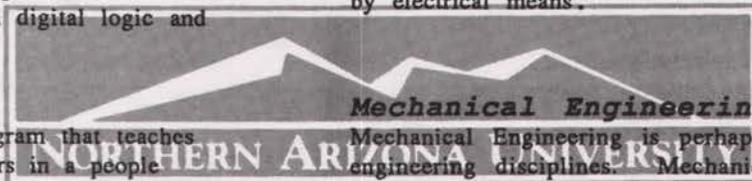
Electrical Engineering is concerned with the production, transmission, and utilization of electrical energy and with the communication storage, and manipulation of information by electrical means.

Civil Engineering

Civil Engineering is a program that teaches people to be problem solvers in a people orientated profession. Students learn to apply the latest in technology and computer software to build facilities that serve our nation.

Mechanical Engineering

Mechanical Engineering is perhaps the most general of all engineering disciplines. Mechanical engineering deals with energy conversion, fluid mechanics and aerodynamics, design of machines and mechanical systems, material properties and instrumentation. Mechanical engineers are broadly educated in basic and engineering science.



The College of Engineering and Technology also offers Technology Degrees in all the areas mentioned above. For more information call (602)523- 5251.

Cooperative Education

The College of Engineering and Technology, in an attempt to give its students practical, hands on experience in technology and engineering, offers various co-op positions to students who want to work. The arrangements for cooperative education are made by Jane Gray. She has placed engineering and technology students at the Jet Propulsion Laboratory in Pasadena, Intel in Phoenix and various other organizations and businesses. For more information call Jane Gray at (602)523-5251 or (602)523-5850.

Project NASA

In 1989 NASA/ Jet Propulsion Laboratory granted NAU's College of Engineering and Technology a grant to fund 20 Native American students pursuing engineering degrees. The funding lasts for five years and covers all educational expenses: tuition, books, lab fees, meals and housing. The criteria used to select these students is that they must have a 3.00 GPA coming out of High School and must maintain that grade point average while in college. The students are also required to be registered with a Native American Tribe. In addition to the funds for school, the Project NASA students are given summer co-op positions at the Jet Propulsion Laboratory in Pasadena. If you'd like more information about Project NASA call Mary Chris Martin, Project Director or Ingrid Estell, Administrative Assistant at (602)523-2110.

Financial Aid

Financial Aid is available for students through a number of private and public sources. Pell Grants, Plus Loans, Navaho Nation Scholarships, Toodeni Scholarships, Digital Scholarships, Lawrence Livermore Corporation Scholarships and Intel Scholarships are but a few of the financial aid opportunities open for deserving students.

If you like science and math and think you are interested in pursuing a degree in engineering or technology, we want to hear from you! Engineering and Technology degrees will not only benefit you, they will also benefit those around you: your family, friends, community and world. Give us a call and start the process to obtaining a career full of opportunity. NAU College of Engineering and Technology (602)523-5251.



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THE KIOWA GOURD DANCE CEREMONIAL

By: John Emhoolah, Jr. (Kiowa)
Member of the Kiowa Gourd Dance Clan

The following article was written by special permission from Mr. Talt Hainta, President of the Kiowa Gourd Dance Clan of Carnegie, Oklahoma.

Historical Background

Once, the most feared and hated by the Whiteman of all the Plains Indian Tribes, the Kiowa Tribe of Indians today are highly respected citizens of this country. The Kiowas have their own story to tell about their evolution and transition from mountain dwellers of the Upper Yellowstone area to nomadic Plains Indians.

The Kiowas moved eastward from the Yellowstone Area into present-day North Dakota near Stanton, and on into the Devils Lake area. Elder Kiowas talk about large camps along the Missouri River in portions of North Dakota. It was the southwestern area of North Dakota where the great chiefs of the various tribes including the Kiowas went in different directions after an argument over the choice part of an animal (buffalo or antelope). It is said by my people, the Kiowa, that these tribes included the Crow Indians, the Mandan, the Hidatsa, Arikara and Kiowa-Apache.

