

# Pow Wow Trail Teachers Bundle

Grades 9-12



Created by: Marika Schalla



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Box 26011 – 676 Portage Avenue

Winnipeg, Manitoba, Canada. R3G 3R3

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Email: [contact@fullcircleindigenous.ca](mailto:contact@fullcircleindigenous.ca)

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# Pow Wow Trail Teacher's Bundle

Grades 9 to 12

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## Lesson One: Introduction to Pow Wows

**Title:** Introduction to Pow Wows.

**Theme:** Introduction.

**Grade Level:** K-12.

**Subject(s):** English Language Arts, Social Studies.

**Time Required:** 40-50 minutes.

### Lesson Overview:

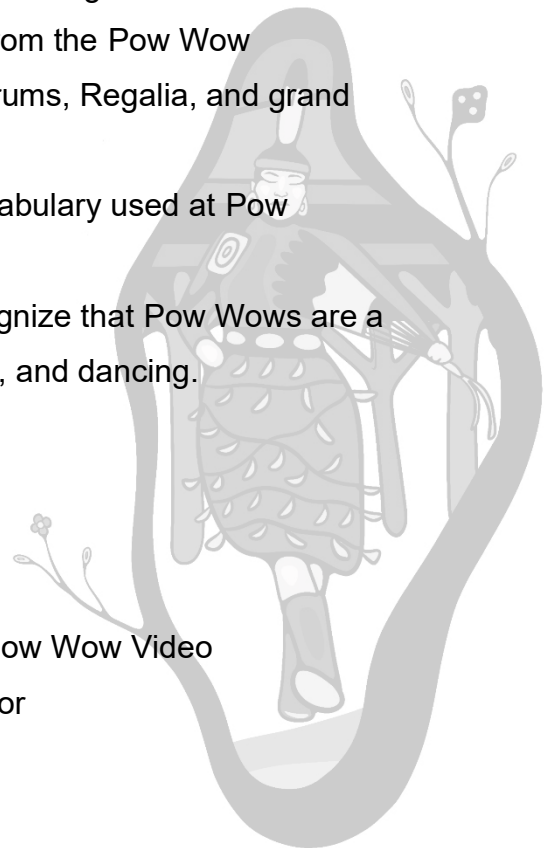
Students will be introduced to the celebration of life that is Pow Wow. Students will explore Pow Wow through listening to singing and Drumming and watching an instructional video. Students will reflect on their new knowledge through partner discussion and answering question one in their Trail Journals. Throughout the Pow Wow guide, students will be presented with new learning that they will be able to create responses too. This journal is designed as if they were travelling down the Pow Wow trail documenting their experiences.

### Learning Outcomes:

- Students will identify and match important vocabulary relating to Pow Wows.
- Students will answer the question “what do you see” from the Pow Wow Introduction video by illustrating pictures of singing, Drums, Regalia, and grand entry to their names.
- Students will label their illustrations with important vocabulary used at Pow Wows.
- By the end of this lesson, students will be able to recognize that Pow Wows are a celebration of life that include singing, Drums, Regalia, and dancing.

### Materials and Equipment:

- Northern Inniniw Singers - Intertribal Song  
<https://www.youtube.com/watch?v=aaByl6TAGK4>
- Full Circle for Indigenous Education - Introduction to Pow Wow Video
- Computer Access, screen or Smart Board and Projector



- Appendix 1.0: Trail Journal
  - Senior Years (9-12) Copy
- Appendix 1.1: Important Vocabulary
- Appendix 1.2: What Will You See?
  - Appendix 1.2.2: Middle Years and Senior Years Blank Copy
- Pow Wow Trail Pamphlet - Full Circle Indigenous Education Website
- Chart Paper and Markers
- Writing materials (pencils)
- Colouring materials (pencil crayons, crayons, etc.)

**Activate:** *How will students be prepared for learning?*

### **Think-Pair-Share: Intertribal Song**

In this lesson, students will be introduced to the celebration of life that are Pow Wows. To begin the lesson, play Intertribal Song by the Northern Inniniw Singers video. Tell students that today they will be starting an exploration about Pow Wows. Students will listen to the Intertribal song with an open heart and mind. After playing the song, ask students to think-pair-share. Prompt students to reflect on the following questions:

1. What kind of music did you hear?
2. What instruments did you hear?
3. Where do you think you would hear this type of music?

Give students 1-2 minutes to reflect upon the questions. Encourage students to write down their answers, feelings, thoughts if that helps them. After 1-2 minutes, students will turn to a partner and discuss the three questions. Give partner groups 1-2 minutes to discuss the questions. Prompt partner groups that they can share their new understandings to the rest of the class.

After students are finished sharing and reflecting, tell students that the video features a song from the Northern Inniniw Singers. The song that they listened to is an Intertribal Song. This is a song played at Pow Wows that are open to all Indigenous and non-Indigenous attendees to come dance with or without Regalia.

Next, prompt students that they will learn more about intertribal songs and Pow Wows through an introduction video.

**Acquire:** *What strategies facilitate learning for groups and individuals?*

### **Pow-Wow Introduction Video**

Say:

“Today we will start our journey on learning about Pow Wows. A Pow Wow is a social gathering filled with songs and dances that Indigenous peoples have been doing for over 100 years. We will be watching a video from Full Circle for Indigenous Education featuring Ray “Coco” Stevenson who will teach us more about Pow Wows!” Prompt students to look, listen, and learn while watching the Pow Wow Introduction video. Play the video.

### **Pow Wow Vocabulary**

After watching the Pow Wow video, instruct students that they will explore the question Ray “Coco” Stevenson presented **“What will you see?”**. Before students can explore and reflect on the question “What will you see” go over important Pow-Wow vocabulary. On a large chart paper write out the following vocabulary words:

Regalia	Drums
Pow Wow	Tobacco
Sacred	Grand Entry
Intertribal	Feast

Read out the definitions and have students identify and match the terms. This activity can be used in any grade level from K-12. It is important to remember that all children and youth deserve to have fun and play in their learning.

**Apply:** *How will students demonstrate their understanding?*

### **What Will You See**

Students will answer the question **“What will you see?”** at a Pow Wow. Students will

reflect on the four topics that Ray “Coco” Stevenson presented - Regalia, Singers, Drums, and Grand Entry.

Students will answer the question “what do you see” from the Pow Wow Introduction video by illustrating pictures of singing, Drums, Regalia, and grand entry to their names. Students will label their illustrations with important vocabulary used at Pow Wows. Hand out the” What Will You See” blank hand out. In each section students will write the terms - Regalia, Singers, Drums, and Grand Entry, etc. Students may watch the video again to remember what each term may look like. Encourage students to use detail and colour in their illustrations. Instruct students to use vocabulary words in their illustrations through labelling.

### **Assessment:**

#### **Trail Journal**

While exploring, learning, and reflecting about Pow Wows students will summarize their understandings in their Trail Journals. The Trail Journal is a self-reflective journal or diary style writing and drawing text where students can confidently share their thoughts, reflections, conceptions, and develop their point of views.

Hand out a Trail Journal to each student. Instruct students that in their Trail Journal, for their first entry they will list questions that they have after watching the Pow Wow Introduction video.

Prompt students with the following questions:

1. What questions do you have about the Pow Wow Experience?
2. How can Intertribal Dances strengthen the community?
3. Why is Pow Wow important to Indigenous communities?

### **Further Learning:**

#### ***Pow Wow Vocabulary Activity Extension: Find the Definition Scavenger Hunt***

Have students go online on the Full Circle Indigenous Education website at <https://fullcircleindigenous.ca> and look through the Pow Wow Trail Pamphlet to find the



definition of the words. Alternatively, teachers could print out the Pow Wow Trail Pamphlet for students to explore.

**Links to Manitoba Curriculum:**

Please see section relating to this lesson plan in the *Pow Wow Trail Teacher's Bundle Manitoba Curriculum Connections* section.

## Lesson Two: The Protocol

**Title:** The Protocol.

**Theme:** Protocol.

**Grade Level:** K-12.

**Subject(s):** English Language Arts, Social Studies.

**Time Required:** 40-50 minutes.

### **Lesson Overview:**

*Teachers are encouraged to invite a Grandmother/Grandfather, Knowledge Keeper, or Indigenous Educator who hold knowledge about Talking Circles if possible.*

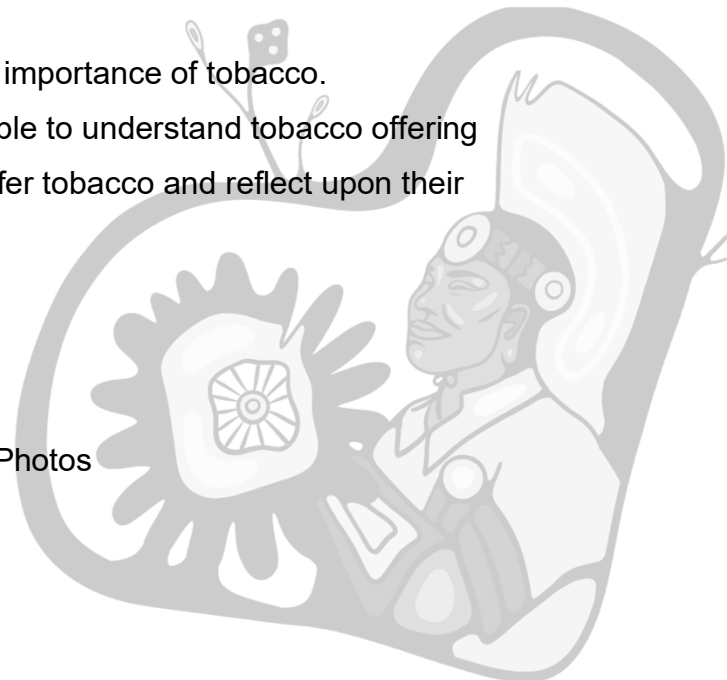
Students will learn about what to expect when attending a Pow Wow. Pipe Ceremony, Grand Entry, Feast, and Give-Away will be highlighted. Students will learn about the importance of tobacco, what is a tobacco offering, and the protocol surrounding tobacco. Students will learn about the importance of tobacco through a tobacco teaching and discussion. Students will interact with a short story about a youth named Muskegon, who is preparing to attend his first Pow Wow. Students will participate in a Talking Circle to talk about what they have learned so far about Pow Wows and think about how they personally relate to Pow Wow and ceremony. Students will reflect on their new knowledge by reflecting in their Trail Journals. This journal is designed as if they were travelling down the Pow Wow trail documenting their experiences.

### **Learning Outcomes:**

- Students will understand and recognize the importance of tobacco.
- By the end of this lesson, students will be able to understand tobacco offering protocol, identify the appropriate times to offer tobacco and reflect upon their learning through a Talking Circles.

### **Materials and Equipment:**

- Appendix 2.0: Tobacco Teaching
- Appendix 2.0.1: Tobacco and Tobacco Tie Photos



- Appendix 2.1: Talking Circle Guidelines
- Appendix 2.2: Welcome to the Pow-Wow Muskegon Short Story
- Talking Object (Grandfather Rock, or anything object pertinent to the classroom)
- Writing materials (pencils)
- Trail Journals

**Activate:** *How will students be prepared for learning?*

### **Tobacco Teaching**

In this lesson, students will go over the proper protocol of Pow Wows, tobacco offerings, and Talking Circles. To begin the lesson, instruct students that they will continue their exploration of Pow Wows, and today they will be learning about proper and respectful protocols. Show students pictures of tobacco and tobacco ties. *Alternatively, if you are able too, show students real life examples of tobacco and tobacco ties.* Prompt students to think about the following questions:

1. What do you see in the pictures? *Tobacco /Tobacco Ties*

**Say:** In this picture we can see a photo of tobacco and a photo of a tobacco tie. A tobacco tie is typically tobacco wrapped in cloth to use as an offering.

2. What do you think this may be used for in Pow Wow or Ceremonies?

**Say:** Tobacco is often used as an offering or gift. In Pow Wows, dancers, delegates, and people being honoured are offered a tobacco tie. Tobacco can be offered to another person or to a fire. Offering tobacco is a respectful way to ask for guidance or teachings. Or to pray. When someone offers tobacco, they are agreeing to listen openly with their hearts and minds, without judgement. By accepting the tobacco, the person is agreeing to support you the best way they can.

Instruct students you will now read to them the Tobacco Teaching.

**Acquire:** *What strategies facilitate learning for groups and individuals?*

### **“Welcome to the Pow Wow Muskegon” Short Story**

Moving on from the tobacco teaching, instruct students they will learn and explore more

about protocol through the story of a boy named Muskegon (Mus-Kay-Gon)

**Say:**

“Today we will continue our journey learning about Pow Wows. We will read the short story “Welcome to the Pow Wow Muskegon”. This story is about a youth named Muskegon who is preparing to attend his first Pow Wow. In the story, Muskegon’s grandfather tells Muskegon what to expect when they go to Pow Wow, the protocols, and the agenda.”

This story is a refresher from the content learned from the Pow Wow Introduction video, as well as new information surrounding prayer and how to dress. After reading the story, instruct students to reflect on new understandings and conceptions they have about Pow Wows. Tell students to hold on to those thoughts as they will share them in a Talking Circle.

**Apply:** *How will students demonstrate their understanding?*

**Talking Circle**

Students will participate in a Talking Circle. In the Talking Circle students will have an opportunity to share and reflect on their learning thus far about Pow Wows. In the sacred circle, everyone is equal. Everyone gets the chance to share without judgement or conversation. One person shares while everyone else listens. Share the Talking Circle Guidelines with students. Instruct them to sit in a circle together. All participants should sit together, either on the floor or on chairs Use your discretion about who can/cannot sit on the floor. Use a talking object, such as a Grandfather Rock or an important object to the classroom such as a talking stick, pencil, etc. This object is passed in a clockwise direction (passed towards the Eastern direction).