The Kiowas traveled southward in the early 1700's and settled in the Black Hills of South Dakota. In the early 1700's the Kiowas captured horses from Spanish settlers which later became integrated into the Plains Indian culture. The Kiowas were drawn ever southward from their native Yellowstone area by the availability of horses to be captured or traded for from settlers in Texas and Mexico.

The Kiowas became so fierce in waging warfare against other tribes, the Whiteman, and Spaniards that by 1790, the Kiowas assumed a position of dominance on the Southern Plains. By 1840, the Kiowas along with their allies, the Comanches, the Cheyenne and Arapahoes, represented a major threat to westward expansion

by settlers, traders, and the U.S. military onto the Southern Plains area.'

The Kiowa, by Mildred P. Mayhall, second edition, University of Oklahoma Press, Norman, Oklahoma, 1971.

Background - Tdien-Pei-Gah: The Kiowa Gourd Dance Clan

It is said by many Kiowa elders that the Tdien-Pei-Au-Gah (Red Skunkberry) of the Kiowa Gourd Dance Clan was brought to the tribe by a Kiowa warrior in Western Montana prior to 1700. The origin of this Tdien-Pei-Gah (Kiowa Gourd Dance Clan Society) is obscured by the passage of time but it is suspected that this society was formed somewhere in Western Montana. When the red skunk berries were in full bloom, preparation for this event began with Kiowa leaders observing an old legend. The Kiowa Gourd Dance has an association with the Ten Grandmothers (medicine bundles), a religion of the Kiowas. In earlier times the Kiowa Gourd Dance was performed prior to or in conjunction with the annual Sun Dance.

Old Kiowa people say that after the snows of the winter season, there will be a first thunder. This sound shakes the earth and awakens the plants, insects, and animals from their long winter sleep. This first thunder signifies the coming of spring and also tells the Tdien-Pei-Gah, or Kiowa Gourd Dance Clan Society leaders that it is time to prepare for the summer annual ceremonials. A pilgrimage is made by the leaders and prayers are offered to the Great Spirit of the Father in Heaven, thanking him for guiding the Kiowas through the year and also thanking him for another safe and plentiful year for the Kiowa tribe and the Kiowa Gourd Dance Clan Society.

continued

After the prayers are said in the early spring, the members of the Kiowa Gourd Dance Clan Society prepare for the summer ceremonies. In older times, members of the society were made up of men who were warriors, fighters, hard riders and camp police. Selection for membership was made from affluent and respected families. Today, members are selected from outstanding Kiowa Indian men. Appointment for lifetime leadership was made by the wise elders, priests and keepers of the sacred religion of the Kiowas. The leadership continues until voluntary retirement, or death, or non-performance of duties.

When the annual sun dance religion was banned in 1892 by the Federal government, the Kiowa societies still continued having their annual summer dances including the gourd dance society.

Some early Kiowa leaders are: Chief Red Teepee and his son Satanta; Little Bow, Kiowa Bill Maunkee, Lone Bear, White Fox and others. Today, the present leaders are Mr. Taft Hainta, President; Oscar Tsoodle, Vice President; Glenn Hamilton, secretary; and Walter P. Kaulaity, Treasurer. The Tdien-Pei-Gah formally organized on January 30, 1957 at the home of Mr. Taft Hainta and formally adopted the name the Kiowa Gourd Dance Clan which today is well-known throughout Indian country.

The Kiowa legend relates the story of the Kiowa Gourd Dance Clan as follows: "A Kiowa warrior who was traveling across the plains had become separated from his war party. He had traveled without pausing to rest to rejoin his people at their summer encampment. Suddenly, he heard a strong clear voice singing a beautiful song. He moved toward the sound and as he topped a knoll, he saw a beautiful red wolf at the bottom of a grassy ravine. The wolf held in his right paw, a gourd that he shook with a rhythmic movement as his body moved up and down in tempo with the beautiful songs that came from his long, lean throat.

The Kiowa warrior listened throughout the night and as dawn spread out into another day, the wolf looked up at the Kiowa and said, "I have given you a new dance with many beautiful songs. This is a gift for you to take to your people. These songs and this

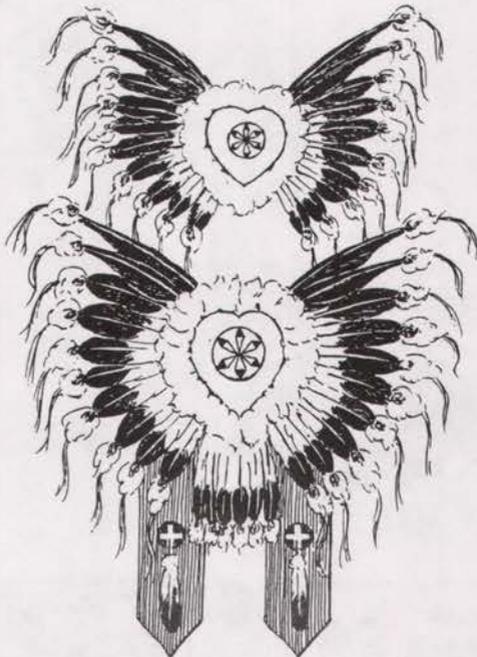
dance will remain with the Kiowas for as long as they protect and cherish their Kiowa ways. Tell your people to be proud when they enter the dance arena and to be sure that the children listen, for this is how the music will live. Go your way now and teach the Kiowas what I have given you."

The Kiowa warrior resumed his journey and by mid-day he reached the Kiowa encampment. After he had eaten and drank his fill, he proceeded to relate to the people his experience with the red wolf. The Kiowa people listened and they accepted the Gourd Dance with its beautiful songs. To show their appreciation to the red wolf, the Kiowas remembered to end each song with a wolf cry, and a special shake of their gourds. And so it is to this day. ..."

Since then, the Tdien-Pei-Gah songs have been handed down from generation to generation which is the way this music has lived. Each Kiowa singer carries a special mark of distinction for not every tribal member possesses the talent or ability to sit at the drum. Not only must the Kiowa singers have talent to start and sing the songs, but they must also possess the ability to remember particular family songs. The singers are called upon at every celebration to sing "special family songs" when an individual or a family is being honored.

Today, in this age of mobility, the gourd dance has spread across Indian country and many tribes have formed gourd dance clubs or clans. The popularity of this dance can be observed at Indian gatherings. Though each tribe has their own singers who try to sing the gourd dance songs, you will not have enjoyed the full measure of beauty contained in these melodies until you have heard the Kiowas sing their own Tdien-Pei-Gah songs.

There are several other gourd dance clans that have branched off from the original Kiowa Gourd Dance Clan and the dance itself has spread to the other tribes throughout the United States, however, it is only the Kiowas that look upon these songs and dances with a deep and abiding respect, because the songs represent who we are, our heritage.