**Speaker:** Only one person speaks at a time. The person holding the talking object may speak. Dialogues and conversations are not typically part of a Talking Circle. The speaker is encouraged to speak from the heart. They may talk for as long as needed. The speaker begins with introducing themselves. They may share their name and

where they come from. After sharing their names, silence is an acceptable response when responding to a question or prompt. There must be no negative reactions to the phrase “I pass”. What is said in the Circle stays in the Circle. Unless you have permission of the speaker or there is a safety concern.

**Listener:** Whomever does not have the talking object has the role as a Listener. Listen with respect and non-judgement. Listen attentively and give support to the speaker. Listen with your heart and in a way, you expect others to hear you.

**After getting students to sit in a circle, say:**

“ We will be participating in a Talking Circle today. This is a safe space for us to share and reflect on our current understandings of Pow Wows. You may share new information you have learned or your own experiences with Pow Wows. I will begin by sharing my name, where I come from, and my reflection.”

***The teacher will share their name, community/where they come from, and reflective experience.*** In sharing our names, we are welcoming each other to the Circle. This is the time that many Indigenous people will share their Spirit Names and Clans if they were given them through ceremony. By sharing where we come from (community) we are building kinship ties with each other. Sharing our communities could simply be a statement like “I live in Winnipeg”. Pass around the talking object and continue the Talking Circle.

**Note:** Talking Circles are safe spaces which may evoke strong emotions in participants. Crying is a normal phenomenon to occur in a Talking Circle. Please take caution and care in your students' emotions and provide tissues when needed. Have supports available for students if needed.

**Extension:** Smudging

If you are wanting to include Smudging before your Talking Circle, please refer to the Manitoba Education 2014 Smudging Protocol, the protocols of your school and school division, and Knowledge Keeper/Grandmother/Grandfather protocol.

**Assessment:****Trail Journal**

While exploring, learning, and reflecting about Pow Wows students will summarize their understandings in their Trail Journals. The Trail Journal is a self-reflective journal or diary style writing and drawing text where students can confidently share their thoughts, reflections, conceptions, and develop their point of views. Hand out a Trail Journal to each student. Advise them that this is a self-reflective journal where they can safely share their new understandings and wonders.

**Middle Years (5-8) and Senior Years (9-12):**

Instruct students that in their Trail Journal, for their second entry they will reflect on how they personally relate to Pow Wow and/or ceremony.

Prompt students with the follow questions and statements:

- Reflect on how you personally relate to Pow Wows and/or ceremony. What ceremonies or celebrations have your participated in before?
- Draw a picture of your celebration or ceremony:

*This does not necessarily only need to be about Pow Wows or Talking Circles. Tell students to relate their experiences with these new understandings.*

**Further Learning and Extensions:**

Invite an Indigenous educator, Knowledge Keeper, or Grandmother/Grandfather to explore and learn more about tobacco and the other three sacred Medicines (cedar, sage, and sweetgrass).

**Links to Manitoba Curriculum:**

Please see section relating to this lesson plan in the *Pow Wow Trail Teacher's Bundle Manitoba Curriculum Connections* section.

## Lesson Fourteen: Pow Wow Timelines

**Title:** Pow Wow Timelines.

**Theme:** Historical Background and Current Day Impacts.

**Grade Level:** 9 to 12.

**Subject(s):** English Language Arts, Social Studies, Geography, History, Current Topics in First Nations, Metis, and Inuit Studies.

**Time Required:** 90-120 minutes.

### **Lesson Overview:**

Students will be formally introduced to the character Muskegon (Mus-Kay-Gon), a youth who is starting his journey learning about Pow Wows. Before reading, students will complete a story prediction of the Muskegon short stories. Students will analyze what they think the journey Muskegon is going on will entail. By doing a story prediction, students will get the opportunity to think about plot or elements of the story through the reader's perspective prior to introducing them to the narrator's view. Students will then read a short story about Muskegon discovering why Pow Wow is important historically and presently. Students will explore the historical context - pre-contact, during colonial times, and in present day. Students will create a timeline based on events from the story and conduct research to find important events or information relating to Pow Wows. Students will reflect on their learning about the significance of Pow Wows through their Trail Journals.

### **Learning Outcomes:**

- Students will make predictions about plot elements of the Muskegon short story series.
- Students will sequence and research events and illustrate and design a timeline from events portrayed in the story, Muskegon and the Pow Wow Trail and events that they research.
- By the end of this lesson, students will be able to recognize and identify the importance of Pow Wow to Indigenous peoples. Students will be able to identify

the historical background of Pow Wows.

**Materials and Equipment:**

- Appendix 3.0: Muskegon and the Pow Wow Trail
- Appendix 3.6: Pow Wow Timeline Instructions Senior Years
- Appendix 3.7: Muskegon Story Prediction
- Pencils
- Colouring materials (pencil crayons, crayons, etc.)
- Trail Journal

**Activate:** *How will students be prepared for learning?*

**Muskegon Story Prediction**

In this lesson, students will learn about the historical background and modern context of Pow Wows. To begin the lesson, instruct students that they will continue their exploration of Pow Wows, and today they will learn with the character Muskegon about the historical background of Pow Wows.

**Say:**

“Before we read another story about Muskegon (Mus-kay-gon), we are going to make predictions of what we think will happen throughout the journey Muskegon is going on as he discovers Pow Wows. We will be reading three more stories about Muskegon throughout our own explorations about Pow Wows.”

Share the title of today’s story, and the next three-story titles.

1. Muskegon and the Pow Wow Trail
2. Muskegon and the Jingle Dress
3. The Storytelling Dance
4. Muskegon and the Drum

Hand out *Appendix 3.6 Story Prediction* and instruct students to reflect on what they think may happen in each of the stories. Based on the story titles, the theme of the short



story series, and the new knowledge students have gained from prior Pow Wow lessons, what is going to happen in the next stories? Encourage students to write a short paragraph. Students will make a prediction for each story. They will have **four predictions** in total.

Encourage students to use reflective sentences. “I think”, “I wonder if”, “Since this happened, then what if...”.

When students are done writing out their predictions. Instruct them to fill out the rationale for their prediction. Why do they think their prediction will happen in the story?

Afterwards, have a few students share what they think may happen in each story. Encourage positive dialogue within the learning space.

After reading each story, take out the *Story Predictions* for students to reflect if their prediction was correct.

**Acquire:** *What strategies facilitate learning for groups and individuals?*

### **“Muskegon and the Pow Wow Trail” Short Story**

After creating *Story Predictions*, instruct students they will now read or listen to the story of Muskegon and the Pow-Wow Trail. Teachers can either have students choral read or silent read, or the teacher can read the story aloud while students follow along.

### **Say:**

“Today we will continue our journey learning about Pow Wows. We will read the short story “Muskegon and the Pow Wow Trail”. In this story, Muskegon is driving with his grandfather on their way to their first Pow Wow of the summer. In the story, Muskegon’s grandfather tells Muskegon that the Pow Wow Trail is the series of Pow Wows that they have planned to attend this summer. He tells Muskegon how they will be attending a Pow Wow in Winnipeg, and then travel all over Manitoba to different Pow Wows. Muskegon’s grandfather goes on to teach him about the importance of Pow Wow to

Indigenous communities. His grandfather goes on to tell him a brief history about Pow Wows. Let us read.”

This story includes new understandings about the significance of Pow Wows for Indigenous peoples, families, and communities. In the story, Muskegon’s grandfather talks about why Pow Wows are important and gets into the background of Pow Wows. This story scaffolds off learnings students would have learned from the Pow Wow Introduction video.

**Apply:** *How will students demonstrate their understanding?*

**Pow Wow Timeline:**

After reading the story, students will reflect and recall the story as they will sequence historic and modern events into a timeline. Hand out the timeline instructions to each student. Each student should have their own copy of the story to refer to. Ensure each student has a pencil and colouring materials such as pencil crayons.

**Say:**

“Now that we read the story, you will use events that Muskegon’s grandfather mentioned to create a timeline. You may read the story one more time to find the parts. Using a highlighter or a pencil, you can highlight or underline the events. So, when you create the timeline, the events are easier to find.”

“Once you have found 3 events from the story, using available resources, you will research and add on 5 more events to your timelines that you have researched.”

Go over the rubric with students so they are aware of the expectations of their timelines. Encourage students to refer to the rubric while creating their timelines.

Pow Wow Timeline Expectations

Students must include:

- The five events from the story,

- Five additional events from their research,
- The names of each event,
- The dates and places of each event,
- A picture for each event.
- Description of the event (2-3 sentences),
- Detail and colour.

**Assessment:**

**Pow Wow Timeline Rubric:**

This rubric can either be used by the teacher as a form of formative or summative assessment. It can also be used by the student to self-reflect on their assignment.

**Trail Journal**

While exploring, learning, and reflecting about Pow Wows students will summarize their understandings in their Trail Journals. The Trail Journal is a self-reflective journal or diary style writing and drawing text where students can confidently share their thoughts, reflections, conceptions, and develop their point of views.

Hand out the Trail Journal to each student. In their third journal entry students will answer the question “What is a Pow Wow? Summarize in your own words in 3-5 sentences.”

**Links to Manitoba Curriculum:**

Please see section relating to this lesson plan in the *Pow Wow Trail Teacher’s Bundle Manitoba Curriculum Connections* section.

## Lesson Twelve: Pow Wow Dances

**Title:** Pow Wow Dances.

**Theme(s):** Women's Dance, Men's Dances.

**Grade Level:** 6-8 and 9-12.

**Subject(s):** English Language Arts, Social Studies, Geography, History, Current Topics in First Nations, Metis, and Inuit Studies.

**Time Required:** 50-60 minutes.

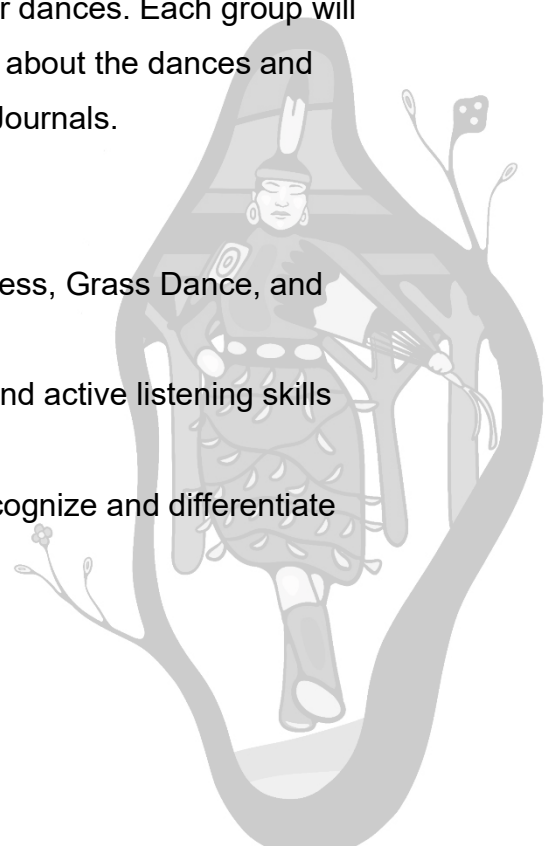
### Lesson Overview:

Students will be introduced to four dances (of many) that are seen at Pow Wows: Women's Traditional, Jingle Dress, Men's Traditional, and Grass Dance. Students will do a share reading of Muskegon and the Jingle Dress Dancer and Muskegon and the Storytelling Dance. Afterwards, students will participate in a Jigsaw Activity, where they will be in "home" groups. Each member in the home group will be numbered 1-4. Each member will go to their respective learning group (1 = Women's Traditional, etc.) watch the video about that dance and Regalia and read a write-up that goes more in depth about the dance and Regalia. Students will write/draw out the information they learn. They will then go back to their home groups to share their learning. Home groups will write out their findings on chart paper about each of the four dances. Each group will then share 2-3 pieces of key information they have learned about the dances and Regalia. Students will reflect on their learning in their Trail Journals.

### Learning Outcomes:

- Students will explore Women's Traditional, Jingle Dress, Grass Dance, and Men's Traditional Pow Wow dances.
- Students will develop their research, collaboration, and active listening skills while valuing each other's contributions.
- By the end of this lesson, students will be able to recognize and differentiate between four Pow Wow dances and Regalia.

### Materials and Equipment:



- Appendix 4.0: Muskegon and the Jingle Dress
- Appendix 5.0: The Storyteller Dance
- Appendix 5.1: Pow Wow Dances Jigsaw Activity
- Chart Paper
- Four sets of different coloured markers (black, blue, red, green, etc.)

**Activate:** *What strategies facilitate learning for groups and individuals?*

### **“Muskegon and the Jingle Dress” Short Story**

To begin the lesson, instruct to students that they will be reading, or listening to, two Muskegon stories. First instruct students to listen to, choral read, or silent read to themselves ***Muskegon and the Jingle Dress***. After each story, teachers may lead students in a short discussion about the teachings Muskegon received about each of the dances.

#### **Say:**

“Today we will continue our journey learning about Women’s Dances. We will read the short story “Muskegon and the Jingle Dress”. In this story, Muskegon just finished watching the Grand Entry and joined in his first Intertribal Dance. In the story, Muskegon talks with a teen girl named Margaret about her jingle dress. Muskegon watches Margaret, and the others, dance the Healing Dance. Let us read.”

This story includes new understandings about Jingle Dress dancing. This story scaffolds from learning students would have learned from the two videos on women’s Pow Wow dancing.

### **“The Storytelling Dance” Short Story**

After reading ***Muskegon and the Jingle Dress***, instruct students they will now listen to, choral read or silent read to themselves the story of ***The Storytelling Dance***.

#### **Say:**

“Today we will continue our journey learning about the different kinds of Pow Wow

Dances. We will read the short story “The Storytelling Dance”. In this story, Muskegon is enjoying his first Pow Wow. He meets one of his grandpa’s old friends, Koda, who teaches him about Men’s Traditional Dance.”

This story includes new understandings about Men’s Traditional dancing. This story scaffolds off learning students would have learned from the two videos on men’s Pow Wow dancing.

After reading both stories, instruct students that they will participate in a Jigsaw Activity where they will gain a deeper understanding of some of the dances that are danced at Pow Wows.

### **Acquire and Apply:**

#### **Pow Wow Dance *Jigsaw Activity***

Jigsaw Activity Introduction:

Students will participate in a collaborative learning activity where each student takes the role of the learner, the “expert”, and the listener. In this activity, students will be separated into home groups, where they will share their new knowledge near the end of the activity. Each student in each home group will be numbered 1-4. Numbers may be repeated if groups are large. In that case, there will be 2+ experts for that topic in the home group. When given the signal, the home groups will split up and students will go into their Learning Groups. So, all the number 1s will go into a learning group, and so on.

Learning Groups:

In the Learning Groups, students will learn about one specific Pow Wow dance and related Regalia. In the Learning Groups, students will watch the Pow Wow Trail video about their dance. Students will also read a write-up and/or look at pictures of their dance style and Regalia. After 10 minutes of building knowledge together in their Learning Groups, students will go back to their Home Groups to share their knowledge.

Home Groups:

Each student will have 5 minutes to share everything they learned about their Pow Wow Dance. Someone in the Home Group will record all the findings onto a chart paper. The recorder should separate the chart paper into four and give each section the following headings:

- Jingle Dress Dancing
- Grass Dancing
- Women's Traditional
- Men's Traditional

Leaders for each dance style will talk about everything they learned. The group will choose to write down 3-5 facts about each dance style.

By having every student as a learner and listener, students are teaching each other about the Pow Wow dances.

Group Sharing:

At the end of the activity, each Home Group will share 2-3 pieces of information that they found key or important that they learned today.

### **Assessment:**

#### **Trail Journal**

Hand out the Trail Journal to each student. In their fourth journal entry students will reflect on what they have learned about the significance of Pow Wow dances and Regalia.

In their entry, they will answer the following questions:

1. What is the significance of the Jingle Dress and the dance?
  - a) *Responses may vary but must include something along the lines of:*  
***Jingle Dress Dance is a healing dance. The jingles/cones trap sickness.***
2. What is the significance of the Women's Traditional Dance?

a) *Responses may vary but must include something along the lines of:*  
**Women's Traditional Dance is a dance that supports everyone/the men in the centre.**

3. What is the significance of the Grass Dance?

a) *Responses may vary but must include something along the lines of:*  
**Grass Dance is a dance that represents the grass blowing in the wind. It is done to bless the grounds of the Pow Wow.**

4. What is the significance of the Men's Traditional Dance?

a) *Responses may vary but must include something along the lines of:*  
**Men's Traditional Dance is a dance that tells a story. The dance honours animals and Earth. The dance leaves behind good tracks.**

#### **Further Learning and Extensions:**

##### **Side-Step Dance:**

Students can learn how to do the side-step featured in Jingle Dress Dancing. By watching the video Watch Come Dance with Me - Side Step by CBC Kids:

<https://www.youtube.com/watch?v=0dTe9lgKhQ&t=44s&pp=ygUVcG93IHdvdyBzb25nIGFuZCBkcjVt>

##### **Note:**

All students can respectfully learn the side-step dance. It is important for all students to learn so; they can attend a Pow Wow and participate in the Intertribal dances. Learning the side-step dance can also be a learning opportunity for Indigenous students wanting to participate in Pow Wows.

##### **Links to Manitoba Curriculum:**

Please see section relating to this lesson plan in the *Pow Wow Trail Teacher's Bundle Manitoba Curriculum Connections* section.



## Lesson Fifteen: The Making of the Drum

**Title:** The Making of the Drum.

**Theme:** Music.

**Grade Level:** 9 to 12.

**Subject(s):** Mathematics, Social Studies, Geography, History, Current Topics in First Nations, Metis, and Inuit Studies.

**Time Required:** 50 minutes.

**Inspiration:** The Paper Drum Project by Megan Hanna.

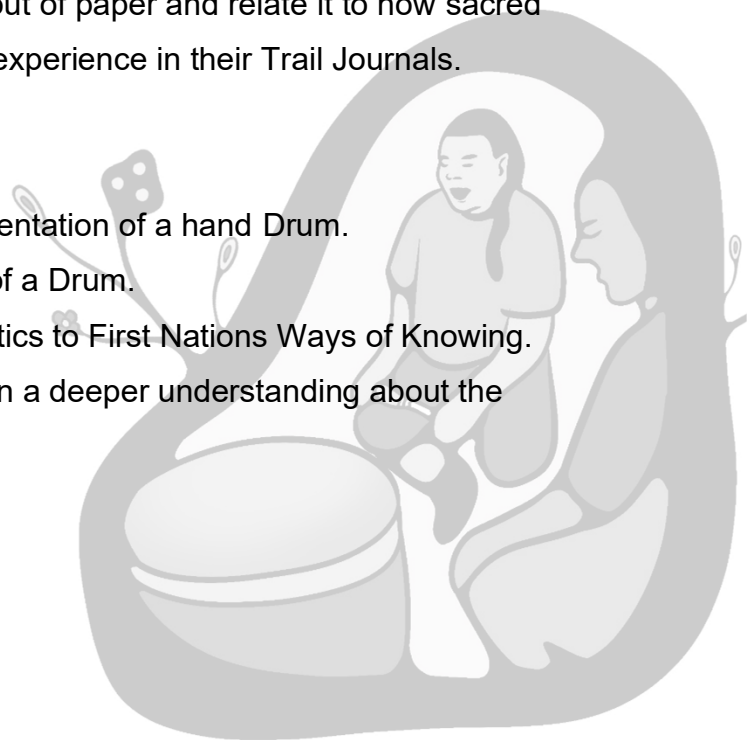
### Lesson Overview:

*Teachers are encouraged to invite a Knowledge Keeper, Grandmother/Grandfather, etc. in to share Drum teachings/how they make a Drum.*

Students will learn about the importance of the Drum and create their own iterations of a hand Drum using paper. To begin, challenge students to find a song that uses primarily Indigenous Drumming on YouTube. Students will listen to the song and then share what they noticed about the singers, how many times the song repeats, and the Drum itself. After a short reflection and group discussion, students will read the story Muskegon and the Drum. Using their new understanding of the Drum, students will discuss what kind of math they think goes into making a Drum. Music is at the heart of the Drum. There is also science and mathematics that goes into creating and playing the Drum. Students will create their own Drums out of paper and relate it to how sacred Drums are created. Students will reflect on their experience in their Trail Journals.

### Learning Outcomes:

- Students will construct a respectful representation of a hand Drum.
- Students will be able to identify the parts of a Drum.
- Students will be able to connect mathematics to First Nations Ways of Knowing.
- By the end of this lesson, students will gain a deeper understanding about the significance of the Drum.



**Materials and Equipment:**

- Appendix 6.0: Muskegon and the Drum
- Appendix 6.3: Paper Hand Drum Instructions
- Two pieces of white paper (8x11”) per student
- One ruler per student
- Tape or glue sticks
- Single-hole hole puncher
- Black markers
- Yarn/String
- Computer Access
- Projector and Screen or Smart Board

**Activate:** *How will students be prepared for learning?*

**Scavenger Hunt: Drumming**

In this lesson, students will learn about the importance of the Drum. Students will learn how there are different Drum groups represented at Pow Wows. As well as, that there are different songs played at Pow Wows. Students will learn about the mathematical processes that go into Drum making.

Students will begin this lesson with a digital scavenger hunt. Ask students to find a video of a Drum Group performing at a Pow Wow, such as at the Manito Ahbee Festival.

**Manito Ahbee:** Is a large festival and Pow Wow that celebrates Indigenous culture, art, and music. It occurs annually during the month of May in Winnipeg, Manitoba. It is a festival that is open to Indigenous and non-Indigenous people to attend.

**Say:**

“Today, we will continue our learning journey about Pow Wow. We are going to focus our learning about the music and Drumming that is performed at Pow Wows. I want you to take time right now, on your devices, to find me a Drum group performing a song at

a Pow Wow. You may want to search up specifically about the Manito Ahbee Pow Wow. Once you find one, you will jot down notes about...

1. What does the Drumming remind you of? What do you notice about the beat?
2. What do you notice about the singers?
3. How many times does the song repeat?
4. Note any additional things you notice about the Drum or the songs.

Give students 5-10 minutes to explore the Pow Wow music and answer the four reflective questions. Afterwards, open the questions up to the class. Ask each question one by one and have students share their findings.

**Acquire:** *What strategies facilitate learning for groups and individuals?*

### **“Muskegon and the Drum” Short Story**

After listening with their ears and hearts to the Drumming and singing, instruct students they will now read the last story in the Muskegon series.

### **Say:**

“We will read the last story in the Muskegon story series. This is where our journey ends with Muskegon but, the learning he has provided us about Pow Wows will continue in our bodies, hearts, minds, and spirits. In our story today, Muskegon is learning about the Drum. In this story, Muskegon learns about the role of Drumming at Pow Wows, the parts of the Drum, and what kind of songs are sung at Pow Wows. Let us read.”

During and after the story, prompt students with the following questions:

1. What kind of songs are sung at Pow Wows?

***Answers will vary. Grand Entry, dance contests, intertribal songs, honouring***

*songs, Flag song, Veterans song, etc.*

2. What are Drums made from? What are the parts??

***Drums are made from natural materials from the Land. Such as wood and parts from our animal relatives.***

***Wooden frame or hoop, rawhide, and sinew.***

3. What does the Drum represent?

***Mother Earth and her heartbeat. Our connection to the Land.***

**Apply:** *How will students demonstrate their understanding?*

### **Paper Drums**

After reading the story, students will create respectful representations of hand Drums made from paper and yarn. By creating a representation of the Drum, themselves, students will get to kinaesthetically understand the work that goes into making a Drum. Students will have to use mathematical thinking to construct their paper hand Drums.

***Before constructing the paper hand Drums, educators are encouraged to follow proper protocol and invite a Grandmother/Grandfather or Knowledge Keeper in to talk about the process of how Drums are made.***

Show students the following photos:



*Images taken by Marika Schalla (June 2022). Drums created by Marika Schalla and Declan Schalla.*

Pose the question: **Where is the math?**

Let students think and then share where they think the math is within the Drum.

Answers may vary.

Afterwards, **say**:

“ Drums are made of parts that are collected from the Land through a tobacco offering. Drum makers use wood from the trees and rawhide and sinew from animals such as deer. When constructing the Drums, there is a lot of mathematical thinking that goes into the Drum’s creation. The person making the Drum needs to think ‘how much sinew do I need to string my Drum?’ They need to think about how wide they need to cut the rawhide, and what length of wood they need to create their frames. The Drum maker needs to think about how many holes they need to put through the rawhide to string the Drum. Today, you will be constructing your own paper Drums using two pieces of white paper, yarn, a black marker, a ruler, and a hole punch.”

Students will want to create a Drum that is 12" wide and 2 ¼" deep. Students will have to reflect on the following questions as they create their Drums:

1. How long and wide does the Drum frame need to be?
2. How large does the hide (second paper) need to be cut?
3. How far apart do you need to punch the holes?
4. How much sinew (yarn) do you need to string the Drum?

Provide students with the materials necessary to construct their paper hand Drums.

#### Paper Drum Instructions:

1. Cut one piece of paper into four equal strips that are 2 ¼" wide and will make a frame that is 12" long.
2. Fasten the four strips of paper to create a frame. Use a glue stick or tape.
3. Using a ruler and the other piece of paper, find the centre of the frame and mark it onto the second piece of paper.
4. On the outside of the Drum, measure out 3" from the frame and mark either 8, 16, or 32 holes using the black marker.
  - a) If creating 32 holes, the holes should be in pairs of 2.
5. Punch out the holes of the Drum.
6. Fasten the hide (second paper) over the frame using one long continuous piece of yarn.
  - a) Go through the holes and create a criss-cross web pattern.
7. If students want to create a design on the top of their paper hand Drum, the designs should be created before fastening the hide (second paper) onto the frame.

#### **Assessment:**

##### **Trail Journal**

While exploring, learning, and reflecting about Pow Wows students will summarize their understandings in their Trail Journals. The Trail Journal is a self-reflective journal or

diary style writing and drawing text where students can confidently share their thoughts, reflections, conceptions, and develop their point of views.

Hand out the Trail Journal to each student. In their sixth journal entry students will reflect on their new learnings and understandings about Drumming and singing. Instruct students to answer the following prompt:

- Reflect on your experience creating your representation of a hand Drum. What kinds of mathematical thinking were in the process? *5-8 sentences*

**Links to Manitoba Curriculum:**

Please see section relating to this lesson plan in the *Pow Wow Trail Teacher's Bundle Manitoba Curriculum Connections* section.

## Lesson Sixteen: Classroom Feast

**Title:** Classroom Feast.

**Theme:** Feasting.

**Grade Level:** 9 to 12.

**Subject(s):** Foods and Nutrition, Social Studies, Geography, History, Current Topics in First Nations, Metis, and Inuit Studies.

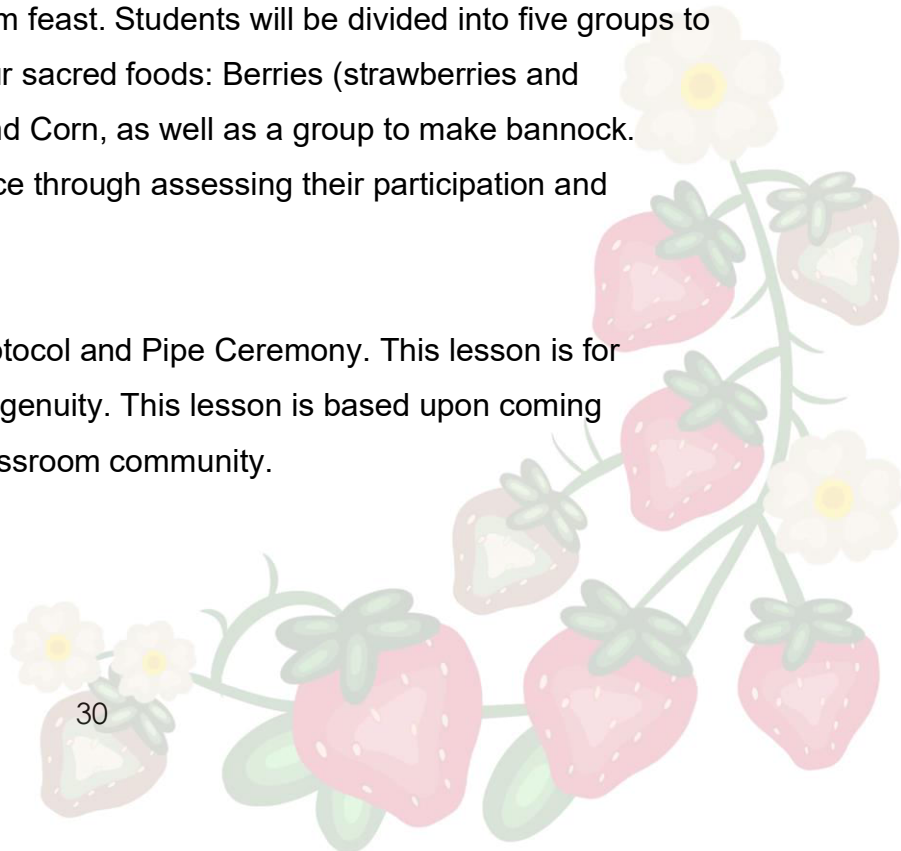
**Time Required:** 2-3 hours (*dependant on cooking and eating times*).