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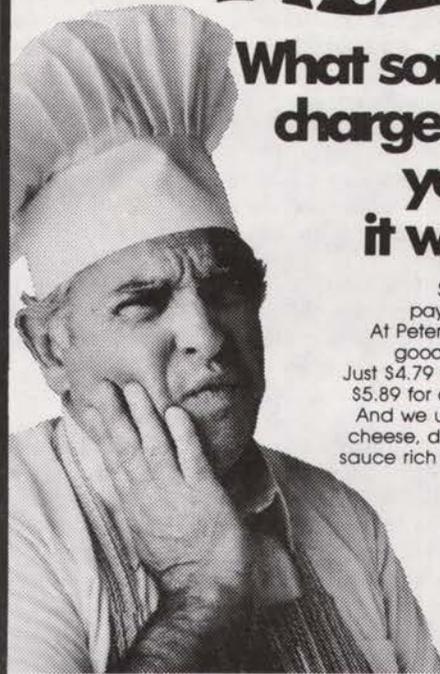
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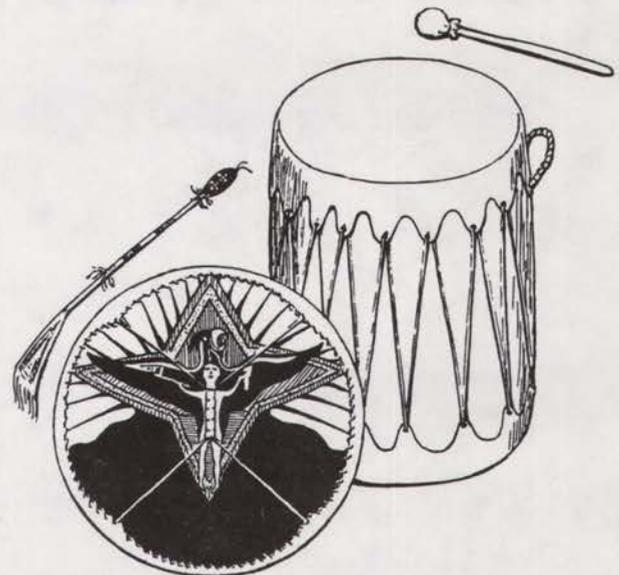
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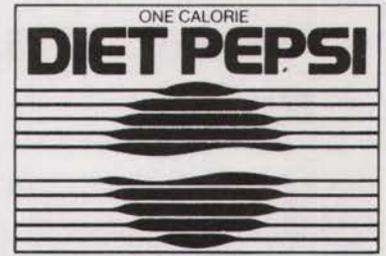
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The Old Time Dance Contest

by: Ben Black Bear as told to Dr. A. Chuck Ross

The information in this article is based largely on the knowledge of Ben Black Bear Sr. an elder of Sicange - Lakota Tribe. Ben resides at Ironwood on the Rosebud Reservation in South Dakota. In addition to Ben's knowledge I have incorporated some of my own research, which will be indicated by an asterisk.

I, Ben Black Bear, have danced all my life. I also know and can sing the songs. As far back as I can remember, dance contests started on Rosebud Reservation in the early 1930's. Several communities on the reservation had dance halls. The people would gather there for the dances. In these early times all the people in the audience were the judges of the contests. Only three places were awarded to the dancers. The winner would get three dollars, second would get two dollars, and third would get one dollar. There was no registration for the dance contests, and the dancers did not have numbers. When it came time for the contest to start, all who thought they had a chance would come out to the center. The people judged you on your dance outfit and dance style. Some men had two back bustles, others had only one. Some men wore arm bustles. The great big fancy feathered bustles did not come to Rosebud until the 1960's. We danced two contest songs, one slow and one fast. All songs were Omaha songs. At this time (1930's) there were women traditional dancers only. Fancyshawl



dancing didn't start until after World War II. And contests for them (women) didn't start until the 1950's.

Ben stated that he won first place about eight times. Many of these were on the Rosebud Reservation. In 1957 he took first at Rosebud fair and won 15 dollars. Ben stated during those times dancers were judged on your Akisa (shout) and use of your whistle. He said his Akisa helped him win a couple of times.

*Ben's statements about dance contests being a late arrival to Rosebud Reservation confirm the research I have done on this subject. Dance contests among Archaic Native Americans was restricted to group or team contests. Several reasons for is evident. First; to keep the ego in balance and second is the fact that all dances had a purpose (either religious or social).

Originally each society had certain dances they would execute during their society meetings. Some of the dances from these societies became war dances during the war years. Today some tribes continue to call their dances war dances, while others call them inter-tribal dances. Whatever the dances are called today, they are still a reflection of the old time society dances which existed before the war years.

We thank Ben Black Bear Sr. for sharing his knowledge and experience of the dance contest.

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- FED-X
- WE CATER YOUR
- PACKAGING & SHIPPING**
- NEEDS
- FAX
- COPIES
- SUPPLIES

779-3629

22 S. San Francisco Street • in Historic Downtown Flagstaff

Budget

car and
truck rental

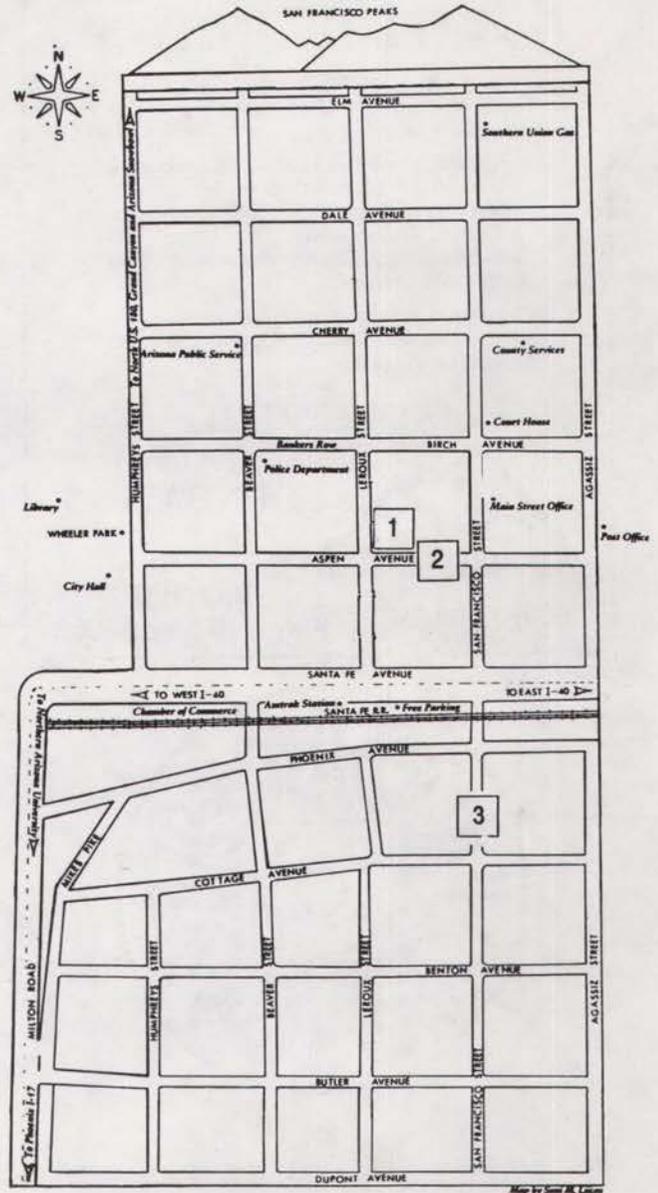


Downtown Flagstaff
100 N. Humphreys St.
774-2763

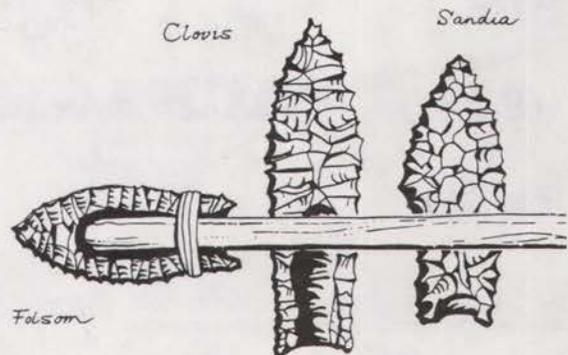
Other Locations:
Grand Canyon, Page, & Sedona



- 1** **Flagstaff Indian Days
Pow Wow and
Indian Market**
- 2** **Aspen Fair
Saturday 11 a.m.**
- 3** **South San Francisco
Street Fair
Saturday 1 p.m.**



*We invite you to visit Flagstaff's
most unique shops, three in one.*



**See You
at Flagstaff
Indian Days**

1991

June 28, 29, 30

1991

Layout & Design
by Ken Lockwood
for Main Street Foundation



Keeping Traditions Alive

Today's warrior continues to participate in the powerful rites of a treasured culture. Balancing spiritual traditions with modern living.

"The Best of Both Worlds."

"Keeping Traditions Alive."