### **Lesson Overview:**

**Teachers are encouraged to invite a Knowledge Keeper, Grandmother/Grandfather, etc. in to share local/community-based teachings about feasting.**

Students will learn teachings about Feast. This lesson plan will include Feast Teachings through an Anishinaabe (Anishinaabe) perspective that educators can respectfully use. The Feast is both a spiritual experience and community-based celebration. Students will learn about the four sacred foods that are typically eaten in a feast. Students will learn about smudge protocol and the significance of a Spirit Dish. Students will experience how feasts bring community together. Students will plan, prepare, and cook their own classroom feast. Students will be divided into five groups to make a dish based on each of the four sacred foods: Berries (strawberries and blueberries), Wild Meat, Wild Rice, and Corn, as well as a group to make bannock. Students will reflect on their experience through assessing their participation and learning in their Trail Journals.

Traditional feasts involve proper protocol and Pipe Ceremony. This lesson is for students to foster collaboration and ingenuity. This lesson is based upon coming together to eat and celebrate as a classroom community.





**Learning Outcomes:**

- Students will identify the four sacred feast foods.
- Students will be able to recognize the significance of feasting for First Nations communities.
- Students will plan and prepare a classroom feast.
- By the end of this lesson, students will gain a deeper understanding about why Pow Wows are community events and typically end in a feast and giveaway.

**Materials and Equipment:**

- Appendix 7.0: Anishinaabe Feast Teaching
- Appendix 7.1: Moose (Beef) Stew Recipe - *optional*
- Appendix 7.1: Oven Bannock Recipe - *optional*
- Appendix 7.2: Rice Pudding and Berries dessert - *optional*
- Trail Journals
- Sticky notes
- Pencils
- Kitchen Access
- Ingredients for cooking
- Space to eat together.

**Activate:** *How will students be prepared for learning?*

**Community Connections: Feasts**

In this lesson, students will learn about Feasts and Giveaways. Using the new knowledge about feasts and the connection to community building, students will prepare a classroom feast to eat with one another.

To begin the lesson, pose the question “On your journey, where have you had a feast, or a big celebratory meal, before?” Encourage students to think about family or cultural events. Answers will vary greatly.

*Examples: Thanksgiving or Holiday suppers, at funerals, at weddings, at birthday parties, etc.*

Instruct students to think to themselves. Hand out a sticky note to each student as they are reflecting. Students will write their idea(s) down on the sticky note, and when they are ready, instruct them to stick it to the front of the room (or any other important spot). The students do not have to write their names on the sticky notes, they can be anonymous if they want it to be. This is to encourage non-confrontational respectful dialogue.

When students are done writing out answers. Read some of the answers out. After reading the notes out **say**:

“Across the world, in many cultures and communities, there are examples of celebratory meals that are eaten with family, friends, or with the community. In First Nations communities, Feasts are a way to bring people together. Feasts are made to acknowledge Creator, Ancestors, relatives, and other members of the community. There are many types of feasts such as Feasting for Spirit Names, Berry Ceremonies, Feasting for those going over to the Spirit World, and more. Today, we are going to investigate the protocol for traditional Feasts through an Anishinaabe lens.

**Acquire:** *What strategies facilitate learning for groups and individuals?*

### **Feast Teaching**

Following proper protocol, invite a local or divisional Knowledge Keeper or Grandmother/Grandfather into your class to share teachings about Feasting. Teachers can also refer to the Feast Teachings part of this guide which shares Anishinaabe teachings. Other communities (Dakota Oyate, Ininew, Dene, etc.) can have different teachings surrounding Feast Protocol. This is one of many teachings about Feasting.

## Appendix 7.0: Anishinaabe Feast Teaching:

### Anishinaabe Feast Teaching

*This is one of many perspectives on Feasting. This Teaching was curated and learned by author Marika Schalla on her journey from Grandmother/Grandfathers and Knowledge Keepers living on Treaty 1 and 2 Land.*

Feasting is an important cultural celebration that occurs throughout different times in a year (following the Thirteen Moons). There are different types of feasts depending on season, ceremony, or event. Feasts typically occur after ceremonies. Such as at the end of a Pow Wow, to conclude a Naming Ceremony, after a funeral, to feast a Spirit Name and Clan, just to name a few. Feasting is an important part during special occasions like birthdays, baby showers, holidays, and weddings. Feasting is based upon the premise of giving thanks to our Ancestors and Creator.

When Feasts are prepared, the people who are cooking do not taste any of the food. The food cannot be eaten until after a **Spirit Dish** is prepared. When the food is ready, the food will be **smudged** with sage. After being smudged, someone will make a Spirit Dish. A Spirit Dish is made up of small portions of the prepared food and a tobacco offering. The food is placed on birch bark or a paper plate. The Spirit Dish is placed in nature to feed the spirits who work so hard to protect us. A Spirit Dish is made to feed the spirits. It connects us to the Creator and to our ancestors

Before everyone begins, a smudge is passed around to start the Feast in a good way. Young people come up to help prepare plates and serve attendees. Grandmother/Grandfathers are served first. By having the little ones be helpers, or **scabes** (Ska-bays), they are learning how to take care of other people. The people serving the food will typically eat last after all the work is done. In a ceremonial feast, traditional foods are served such as wild rice, corn, berries, bannock, and wild meat/fish.

There are **four sacred Feast foods**: Wild Meat (Deer, Bison, Pickeral etc.), Berries (strawberries and blueberries), Corn, and Wild Rice. Each of the four foods represent an important teaching and correspond to one of the four directions.

***You can draw a visual representation of the four sacred foods in the four directions on a whiteboard or smartboard. Create a large X or + on the board and label the directions - East, South, West, and North.***

We will start in the East and talk about Berries. We start in the East as that is how each day begins, with the sun rising in the East. Berries are an important part of Feast because they represent life. In the Anishinaabe culture, strawberries represent women and blueberries represent men. We eat berries at the feast to celebrate human life. Other berries such as raspberries, saskatoon berries, or blackberries are also eaten.

Next, Corn represents the southern direction. Corn is an important food in a Feast as it represents the Land/Mother Earth. Corn reminds us to respect nature and all that we receive from Mother Earth. As we eat corn, we are reminded to be thankful for all the food we can grow from the Land.

Wild Rice represents the western direction. Wild Rice is important in a Feast as it symbolizes nibi (nih-bih), water. Wild Rice grows from shallow waters however, the plant can grow to tall lengths. Wild Rice reminds us that water is sacred. Water is important for all life and is the interconnection between all. We need to remember to respect, honour, and advocate for water.

Finally, Wild Meat represents the northern direction. Wild Meat includes any animals such as Deer, Fish, Elk, Bison, etc. When we eat wild meat or fish, we are reminded to be grateful that animals provide us with nutrients. We need to respect all animals and the animals' homes. Wild Meat also represents sharing and relationships. Creating and maintaining healthy relationships is important. During a Feast, the sharing of the food is vital. As people gather for a Feast, it needs to be ensured that every participant gets something to eat.

At a Pow Wow, a feast is a way for the community to eat together. The Feast brings everyone closer to one another. Feasting feeds our bodies and our Spirits. A **Give Away** is typically paired with a Feast at Pow Wows and other community events. A Give Away is a tradition where participants and guests are honoured for bearing witness to the Pow Wow. Small tokens of gratitude are handed out to thank guests for their presence.

Debrief the Feast Teaching with the following prompts:

1. What is a Feast? What are some reasons people Feast?

***Answers will vary.***

2. What is a Spirit Dish?

***A plate that consists of small amounts of the prepared food. It is smudged and taken onto the land to feed and honour the ancestors and spirits.***

3. What are the four sacred Feast foods?

***Berries (strawberries and blueberries), Corn, Wild Rice and Wild Meat and Fish.***

4. What is a Give Away? When does it happen at a Pow Wow?

***Give Aways usually happen after the Feast at a Pow Wow. Give Aways are when the guests of the Pow Wow are honoured with small tokens of gratitude.***

**Apply:** *How will students demonstrate their understanding?*

### **Classroom Feast:**

After learning about the Feast Teaching, students can start planning their own classroom feast. The purpose of a classroom feast is to celebrate the learning journey students have done about Pow Wows.

Students will need to split into separate groups. For a classroom feast, any kind of food can be prepared that the students like. You will want to try to include the four sacred Feast foods. Typically, stew and bannock are served at a Feast. It is up to the teacher's discretion what food is made for the feast. You can follow this lesson recipes or to gain ideas on what food to prepare.

In this lesson, recipes for Wild Meat (or any alternative such as beef or veggie crumble) stew, oven baked bannock and rice pudding will be highlighted. Typically for dessert rice pudding is served with berries or berries can be served alone.

Split students up into at least 3-4 groups. Instruct students they will be working in groups to make each food item. It is at your discretion how you split up the groups. There should be at least 2 people, no more than 4 in each group. If there are more recipes you want to make for your feast, then go for it! This is just a starting off point. One group will need to oversee the **water**. This group will have to make sure that everyone has water during the Feast. They may prepare water cups/bottles before the feast and hand-out the water to people at the Feast.

## **Stew Recipe**

This group will oversee making a stew. To make stew you will need:

- 2 lbs of meat (Cubed beef, cubed pork, cubed chicken, or a meat substitute such as black beans)
- 4-5 carrots cut into bite sized pieces.
- 4-5 stalks of celery cut into bite sized pieces.
- 1 large white onion diced.
- 3 cloves of garlic crushed.
- 3 potatoes cut into bite sized pieces.
- 1 cup of frozen peas
- 1 cup of frozen corn
- 1 cup of other preferred vegetables (mushrooms, radishes, leeks, etc.)
- 1 large can have crushed tomatoes.
- 4L of broth or water
- Salt, pepper, bay leaf, garlic powder, paprika, onion powder, and other seasons  
- seasoned to taste.
- 2 tbsp of oil

Instruct students to follow their recipe. They will first need to chop up the meat for the stew. Then the vegetables on a clean cutting board. First students will need to add the oil to their pot and add the cubed meat and cook until done. If you are using a meat substitute like beans, they can be added when you add the carrots. Once the meat is almost cooked, add in the diced onions (and optional mushrooms). Once onions are translucent and fragrant, students should add garlic, celery, and carrots. Other preferred vegetables such as radishes and leeks can be added now as well. After adding the carrots, season the food to taste. Once seasoned, add the jar of crushed tomatoes. Slow add the broth or water. Stir. When it starts to boil, add in the potatoes. When the stew comes back to a boil, add the frozen peas and corn. Cook until the vegetables and meat are tender.

### ***Oven Baked Bannock Recipe***

This group will oversee making the bannock. There are different recipes to make oven bannock. This is one of many recipes.

To make bannock based on the recipe attached, you will need:

- 3 cups of flour,
- 3 heaping tablespoons of margarine or lard,
- 1 cup of milk, milk alternative, or water,
- 3 tsp of baking powder,
- Pinch of salt,
- 2 tbsp of sugar - *optional*

Instruct students to follow their recipe. They will need to preheat their ovens to 375 degrees. Next, they will need to measure out their ingredients and bring it back to their workstation. The group should make 2-4 loaves of bannock. The secret to light and fluffy bannock is not to overmix the dough. After adding in all the ingredients and mixing the dough. Students will place the dough on a parchment or aluminum foil and gently flatten out the dough. They will then poke the dough all over with a fork. Then the students will place the bannock in the oven for 20-30 minutes or until golden brown.

### ***Rice Pudding and Berries Recipe***

For this recipe, you will need:

- 3 cups milk
- 1 cup of cooked rice
- 1/4 cup brown or white sugar
- 1/4 cup raisins (optional)
- 1/4 teaspoon salt
- 2 large eggs
- 1 teaspoon vanilla
- 1 teaspoon of Cinnamon
- Fresh or frozen berries

To begin, instruct students to measure out all their ingredients. Back at their workstations, they will combine milk, cooked rice, sugar, raisins (optional), cinnamon, and salt in a medium saucepan. They will bring the mixture to a boil while stirring it constantly. Reduce heat to medium-low and simmer the mixture for 6 minutes, stirring it occasionally.

In a small bowl, lightly beat the eggs and vanilla. Temper the eggs by stirring a small amount of the hot mixture into eggs. Add in more small amounts of the hot mixture to the eggs. After getting about 1/4 of the hot milk mixture into the eggs, add the egg and milk mixture back to the pot. While stirring constantly, cook the rice pudding on low heat for about a minute until thickened. Do not bring the mixture to a boil. After about a minute remove it from the heat. Let the rice pudding stand for thirty minutes on the counter or in the fridge. Sprinkle with cinnamon, if desired. Place fresh or frozen berries on top of cooled rice pudding.

### ***Eating Together***

Once the food is prepared, the class may start the Classroom Feast. Typically, the Feast is either eaten on the ground/floor together or sitting at their tables. To start, either yourself (the teacher) or a class leader to help prepare the spirit dish. In the spirit dish you will add a very tiny portion of each food that was prepared. This dish will sit in the middle of the attendants until there is a time where you can go to offer it outside.

***Follow Smudge protocol if smudging food or invite a Grandmother/Grandfather/Knowledge Keeper to help with the Classroom Feast.***

Once the Spirit Dish is created, serve the food in whichever way suits your class the best. This is an opportunity to enjoy the time together as a classroom community and celebrate the students learning. After the Classroom Feast, students will complete their Trail Journals for a final time.



**Assessment:****Trail Journal**

While exploring, learning, and reflecting about Pow Wows students will summarize their understandings in their Trail Journals. The Trail Journal is a self-reflective journal or diary style writing and drawing text where students can confidently share their thoughts, reflections, conceptions, and develop their point of views. Hand out the Trail Journal to each student. In their seventh journal entry students will reflect on their new learnings and understandings about Feasts and Give Aways.

- Reflect on your experience planning and preparing a Classroom Feast. 5-8 sentences.

**Links to Manitoba Curriculum:**

Please see section relating to this lesson plan in the *Pow Wow Trail Teacher's Bundle Manitoba Curriculum Connections* section.

Pow Wow 101  
Teacher's Guide

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# Pow Wow 101

# Trail Journal

## Grades 9-12



Name: \_\_\_\_\_

# Introduction



Date: \_\_\_\_\_

What questions do you have about the Pow Wow Experience?

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How can Intertribal Dances strengthen community?

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Why is Pow Wow important to Indigenous communities?

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# Protocol

Date: \_\_\_\_\_



Reflect on how you personally relate to Pow Wows and/or ceremony. What are some ceremonies or celebrations you have participated in before? Reflect on your own journey.

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# The Story



Date: \_\_\_\_\_

What is a Pow-Wow? Reflect in your own words. Include a picture.

A large rectangular box with a thin black border, containing ten horizontal lines for writing. The lines are evenly spaced and extend across most of the width of the box, providing a designated area for the student to write their reflection and include a picture as instructed in the prompt above.

# Pow Wow Dances

Date: \_\_\_\_\_



What is the significance of the Jingle Dress Dance?

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What is the significance of the Women's Traditional Dance?

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# Pow Wow Dances

Date: \_\_\_\_\_



What is the significance of the Grass Dance?

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What is the significance of the Men's Traditional Dance?

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# The Making of the Drum

Date: \_\_\_\_\_



Reflect on your experience creating your paper hand drum.  
What kind of mathematical thinking did you use?

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# Classroom Feast

Date: \_\_\_\_\_

Reflect on your experience planning and preparing a Classroom Feast.

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# What Will You See?


Appendix 1.2.2


## **Tobacco Teaching**

*This is just one First Nations (Anishinaabe) perspective on the significance of Tobacco.*

Tobacco is one of the four sacred Medicines. The four sacred Medicines represent the four directions. Tobacco represents East. Tobacco is used in First Nations communities in many ways. Tobacco can be used in prayer, as an offering, or smoked in a sacred pipe. Tobacco was the first plant gifted to us by Creator and is our connection to the spirit world. When burned, tobacco opens the door to the spirit world for communication to happen. When we burn tobacco, such as when a sacred pipe is smoked or when making an offering in a sacred fire, our words are being brought to the spirits and Creator.

### **Tobacco Offering:**

Tobacco is one of the hardest plants to grow. It uses a lot of time, care, and resources to grow just one plant. Offering tobacco is seen as a sign of great respect. Tobacco can be offered to the Land or to one another. Typically, tobacco is offered before we pick Medicines or take something from the Land. Tobacco is also offered to one another. Someone may offer tobacco in exchange for knowledge, teachings, songs, advice, Spirit Names, or prayers. Offering tobacco shows respect and gratitude. When offering tobacco, the recipient can either accept or decline. Offering tobacco to a person is forming a connection between the people. Tobacco offerings are the oldest form of a contract. People may decline tobacco for many reasons. For example, perhaps they are not comfortable or feel they are a right fit for the request.

### **Tobacco Ties:**

Tobacco Ties are created to offer tobacco. A tobacco tie is made typically made from broad cloth and string. Tobacco ties can come in different colours however, they are usually made with red or yellow cloth. When making a tobacco tie, you would want to use traditional or ceremonial tobacco. Use commercial loose tobacco if there is nothing else available. When preparing your tobacco tie, place a small amount in the centre of a small square of cloth. Fold all the ends of the cloth together and tie with a piece of string.

Appendix 2.0.1

Tobacco and Tobacco Ties:



Stock Image: Microsoft Word



Tobacco Tie Photo by Carleton University

## Talking Circle Guidelines

*This is just one First Nations (Anishinaabe) perspective on Talking Circles.*

**Speaker:** Only one person speaks at a time. The person holding the talking object may speak. Dialogues and conversations are not typically part of a Talking Circle. The speaker is encouraged to speak from the heart. They may talk for as long as needed. The speaker begins with introducing themselves. Silence is an acceptable response when responding to a question or prompt. There must be no negative reactions to the phrase “I pass”.

**Listener:** Whomever does not have the talking object has the role as a Listener. Listen with respect and non-judgement. Listen attentively and give support to the speaker. Listen with your heart and in a way you expect others to hear you.

### **Guidelines:**

1. All participants sit in a circle.
2. Participants sit together whether all on the floor or all on chairs. Sitting on the ground brings participants closer to Creator as they are seated upon Mother Earth.
3. Use a Talking Object such as a Grandfather Rock. The Talking Object is passed in a clockwise direction (to the East).
4. One person speaks at a time. Only the person holding the Talking Object should speak.
5. When speaking, first introduce yourself. You may say your name, your spirit name and clan if applicable, and your community. After introducing yourself, you can start Talking. We share our names as they hold great importance.
6. When not speaking, you play the role as a Listener. Listen with intention from the heart and respect.
7. Keeping the Circle - Participants make a commitment to attend and remain until the Talking Circle is completed. Once the Talking Circle has begun, try to keep disruptions to a minimum. Typically, no one leaves until the Talking Circle is complete.



## Welcome to the Pow Wow Muskegon!

By: Marika Schalla

“Good morning, Muskegon! It is time to wake up.” Grandpa called out as he gently opened the curtains. Muskegon rubbed his eyes as he slowly moved out of bed. “Good morning, Grandpa! What a beautiful morning it is today. How are you doing?” Muskegon asked. Grandpa smiled. He replied “I am feeling great. I am excited as today we are starting our journey to our first Pow Wow this year. Why, I think this is your first Pow Wow ever! So, I need you to go brush your teeth and get dressed. Granny is almost done making breakfast.” Muskegon looked at grandpa with a puzzled face “Okay Grandpa but... what do I even wear? In fact, I never been to a Pow Wow. So, what do I bring? What am I going to see? Who am I going to see?” Muskegon felt like his head was going in all four directions. “Now, now, Muskegon.” Grandpa said reassuringly. “There is no need to worry. Why don’t you put on your favourite shirt and jeans and meet me in the kitchen for breakfast. Then, we can talk about what to expect at your first Pow Wow.”

Muskegon was so excited. He had heard many stories before about his family’s experience at Pow Wows. Grandpa would tell tales about the beautiful **regalia**, the intricate dances, and the amazing food they would eat at the Feasts. Grandpa said that Granny would be cooking up a storm for days before they hit the Pow Wow Trail. Whether it was for road snacks or to share with the community. Muskegon pulled on his favourite red t-shirt. There was a small hole in the arm from when the shirt got caught on a branch while Muskegon was apple picking with his Granny. He pulled on his jeans and white socks. Muskegon grabbed his lucky green baseball cap and headed downstairs for breakfast. The smell of scrambled eggs and fried bologna filled the air. He could hear the coffee machine sputtering and people talking. Muskegon walked into the kitchen as Granny was plating up the food. His older sister raced to the table. “So, what do you think Grandpa?” asked Muskegon as he did a spin to show off his clothes. “Are these clothes appropriate for the Pow Wow?” Grandpa chortled. “Yes, Muskegon. Those are fine to wear to the Pow Wow. When we get there, you will see people

wearing all sorts of clothing and regalia. There will be people wearing ribbon shirts and ribbon skirts and there will also be people dressed more comfortably. Such as in t shirts, dresses, and shorts. Women and young girls typically wear long skirts to honour their natural connection with Mother Earth. So, female, and female-identifying individuals are welcomed to do so but, it is up to each person. There will be many people who will be wearing beaded jewellery such as earrings and necklaces. You may even see a **kokum scarf** or two. Any footwear is fine. People may be wearing **moccasins**, sneakers, or sandals. As a spectator, or visitor, to a Pow Wow, there is no right or wrong thing to wear. Just make sure you are dressed modestly and respectfully. So, participants should not wear anything with any negative images or words. We need to remember that there will be little ones and Elders around. So, we want to be good leaders when we are attending a Pow Wow.”

Muskegon sat down beside Grandpa as Granny handed him a plate. “Now Muskegon, you know how much your Grandpa loves to talk. Eat your breakfast while you are listening”. Granny joked as she gave Grandpa a hug. “Oh yes, you will also see the dancers dressed in their regalia!” Grandpa exclaimed as he put sugar into his coffee. “There will be all kinds of different regalia. Jingle dresses, grass dance regalia, and traditional to name a few. There are stories and significance in everything the dancer’s wear. So, make sure you are watching, and learning, from each of the dances.”

Muskegon’s older sister, Nibi, chimed in. “Oh, speaking of the dancers. You will want to get a good spot to watch them dance. You will want to find somewhere to sit outside the **Arbour** because that is where people will be dancing. When you enter the Pow Wow, you will see the Arbour surrounded by chairs, tables, and drums. It is like a huge **Circle!** You may want to bring a blanket and chair with you to sit on.” Muskegon grabbed a piece of toast and chewed while listening to his sister and Grandpa speak. “Okay, so no sitting in the Circle. What are some other protocols of a Pow Wow?” Muskegon asked. “Well, the most helpful thing you can do during a Pow Wow is to listen to the Emcee. They help run the Pow Wow and will announce the dancers, singers, and

drummers. As well as, what to expect during any specific time. Such as when we should stand or when there should be no photographs taken.” Grandpa replied. “As for standing, typically we stand when there are prayers being done and during **Grand Entry**. Grand Entry is the official start to the Pow Wow. The **Eagle Staff** will lead in the Veterans, dignitaries, anyone being honoured, and the dancers. During this time, we will stand and remove our hats out of respect. In this time, we are honouring life and the Gift that beginnings are. We honour this beginning through Prayer in the form of an Honour Song.” “Oh, I am so excited to hear all the songs and the drums.” Muskegon said excitedly. I wonder if they will let me touch the drumstick!” Grandpa laughed and replied “Now you see here Muskegon, we need to ask before we touch any sacred or important item. The most respectful thing we can do before asking any kind of question, is to offer tobacco.” “Oh! Okay, I think I have some tobacco ties in my room. I will make sure I grab a few before we leave. What happens after the Grand Entry?” Muskegon asked. “During the Pow Wow, there are important events and prayers that happen before the Grand Entry even start. There will be a blessing of the grounds. Typically done by the Grass Dancers. At some Pow Wows, there will be a **Pipe Ceremony** before Grand Entry. This is to send our prayers up to **Creator** and start the day in a good way. After Grand Entry, you will hear a Veterans song. Then, there will be introductions of important people such as Flag Carriers, Elders, and dignitaries. After this, the dancing will begin. Now, let us hurry up and finish getting ready or else we are going to miss Grand Entry,” said Grandpa.

Muskegon hurriedly finished his breakfast before racing back upstairs. He grabbed a few tobacco ties that he made recently with his Granny. Muskegon pulled out his duffle bag and packed a few shirts, pants, and his moccasins. As they were going to be gone for a few days. Muskegon peered into his closet to find his good ribbon shirt. He wanted to have it just in case he wanted to dress up a little bit. As he was pulling on his brown boots, Grandpa called “time to go, Muskegon. We will meet you in the van!” Muskegon could barely hold in his excitement. “I will be right down, Grandpa!” Muskegon replied as he zipped up his duffel bag. As he walked outside, Muskegon heard the chickadees singing and felt a light breeze. “This will be a great day” he said to himself.

## Glossary

Regalia	The attire worn by traditional dancers, unique to the wearer. <i>Pronounced: Reh-gay-lee-ah</i>
Kokum Scarf	The grandmother scarf. Originating from trade between Ukrainian immigrants and Cree peoples. <i>Pronounced: Koh-kum</i>
Moccasins	Traditional footwear made of animal skin and fur. <i>Pronounced: Mock-ah-sin(s)</i>
Arbour	The center of the Dance Circle. In many communities, the Arbour is a circular structure that is covered in cedar. Dancing takes place in and around the Arbour.
The Circle	After Grand Entry and opening prayers, The Circle is the sacred space that only dancers are allowed in, unless the Intertribal dances are taking place.
Grand Entry	At the beginning of a Pow Wow, Elders and Dignitaries lead the dancers in the first circle of the Pow Wow.
Eagle Staff	The Eagle Staff is carried in the Grand Entry ahead of Elders and Dignitaries. The Eagle Staff has eagle feathers that represents community members who have passed on.
Pipe Ceremony	A sacred gathering to pray with Tobacco to Creator for something, or someone in need.
Creator	The giver of life and Great Spirit for many Indigenous community.

## Muskegon and the Pow Wow Trail

By: Marika Schalla

Today, Muskegon was going to attend his first Pow Wow. His family have been going to Pow Wows for generations however, Muskegon never got the chance to attend until today. This was his first summer he was spending at his grandparents' house. Since he was a bit older now too, Grandpa thought it would be an excellent idea to bring Muskegon along the **Pow Wow Trail**. Muskegon, his older sister Nibi, and their grandparents had been driving for a few hours and would soon arrive in Winnipeg. Muskegon was feeling excited but nervous. He was listening to his Grandpa and Granny talk about the Pow Wow Trail. When Muskegon was younger, he imagined that the Pow Wow Trail was a long path that Pow Wow Dancers danced along. He now knew that the Pow Wow Trail is just a term used for the list of different Pow Wows in the summer that families, dancers, or visitors planned to attend. Grandpa and Granny were excitedly talking about all the Pow Wows they were intending on visiting this summer. Muskegon had heard many stories about Pow Wows before from his family but did not quite understand why Indigenous people did them. He decided now would be a good time to ask Grandpa before they arrived at their destination.

“Grandpa? Why do we have Pow Wows?” asked Muskegon. “Well, you see my boy, at Pow Wows we get to express ourselves through the living Spirit of Dance and Song. Indigenous peoples were not always allowed to sing our songs, drum, or practice our ceremonies. So, dancing in Pow Wow is an act of resilience and honours our culture.” Muskegon felt a little shocked. What did Grandpa mean Indigenous people could not sing and dance? Muskegon felt like he was left with even more questions “What do you mean we could not practice our ceremonies? Muskegon asked. Grandpa thought to himself for a moment before replying to him. “Indigenous ceremonies were banned in 1884. At this time, this meant our Pow Wows were too. Any families who participated in ceremonies could get arrested. There were some unfair laws and Indigenous people were not always treated with kindness. We have come a long way in terms of our rights and being accepted. Our people are smart and came up with ways to overcome these

barriers. So, Pow Wows shifted from a ceremonial focus to a social focus. Back then, this was the only way Indigenous people were allowed to publicly gather to sing, drum, and dance.” said Grandpa quietly.

Muskegon sat up straight in his seat. He was very interested in learning more about the background and history of Pow Wows. “Well, what happened after 1884? How did Indigenous people start to celebrate Pow Wows like we do today?” Grandpa laughed. “I always love all your questions, Muskegon. You are a great listener. Well, to answer your original question. Pow Wows were first created sometime in the 1830s in First Nations communities across Turtle Island. When **reserves** were created, Indigenous peoples created Pow Wows in response. Pow Wows were a way to maintain our connection to our traditions, ceremony, and **Creator** through songs and dance. They have always been an act of resistance. After our ceremonies and dances were banned, Pow Wows continued in secret. It wouldn’t be until 1951, that we were allowed to continue our traditional ceremonies again without fear of being arrested. This was when the **Indian Act** was changed to allow for ceremonies. It took a few years for communities to fully enact Pow Wows. It wasn’t until the 1960s when Pow Wows became popular and were being held in communities throughout Turtle Island again. This was when your old Grandpa here was a boy like you. Modern-day Pow Wows as we know them were born!” Grandpa said triumphantly. By this time, Muskegon was smiling ear to ear and at the edge of his seat.

Learning about Pow Wows from Grandpa had been such a rollercoaster and Muskegon yearned to learn more. “What do you mean by modern-day Pow Wows, Grandpa? How are they different from the ones back in the 1830s?” Grandpa took a sip of water before he answered. By this time Nibi was also completely entranced by Grandpa’s story. “Modern-day Pow Wows can be either traditional or competitive. Usually, Traditional Pow Wows are held in our local communities and do not have dance or drum group competitions. Traditional Pow Wows are a special form of Prayer and ceremony. Either all the participants are given an honorarium equally or no payment is provided. Competitive Pow Wows, however, feature dance specials where

dancers are judged based on their regalia and footwork. The individuals who score highest in their category will receive an award or a cash prize. At our modern-day Pow Wows, you may also see people selling food, vendors, and other events. I've even heard of some Pow Wows these days having Fashion Shows and youth gatherings. Pow Wows are truly a celebration of Indigenous brilliance and the beauty of our culture and ways of knowing." Grandpa said with a toothy smile.

Muskegon felt a sense of deep pride. Just as Grandpa finished speaking, the van came to a stop. "What a great way to end our ride. We are here now kids!" exclaimed Granny. Muskegon stared out the window as he saw rows and rows of cars. He could hear people talking and laughing from all around him. The Pow Wow was about to begin!

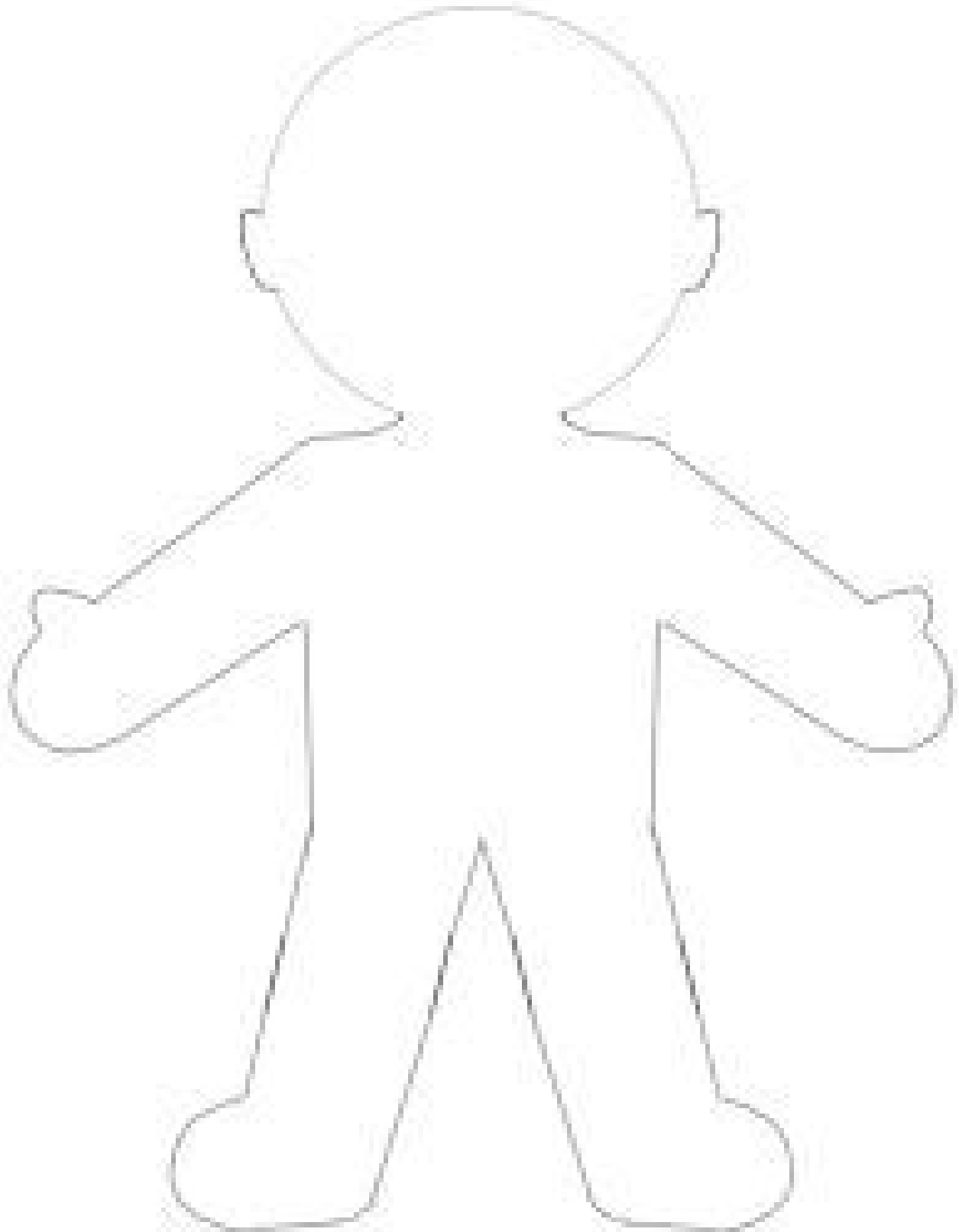
## Glossary

Pow Wow Trail	The Pow Wow Trail is the series of Pow Wows that happen between communities across Turtle Island (Canada and the United States). The Pow Wow Trail is essentially a list of Pow Wows that individuals can attend.
Reserves	Sections of land designated by the Canadian Government for Indigenous peoples to live on, away from developing cities.
The Indian Act	Introduced April 12, 1876, by the Canadian Government regulating Indian Status, Bands, Reservations and Indian Affairs. The Indian Act does not include Métis or Inuit peoples.



Name: \_\_\_\_\_ Date: \_\_\_\_\_

# Character Design: Muskegon



## Pow Wow Timeline Assignment

### Introduction:

Pow Wows have been celebrated by First Nations people for over hundreds of years. Back in 1884, Indigenous ceremonies were banned. To compensate, Pow Wows were shifted from a ceremonial focus to a social gathering. It became the only way First Nations peoples could publicly gather to Sing, Drum, and Dance. Elements of prayer had to become less visible to protect participants and families. In modern times, Pow Wow is a gathering that brings together ceremony and celebration. There are two types of Pow Wows. Traditional and Competition.

### Instructions:

In this assignment, you will read through the story ***Muskegon and the Pow Wow Trail*** to find **5 Events** that his grandfather talks about. You will create a timeline of these 5 events. In your timeline you must include:

- Name, date, and place of 10 events (5 from story and 5 researched),
- Description of the event (2-3 sentences),
- A picture or drawing to represent the event,
- Detail and colour.

**Assessment:** *The following rubric shows the expectations of this assignment.*

	<b>4</b> Excellent	<b>3</b> Good	<b>2</b> Fair	<b>1</b> Needs Improvement
<b>Event</b>	10+ events are named with the correct dates and places.	7-9 events are named with some correct dates and places.	5-6 events are named and/or with some incorrect dates and places.	Less than 5 events are named and/or with some incorrect dates and places.
<b>Description</b>	Each of the 10 events has an excellent description of the importance of the day. There is 3+ sentences written.	7-10 events have a good description of the importance of the day. There are 2-3 sentences written.	5-7 of the events have a description and/or there are only 2 sentences written.	Less than 5 of the events have a description and/or there are less than 2 sentences written.
<b>Visuals</b>	There are 10+ detailed pictures to represent the events. Along with other details throughout the timeline.	There are 7-9 detailed pictures to represent the events.	There are 5-7 pictures to represent the events.	There are less than 5 pictures to represent the events.
<b>Creativity and Effort</b>	The timeline shows that a lot of time, effort, and care was put in. The timeline is very creative using lots of colour and other special elements.	The timeline shows that time, effort, and care was put in. The timeline is creative using lots of colour and other special elements.	The timeline shows that time, effort, and care was put in. Creative elements could have been used more.	The timeline shows that time, effort, and care was attempted. The timeline could use a little more creativity or colour in it.

Overall Mark: \_\_\_\_/16

### Muskegon Short Story Predictions

*Reflect what may happen in each of the next Muskegon stories based on the title and what you have learned so far about Pow Wow.*

<b>Title</b>	<b>I Predict...</b>	<b>Reflection</b>
Muskegon and the Pow Wow Trail		
Muskegon and the Jingle Dress		

The Storytelling Dance		
Muskegon and the Drum		

## Muskegon and the Jingle Dress

By: Marika Schalla

“Wow, that was amazing!” exclaimed Muskegon as the Grand Entry completed. “Everyone please join us for an **Intertribal** dance!” called out the Emcee. Muskegon wiggled in his seat as people all around him got up to join the intertribal dance. “C’mon Muskegon, let’s go dance!” Nibi said as she grabbed Muskegon’s hand. Muskegon got up and looked down at his spot. “But, what about our things? Do we just leave them here?” Muskegon questioned Nibi. “We will just put our blankets over our chairs, and we will be okay. It is like an unspoken rule at Pow Wows that if there is a blanket covering a chair, that spot is taken.” Nibi explained to Muskegon. Muskegon and Nibi raced down to dance with everyone. While they were dancing, Muskegon noticed that there were people of all shapes, sizes, and races dancing. In an intertribal dance, anyone can join in. Regalia or no regalia. Indigenous or non-Indigenous. The intertribal dance celebrates all visitors at a Pow Wow. Muskegon kicked his feet up as if he were jigging. He then noticed a girl dancing beside him wearing a beautiful purple **Jingle Dress**. Muskegon remembered what Grandpa said about offering tobacco. So, he reached into his pocket and grabbed a small red **tobacco tie**. Muskegon looked at the girl and held out the tobacco tie. “**Boozhoo**, Muskegon **ndizhnikaaz**. I was wondering if I could ask you about your regalia. I do not know much about Jingle Dresses.” The girl stopped dancing and looked at Muskegon. She smiled ear to ear and gently took the tobacco from Muskegon’s hand. “Aniin! I am Margaret. I would love to tell you about my regalia. Let’s go sit there with my mom!”. Margaret said as she grabbed Muskegon's hand to lead him to her spot.

Muskegon and Margaret sat down in the stands. Muskegon was very interested in learning more about Jingle Dresses. As Margaret twirled the tobacco tie in her hand, she began to talk. “Thank you, **Miigwech**, for offering me tobacco. I am honoured you asked me to teach you more about Jingle Dresses!” Margaret said with a big smile. “So, what do you want to know?”. Muskegon rubbed his chin. There were so many questions he had about regalia and did not know where to begin. “Why do dancers wear jingles on

their dresses? The jingles are beautiful, but I do not know the story behind them.” Margaret giggled as she began to speak. “Well, you see The Jingle Dress Dance came to be many moons ago when a young girl like us named Maggie Smith became ill. Her grandfather that night dreamt of a **Healing Dance** where the women wore special metal cones on a dress. In his dreams, four women danced and taught him how to make the dress. The women taught him how to do the special dance and what kind of songs to play with it. In his dreams, the Spirits told him that making the dress and having his granddaughter dance in it will help heal her. Maggie’s grandfather went to work and created the dress for her. As Maggie performed the dance, she started to get stronger. The more she danced, the better she felt. Until she was eventually cured and healthy once again.” Muskegon looked at Margaret with wide eyes. She was an excellent storyteller. Muskegon looked around as the intertribal dances were ending.

Margaret looked around too and then continued. “Today, the Jingle Dress Dance is performed by people across Turtle Island. Since it is a Healing Dance, the sickness gets trapped in the jingles. The dance is done by moving forward. The dancer must never move backwards or else the sickness that they are trying to heal will not go away. While the dancer is dancing, they stand up tall and proud. Dancers place their hands on their hips. As they dance, the cones make a special sound.” Muskegon pushed his hair out of his eyes as Margaret was finishing her story. “I am so happy to hear little Maggie was better after doing the Healing Dance.” Muskegon replied. “Now I understand the importance of the jingles on a Jingle Dress. What a powerful dance. I was noticing that there are lots of different kinds of regalia here today. Besides the jingles, is there a difference between a Jingle Dress or a Traditional regalia?” Muskegon asked with anticipation. Margaret smiled and replied “You just love learning, hey Muskegon! Well, the regalia of the Jingle Dress also includes a bandolier bag, feather fan, and beadwork. In the bandolier bag, women will carry tobacco. Traditionally, there are 365 jingles on a single dress. This number of jingles represents each day of the year. Regalia is often a form of self-expression and can be many different colours or designs. Sometimes designs are carried down from generation to generation. Other times, dancers use their regalia to express themselves. When regalia is being made, it is important that the

person is thinking good thoughts and prayers for the dancer who will be wearing the dress. I wear this purple Jingle Dress as it was passed down to me by my older sisters. Our grandma dreamt of this dress when my eldest sister was a baby. She saw a sky of deep purple and blue. With specks of orange. That is why I have blue and orange in my beadwork too.” Margaret said as she handed one of her beaded earrings to Muskegon to see. “Thank you so much Margaret for teaching me about the Jingle Dress. I can’t wait to watch you da-” “JINGLE DRESS SPECIAL STARTING” the Emcee called out, interrupting Muskegon. “Well, I better get going! I will see you later, Muskegon.” Margaret said as she jumped from the bleaches. Muskegon got up and went to find Nibi. He did not want to miss this dance!

## Glossary

Intertribal Dance	All attendees of the Pow Wow are asked and welcomed to dance during Intertribal. At this time the emcee will open The Circle to anyone of any background.
Jingle Dress	A Regalia that is worn for The Healing Dance (Jingle Dress Dance). The dress is made of silver metal cones.
Tobacco Tie	An offering made with ceremonial tobacco to an Elder, Knowledge Keeper, or Indigenous person when seeking advice, knowledge or a teaching. The tie should be made before asking and from cloth. When placing the tobacco in the cloth, the individual should have good thoughts.
Boozhoo	A greeting in Anishinaabemowin (Ojibwe). Similar to hello. <i>Pronounced: Boo-zh-oo</i>
Ndizhnikaaz	“My name is” in Anishinaabemowin (Ojibwe). <i>Pronounced: Na-dih-zh-nih-cause</i>
Miigwech	“Thank you” in Anishinaabemowin (Ojibwe). <i>Pronounced: Me-Gw-itch</i>
Healing Dance	Another name for the Jingle Dress Dance. This name refers to the purpose of the Jingle Dress Dance. This dance is to promote and find healing for individuals in the dancers’ lives. As the Dancer dances, the cones trap the sickness.



## The Storytelling Dance

By: Marika Schalla

The Women's Dances were ending at the Pow Wow. Muskegon and his sister, Nibi, just sat down to enjoy their lemonade and taco in a bag. Muskegon looked around to see if he could find Grandpa and Granny. At big events, his Grandpa was known to always find a cousin or two in the crowd. Muskegon locked eyes across the Arbour with Grandpa. He was talking to a gentleman that was decked out in Men's Traditional Regalia. Muskegon looked in awe at the man's **feathered roach** and **bustle**. His regalia looked magnificent with colours of red, yellow, and brown. Muskegon wanted to know why the man's regalia looked so fancy. So, he stood up to go find his Grandpa.

Muskegon walked around the Arbour. Watching everyone prepare for the upcoming Men's Dance category. Muskegon knew he better hurry up before the man disappeared. He walked hurriedly up to Grandpa, almost bumping into him. "Muskegon my boy! Good to see you. Are you enjoying yourself so far today?" said Grandpa. "Oh yes, of course Grandpa! I have made a few new friends already today." replied Muskegon with a big smile. He was hoping Grandpa would introduce the man to him. "That is so great to hear you are making new friends. Why not make one more? Muskegon, this gentleman's name is Koda Whitecloud." Muskegon turned to look at Koda but was suddenly pulled forward. Koda grabbed Muskegon's hand and gave it a strong shake. "Please to meet you, Muskegon! You can call me Koda. It is so nice to meet you. Your grandfather and I have been friends for many moons." Koda said while still shaking Muskegon's hand. Muskegon pulled his hand back slowly. "Likewise, Koda! If I am being honest, I came across the Arbour just to meet you." Muskegon replied. "What? To meet little old, me?" Koda chuckled. "Yes! I was so fascinated with your regalia. I knew I had to come and meet you and learn what it all means! I mean if that is okay. I do have some tobacco on me." Muskegon said while reaching into his pocket. Muskegon handed the tobacco tie to Koda. Koda turned towards Grandpa. "You have raised a fine young man here. Of course, I can tell you a little about my regalia! I have a few

moments before my dance category begins. Let us go find a spot.” Koda replied. Muskegon followed Koda and Grandpa to a set of stands.

Muskegon sat down in between Grandpa and Koda. He was wondering how Koda was going to sit down in his regalia, but he sat down with ease. “Thank you, Muskegon, for offering me tobacco first. That shows a high level of respect. So, I dance Men’s Traditional. I have been dancing since I was a young boy such as yourself. Men’s Traditional Dance is sometimes known as the **Storytelling Dance**. Men’s traditional honours our warriors. The dances tell the stories of warriors hunts or battles. Songs that are played during this dance are typically slower compared to other Men’s dances. The slower pace honours the way that warriors protect their people.” Koda talked with such wisdom. Muskegon was very grateful for the story Koda was telling him. “How do Men’s Traditional Dancers dance? I was talking to my new friend Margaret, and she told me how Jingle Dress Dancers never move backwards.” Koda smiled at Muskegon. “Well, when dancing, Men’s Traditional Dancers will look and step forward and back. Both movements are done as they both are significant. They look forward in honour of the people they have met on their journeys. As well to remember our ancestors who have paved the path. Dancers look backwards to see if the young people are watching and following. The dance that is done is gentle. To leave a gentle impression on Mother Earth, and to leave good tracks.” “Tracks?!” Muskegon exclaimed. “Tracks like a moose?” Koda let out a huge laugh. “I mean tracks in both the physical sense and spiritual sense. While watching the footwork of a dancer, imagine the mark he is leaving. The tracks are there in spirit for other young people to follow. You are also not far off young Muskegon. The tracks also represent the animals, the Land, and all those who thrive upon it.” Koda finished his story just as the Emcee called for all Men’s Traditional Dancers to come onto the Arbour. “Well! I guess I better jet off. Have a fun time watching all the dancers, Muskegon.” Koda got up from the stands and left to go dance. Muskegon and Grandpa walked back to their seats on the other side of the Arbour to finish watching the rest of the dances.

## Glossary

Feathered Roach	Dancer's typically wear a headpiece that contains feathers or animal fur called a Roach. A Roach is made from porcupine (or other animal) fur. The Roach represents our animal relatives and other creatures that thrive upon the Land.
Feathered Bustle	The feathered bustle is a traditional part of Men's regalia. The bustle is typically made from Eagle feathers. The bustle represents
Storytelling Dance	Another name for the Men's Traditional Dance. The Storytelling Dance tells both historic and modern stories. There could be many stories and meanings interpreted from a Dancer. The dances typically tell stories of warriors and hunters. The dances also show young ones how to walk and live in a good way.

## **Pow Wow Dances Jigsaw Activity**

### **Introduction:**

You will participate in a collaborative learning activity where each student takes the role of the learner, the “expert”, and the listener! In this activity, everyone will be separated into home groups, where they will share their new knowledge near the end of the activity. Each person in each home group will be numbered 1-4. Numbers may be repeated if groups are large. In that case, there will be 2+ experts for that topic in the home group. When given the signal, the home groups will split up and students will go into their Learning Groups. So, all the number 1s will go into a learning group, and so on.

### **Learning Groups:**

In the Learning Groups, students will learn about one specific Pow Wow dance and related regalia. In the Learning Groups, students will watch the Pow Wow 101 video about their dance. Students will also read a write-up and/or look at pictures of their dance style and regalia. After 10 minutes of building knowledge together in their Learning Groups, students will go back to their Home Groups to share their knowledge.

### **Home Groups:**

Each student will have 5 minutes to share everything they learned about their Pow Wow Dance. Someone in the Home Group will record all the findings onto a chart paper.

The recorder should separate the chart paper into four and give each section the following headings:

- Jingle Dress Dancing
- Grass Dancing
- Women’s Traditional
- Men’s Traditional

Leaders for each dance style will talk about everything they learned. The group will choose to write down 3-5 facts about each dance style.

**Group Sharing:**

At the end of the activity, each Home Group will share 2-3 pieces of information that they found key or important that they learned today.

**Instructions:**

1. Go into your Home Group where you will be numbered off.
2. Once numbered, get into your Learning Groups.
3. Watch a Pow Wow 101 Video
4. Look at pictures and read more about your Dance and its Regalia!
5. After learning about your dance, you will teach your Home Group everything you have learned.
- Pick 1-2 recorders in your Home Group. Split a chart paper into four sections and label them with the 4 dances - Jingle Dress Dancing, Grass Dancing, Women's Traditional and Men's Traditional. Write down important facts and findings about each one! Try to write down 3-5 for each dance.
6. Share with the class 2-3 key pieces of information you have all learned today!

## Jingle Dress

The Jingle Dress Dance came to be many moons ago when Maggie Smith became ill. Her grandfather dreamt of a Healing Dance where the women wore special metal cones on a dress. In his dreams, four women danced and taught him how to make the dress. The women taught him how to do the special dance and what kind of songs to play with it. In his dreams, the Spirits told him that making the dress and having his granddaughter dance in it will help heal her. Maggie Smith's grandfather went to work and created the dress for her. As Maggie performed the dance, she started to get stronger. The more she danced, the better she felt. Until she was eventually cured and healthy once again.

Today, the Jingle Dress Dance is performed by Indigenous women and girls all across Turtle Island. The Jingle Dress Dance is also known as the Healing Dance. During the dance, sickness gets trapped in the silver cones. The silver cones are called the jingles. The dance is done by moving forward. The dancer must never move backwards or else the sickness that they are trying to heal will not go away. While the dancer is dancing, they stand up tall and proud. Dancers place their hands on their hips. As they dance, the cones make a special sound.

The Regalia of the Jingle Dress Dance can easily be distinguished by the jingle cones that cover it. The Regalia typically consists of a Jingle Dress, bandolier bag, feather fan, and beadwork. In the bandolier bag, women will carry tobacco. Traditionally, there are 365 jingles on a single dress. This number of jingles represents each day of the year. Regalia is often a form of self-expression and can be many different colours or designs. Sometimes designs are carried down from generation to generation. Other times, dancers use their regalia to express themselves. When regalia is being made, it is important that the seamstress is thinking good thoughts and prayers for the dancer who will be wearing the dress.

## Grass Dance

Grass Dance is a Men's dance known for the style and movement of the Regalia. The Regalia of a Grass Dancer represents the prairie. The fringes of the Regalia represent the movement grass makes when it is blowing in the wind. The fringe represents the movement of creation. Grass Dancer's will also include other elements in their Regalia aside from the fringed cape, apron, and leggings. Grass Dancer's typically wear a headpiece that contains feathers or animal fur called a Roach. A Roach is made from porcupine (or other animal) fur. The Roach represents our animal relatives and other creatures that thrive upon the Land. Beaded headbands, medallions, leg cuffs, arm cuffs, harnesses, belts, and bags are also adorned by Grass Dancers. In their hands, dancers could be holding a fan, fur-wrapped hoop, or a coup stick. The colours and designs of the Regalia may be a form of self expression or be passed down from generation to generation. The Grass Dance Regalia is different from other Men's dance Regalia as dancers do not wear a bustle.

The dance itself is one of the oldest surviving Pow Wow Dances. The dance is fast paced and requires the dancer to have a certain level of flexibility. Grass Dance is most often chosen by young men due to the level of movement.

The dancer will dance with one leg and then repeats that move with the other leg. One foot is typically placed upon the ground while the other leg will be up. Grass dancers will be seen dancing at Pow Wows to bless the grounds. Grass Dance honours warriors and gatherers.

## **Women's Traditional**

Women's Traditional is one of the oldest women dance styles in Pow Wow. Women's Traditional dance is a dance that is graceful that showcases dignity, and pride. The dance steps of Women's Traditional are elegant and modest. Traditional dancers dance outside of the circle. Dancers will typically only move a few feet into the dance circle. Women's Traditional Dancers provide support for everyone else in the centre. The Dancers help and support the men. In Women's Traditional, the feet of the dancer must never fully leave the ground. Dancers dance in an up and down movement.

The Regalia of Women's Traditional starts with a full-length dress or a full-length skirt and shirt combination. The length of the dresses or skirts typically hit just below the knee. The Regalia includes a beaded shawl, a breast plat, an Eagle feather fan and a belt. On the back of the Dancers belt, you will see a bag set. The bag set includes beaded pouch for carrying medicines and a beaded bag for carrying a knife. Traditionally, women were the ones to cut up the animals from a hunter's kill. So, to honour that tradition, a knife bag is carried. Women's Traditional Regalia will included other beaded items such as earrings, moccasins, and hair ties.



## **Men's Traditional**

Men's Traditional Dance is sometimes known as the Storytelling Dance. Men's traditional honours warriors for when they would return from battle or hunting. The stories of the warriors' stories are told through the dance. The dances tell both historic and modern stories. Songs that are played during this dance are typically at a slower pace. The slower pace honors the way that warriors protect people.

While dancing, Men's Traditional Dancers will step forward and back. They will look ahead and behind. They look forward to honour the people they have met on their journeys and to remember our ancestors who have paved the path. Dancers look backwards to see if the young people are watching and following. The dance that is done is gentle. To leave a gentle impression on Mother Earth, and to leave good tracks. The tracks are both in the physical sense and metaphorical sense. The good tracks are so the young people can follow in them. As well as, to acknowledge the animals, the Land, and all those who thrive upon it.

The Regalia worn in Men's Traditional includes a lot of elements. Traditional dancers wear Regalia adorned with quillwork and/or beadwork. The Regalia includes big feather bustles. As well as feather or animal fur roach on their heads. Dancers will carry a flat feather fan and a dancing stick.

## Muskegon and the Drum

By: Marika Schalla

The Pow Wow was slowly coming to a close. Muskegon had so much at his first Pow Wow. There was still one thing left that he wanted to learn about. Drumming. Muskegon walked down to the floor. There were some drummers left who were chatting and laughing. Muskegon decided he needed to be brave and offer his tobacco if he wanted to learn more. He took a deep breath, puffed out his chest like a prairie chicken, and moved forward. “Um. Hello? My name is Muskegon. That is a beautiful drum you have there.” Muskegon said sheepishly. “Oh, hello little one! My name is Junior. Oh, this old thing?” Junior said while touching the drum. “This drum has been in my family for generations. Want to listen?” Muskegon quickly shook his head. He could not believe he was going to hear a drummer so up close! Junior started to play a song. Muskegon counted the beats. 1... 2... 3... 4... Then Junior began singing. Muskegon stood beside Junior as he sang and drummed. He could feel the drum beats deep within his soul. It felt as if it were a heartbeat. When Junior was finished, Muskegon started to softly clap. “Wow! That was amazing Junior thank you. I, erm, have some tobacco here for you? I was wondering if you could tell me more about the drum? I feel like I have so many questions!” Muskegon exclaimed. “Like what job do the drummers have at Pow Wows? What kind of songs are sung? Why do you use drums? Were guitars too expensive?” Muskegon questioned. Junior laughed. “Oh, wow you are full of questions! I will gladly take the tobacco little one.” Muskegon handed Junior the tobacco tie. “You are quite funny. Guitars. Ha ha. I don’t know much about the history of guitars, but I do know why our people use drums. Drums represent the heartbeat of Mother Earth. This instrument is a symbol of our connection to the Land. The songs that are sung and played at Pow Wows vary depending on which event we are drumming for. Drumming is used to send our prayers and good thoughts up to Creator. Especially when Dancers are dancing. Drummers have the responsibility of singing the songs for the dancers.” Junior stopped to take a drink of water.

Muskegon waited in anticipation. He thought to himself “Wow! I was literally just thinking that the drum sounded like a heartbeat.” Muskegon felt a strong connection to the drum. Junior wiped his chin and asked “Have you seen many drums before?” Muskegon replied “One of my uncles has a hand drum. He taught me the different parts before. There is the wooden frame that he called a **hoop**. Then there is **rawhide** that is stretched over to make the head of the drum. Oh! And at the back there is **sinew** to hold the rawhide in place.” “Well look at you, you really know your stuff about drums!” Junior exclaimed. Muskegon looked to the ground. He said to Junior “You know, I was talking with my Grandpa this morning about wanting to touch a drumstick. I know its a sacred item and I should not touch it without asking first. Would I be able to hold your drumstick? It is okay if you say no, I understand!” said Muskegon. Junior looked at Muskegon and replied. “Here you go little one. Why don’t you try to hit the drum? See what it feels like.” Muskegon felt like he was soaring in the clouds. He took the drumstick and held it in both hands. The wood felt smooth under his finger tips. With one swoop he hit the drum right in the middle. The strong beat filled the air. “Now try hitting the drum on beat. 1, 2, 3 ,4.” guided Junior. Muskegon tried and started playing the drum. He felt something special inside. As if his spirit was smiling. “You know, little one, I think you may have what it takes to be a drummer one day.” said Junior. “Do you really think so? Thank you so much, Junior, for letting me try!” replied Muskegon. Just as he was handing the drumstick back to Junior, he heard Grandpa call his name. “Muskegon! It is time to go!” Muskegon raced to Grandpa. “Grandpa, Grandpa! I got to touch a drumstick.” said Muskegon with glee. “Oh, that is great to hear my boy. I am so glad you had a great day. Now it is time to go. We have a big day tomorrow we will be travelling to our next Pow Wow”. Muskegon walked alongside Grandpa to the van. He could not wait for the next Pow Wow.

## Glossary

Hoop	The hoop is the wooden frame of a drum. It is typically made from cedar.
Rawhide	Is the skin from an animal. Typically rawhide for Drums are made from Deer, Elk, Moose, or Bison. It is not tanned or treated like leather. The rawhide is dried and then soaked in water before use. It is stretched over a hoop and tied together with sinew to create the Drum.
Sinew	Sinew is a tough fiber that connects muscle to bone or bone to bone. It is collected from an animal such as Deer, Elk, Moose, or Bison. It is very strong and has many uses.

## Paper Drums

### Introduction:

Drums are made out of parts that are collected from the Land through a tobacco offering. Drum makers use wood from the trees and rawhide and sinew from animals such as deer. When constructing the Drums, there is a lot of mathematical thinking that goes into the Drum's creation. The person making the drum needs to think 'how much sinew do I need to string my drum?' They need to think about how wide they need to cut the rawhide, and what length of wood they need to create their frames. The drum maker needs to think about how many holes they need to put through the rawhide to string the drum. Today, you will be constructing your own paper drums using 2 pieces of white paper, yarn, a black marker, a ruler, and a hole punch.

### Materials:

- 2 pieces of white paper (8x11")
- 1 ruler
- Tape or glue sticks
- Single-hole hole puncher
- Black markers
- Yarn/String

### Reflection: *Reflect on these questions while creating your paper drum.*

1. How long and wide does the drum frame need to be?
2. How large does the hide (second paper) need to be cut?
3. How far apart do you need to punch the holes?
4. How much sinew (yarn) do you need to string the drum?

### Instructions:

1. Cut one piece of paper into four equal strips that are 2 ¼" wide and will make a frame that is 12" long.
2. Fasten the four strips of paper to create a frame. Use a glue stick or tape.
3. Using a ruler and the other piece of paper, find the centre of the frame and mark it onto the second piece of paper.
4. On the outside of the drum, measure out 3" from the frame and mark either 8, 16, or 32 holes using the black marker.
  1. If creating 32 holes, the holes should be in pairs of 2.
5. Punch out the holes of the drum.
6. Fasten the hide (second paper) over the frame using one long continuous piece of yarn.
  1. Go through the holes and create a criss-cross web pattern.
7. If students want to create a design on the top of their paper hand drum, the designs should be created before fastening the hide (second paper) onto the frame.

### **Anishinaabe Feast Teaching**

*This is one of many perspectives on Feasting. This Teaching was curated and learned by author Marika Schalla on her journey from Elders and Knowledge Keepers living on Treaty 1 and 2 Land.*

Feasting is an important cultural celebration that occurs throughout different times in a year (following the Thirteen Moons). There are different types of feasts depending on season, ceremony, or event.. Feasts typically occur after ceremonies. Such as at the end of a Pow Wow, to conclude a Naming Ceremony, after a funeral, to feast a Spirit Name and Clan, just to name a few. Feasting is an important part during special occasions like birthdays, baby showers, holidays and weddings. Feasting is based upon the premise of giving thanks to our Ancestors and Creator.

When Feasts are prepared, the people who are cooking do not taste any of the food. The food cannot be eaten until after a **Spirit Dish** is prepared. When the food is ready, the food will be **smudged** with sage. After being smudged, someone will make a Spirit Dish. A Spirit Dish is made up of small portions of the prepared food and a tobacco offering. The food is placed on birch bark or a paper plate. The Spirit Dish is placed in nature to feed the spirits who work so hard to protect us. A Spirit Dish is made to feed the spirits. It connect us to the Creator and to our ancestors

Before everyone begins, a smudge is passed around to start the Feast in a good way. Young people come up to help prepare plates and serve attendees. Elders are served first. By having the little ones be helpers, or **scabes** (Ska-bays), they are learning how to take care of other people. The people serving the food will typically eat last after all the work is done. In a ceremonial feast, traditional foods are served such as wild rice, corn, berries, bannock, and wild meat/fish.

## Appendix 7.0

There are **four sacred Feast foods**: Wild Meat (Deer, Bison, Salmon etc.), Berries (strawberries and blueberries), Corn, and Wild Rice. Each of the four foods represent an important teaching and correspond to one of the four directions.

We will start in the East and talk about Berries. We start in the East as that is how each day begins, with the sun rising in the East. Berries are an important part of Feast because they represent life. In the Anishinaabe culture, strawberries represent women and blueberries represent men.. We eat berries at the feast to celebrate human life. Other berries such as raspberries, saskatoon berries, or blackberries are also eaten.

Next, Corn represents the southern direction. Corn is an important food in a Feast as it represents the Land/Mother Earth. Corn reminds us to respect nature and all that we receive from Mother Earth. As we eat corn, we are reminded to be thankful for all the food we can grow from the Land.

Wild Rice represents the western direction. Wild Rice is important in a Feast as it symbolizes nibi (nih-bih), water. Wild Rice grows from shallow waters however, the plant can grow to tall lengths. Wild Rice reminds us that water is sacred. Water is important for all life and is the interconnection between all. We need to remember to respect, honour, and advocate for water.

Finally, Wild Meat represents the northern direction. Wild Meat includes any animal such as Deer, Fish, Elk, Bison, etc. When we eat wild meat or fish we are reminded to

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be grateful that animals provide us with nutrients. We need to respect all animals and the animals' homes. Wild Meat also represents sharing and relationships. Creating and maintaining healthy relationships is important. During a Feast, the sharing of the food is vital. As people gather for a Feast, it needs to be ensured that every participant gets something to eat.

At a Pow Wow, a feast is a way for the community to eat together. The Feast brings everyone closer to one another. Feasting feeds our bodies and our Spirits. A **Give Away** is typically paired with a Feast at Pow Wows and other community events. A Give Away is a tradition where participants and guests are honoured for bearing witness to the Pow Wow. Small tokens of gratitude are handed out to thank guests for their presence.



## Appendix 7.1

### ***Stew Recipe***

To make stew you will need:

- 2 lbs of Meat (Cubed beef, cubed pork, cubed chicken, or a meat substitute such as black beans)
- 4-5 Carrots cut into bite sized pieces
- 4-5 Stalks of Celery cut into bite sized pieces
- 1 large white onion diced
- 3 cloves of garlic crushed
- 3 potatoes cut into bite sized pieces
- 1 cup of frozen peas
- 1 cup of frozen corn
- 1 cup of other preferred vegetables (mushrooms, radishes, leeks, etc)
- 1 large can of crushed tomatoes
- 4L of broth or water
- Salt, pepper, bay leaf, garlic powder, paprika, onion powder, and other seasons - seasoned to taste
- 2 tbsp of oil

Instructions:

1. Chop up meat into 1" cubes.
2. Dice onions and mince garlic. Chop celery, carrots, potatoes and other preferred veggies into bite sized pieces.
3. Add oil to a large pot and turn heat to medium-high. Once oil is hot, add in cubed meat.
4. Once the meat is almost cooked, add in the diced onions (and optional mushrooms). Once onions are translucent and fragrant, add garlic, celery and carrots. Other preferred vegetables such as radishes and leeks can be added now as well.
5. After adding the carrots, season the food to taste.
6. Once seasoned, add the jar of crushed tomatoes. Slowly add the broth or water. Stir. When it starts to boil, add in the potatoes. When the stew comes back to a boil, add the frozen peas and corn. Cook until the vegetables and meat are tender.

## Appendix 7.2

### ***Oven Baked Bannock Recipe***

There are different recipes to make oven bannock. This is one of many recipes.

To make bannock, you will need:

- 3 cups of flour,
- 3 heaping tablespoons of margarine or lard,
- 1 cup of milk, milk alternative, or water,
- 3 tsp of baking powder,
- Pinch of salt,
- 2 tbsp of sugar - *optional*

Instructions:

1. Preheat oven to 375 degrees.
2. Measure out ingredients.
3. Add together flour and margarine into a large bowl. Mix.
4. Add in baking powder. Mix.
5. Add in salt and sugar. Mix
6. Add in about 1 cup of milk. Add more if needed. The secret to light and fluffy bannock is not to overmix the dough.
7. Spread bannock dough out to about 1" thickness. Poke all over with a fork.
8. Bake in the oven for 20-30 minutes or until golden brown.

## Appendix 7.3

### ***Rice Pudding and Berries Recipe***

For this recipe, you will need:

- 3 cups milk
- 1 cup of cooked rice
- 1/4 cup brown or white sugar
- 1/4 cup raisins (optional)
- 1/4 teaspoon salt
- 2 large eggs
- 1 teaspoon vanilla
- 1 teaspoon of Cinnamon
- Fresh or frozen berries

Instructions:

1. Measure out all ingredients before beginning to cook.
2. Combine milk, cooked rice, sugar, raisins (optional), cinnamon, and salt in a medium saucepan. Bring this mixture to a boil while stirring it constantly.
3. Reduce heat to medium-low and simmer the mixture for 6 minutes, stirring it occasionally.
4. In a small bowl, lightly beat the eggs and vanilla. Temper the eggs by stirring a small amount of the hot mixture into eggs. Add in more small amounts of the hot mixture to the eggs. After getting about 1/4 of the hot milk mixture into the eggs, add the egg and milk mixture back to the pot.
5. While stirring constantly, cook the rice pudding on low heat for about a minute until thickened. Do not bring the mixture to a boil. After about a minute remove it from the heat.
6. Let the rice pudding stand for thirty minutes on the counter or in the fridge. Sprinkle with cinnamon, if desired.
7. Place fresh or frozen berries on top of cooled rice pudding.

## Pow Wow Trail Teacher's Bundle

Chimiigwech, Thank you!

In the spirit of truth and reconciliation, we hope this resource is meaningful and engaging in all learning spaces.

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*We acknowledge that we are on the traditional territory of the Anishinaabeg, Ininiw, Anishiniw, Dakota, and Dene Peoples, and on the homeland of the Metis Nation. We dedicate ourselves to walking together in partnership with all people in a spirit of reconciliation and collaboration.*