



# Pow Wow Trail Teachers Bundle

Kindergarten to Grade 2



Created by: Marika Schalla



© 2023 Full Circle for Indigenous Education

Lesson plans and hand outs of this electronic publication may be reproduced under licence from Access Copyright. All other pages may only be reproduced with the express written permission of Full Circle for Indigenous Education.



Box 26011 – 676 Portage Avenue

Winnipeg, Manitoba, Canada. R3G 3R3

*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.*

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

<https://fullcircleindigenous.ca/>

<https://www.instagram.com/fullcircleindigenous>

# Pow Wow Trail Teacher's Bundle

Kindergarten to Grade Two

## Table of Contents

### Lesson Plans

<b>Number</b>	<b>Title</b>	<b>Suggested Grade Level</b>	<b>Page Numbers</b>
1	Introduction to Pow Wows	K-12	3-7
2	The Protocol	K-12	8-12
3	Mapping the Story	K-2	13-16
4	Women's Dances Vocabulary Cards	K-2	17-21
5	The Storytelling Dance and the Land	K-2	22-26
6	The Drum	K-2	27-31

### Appendices

*Each appendix number relates to the theme of which the learning is dedicated towards.*

<b>Number</b>	<b>Title</b>
0.0	References
1.A	Kindergarten to Grade 2 Pow Wow Trail Journal
1.1	Important Vocabulary
1.2.1	What Will You See Early Years
2.0	Tobacco Teaching
2.0.1	Tobacco Photos
2.1	Talking Circle Guidelines

2.2	Welcome to the Pow-Wow Muskegon
3.0	Muskegon and the Pow Wow Trail
3.1	Design the Character Handout
3.2	Story Mapping
4.0	Muskegon and the Jingle Dress
4.1	Women's Dance Vocabulary Cards
5.0	The Storytelling Dance
6.0	Muskegon and the Drum
6.1	Drum Poster Rubric

## 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:

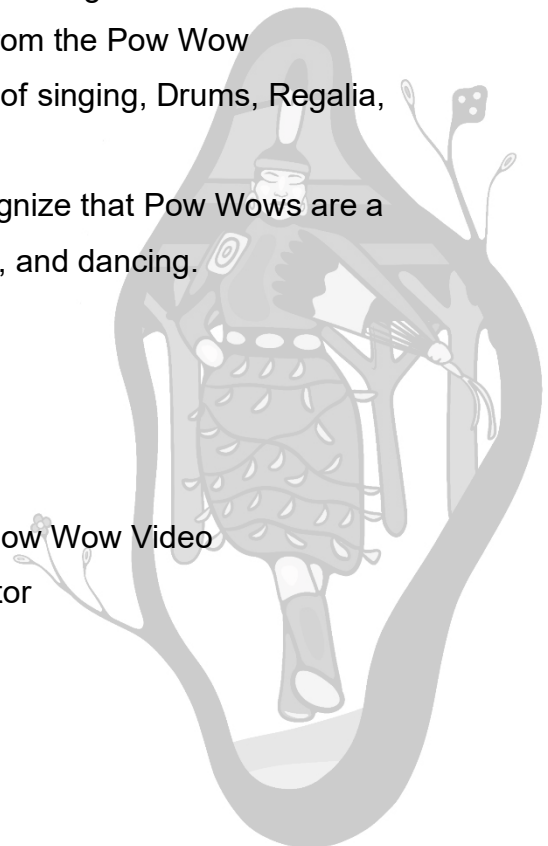
Students will be introduced to the celebration of life that is Pow Wow. Students will explore Pow Wow through listening to singing and Drumming and watching an instructional video. Students will reflect on their new knowledge through partner discussion and answering question one in their Trail Journals. 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 identifying and labelling pictures of singing, Drums, Regalia, and grand entry to their names.
- 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
  - Early Years (K-2) Copy



- Appendix 1.1: Important Vocabulary
- Appendix 1.2: What Will You See?
  - Appendix 1.2.1: Early Years Cut and Match
- 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 one hundred 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.

### **Early Years (K-4):**

Students will answer the question “what do you see” from the Pow Wow Introduction video by identifying and labelling pictures of singers, Drums, Regalia, and grand entry to their names.

Hand out the “What Will You See” handout to students. Instruct students to draw and label a picture for each of the vocabulary terms. Encourage students to use lots of detail and colour in their drawings.

### **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.

### **Early Years (K-5):**

Instruct students that in their Trail Journal, for their first entry they will draw themselves dancing in an intertribal dance. Ask them to reflect and think back to the images they saw in the Pow Wow video. In an intertribal dance, anyone can dance with or without Regalia. Please stress that only Indigenous dancers would be wearing Regalia, and that the students can draw themselves wearing their everyday clothes. This activity is to get younger students excited about learning about Pow Wows as they relate the learning to their own identities, and how they interact with other people and 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.*

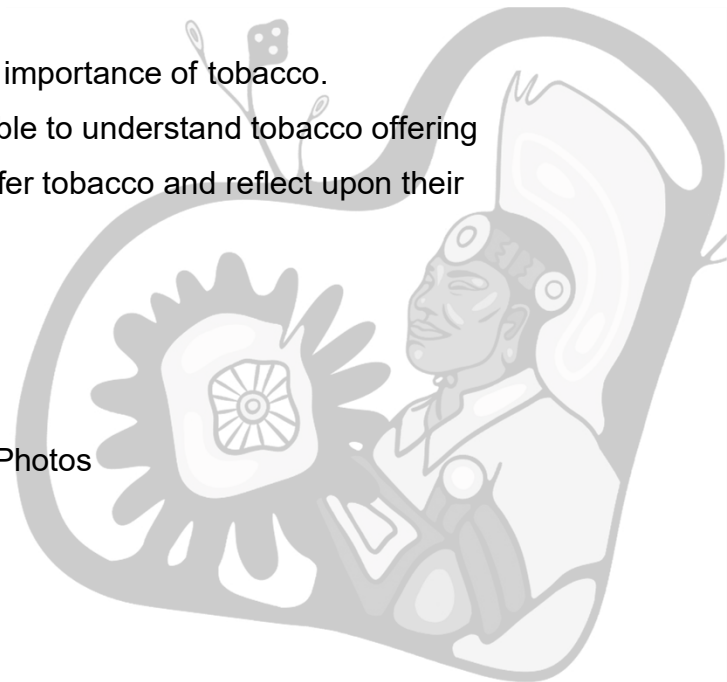
Students will learn about what to expect when attending a Pow Wow. Pipe Ceremony, Grand Entry, Feast, and Give-Away will be highlighted. Students will learn about the importance of tobacco, what is a tobacco offering, and the protocol surrounding tobacco. Students will learn about the importance of tobacco 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.

**Early Years (K-4):**

Instruct students that in their Trail Journal, for their second entry they will reflect on their emotions in the Talking Circle and their current understandings of Pow Wow. Ask them to reflect on the story about Muskegon and their experience with the Talking Circle. Students may draw themselves in the Talking Circle, their feelings during the Talking Circles, their feelings about Pow Wow, or a reflection about the short story. This journal is a way for students to reflect on their experiences safely and confidently. Each student may take something different away in each lesson. This activity is designed to get younger students to explore their feelings, their understandings, and relate themselves to Pow Wows.

**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 Three: Mapping the Story

**Title:** Mapping the Story.

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

**Grade Level:** K-2.

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

**Time Required:** 30 minutes.

### Lesson Overview:

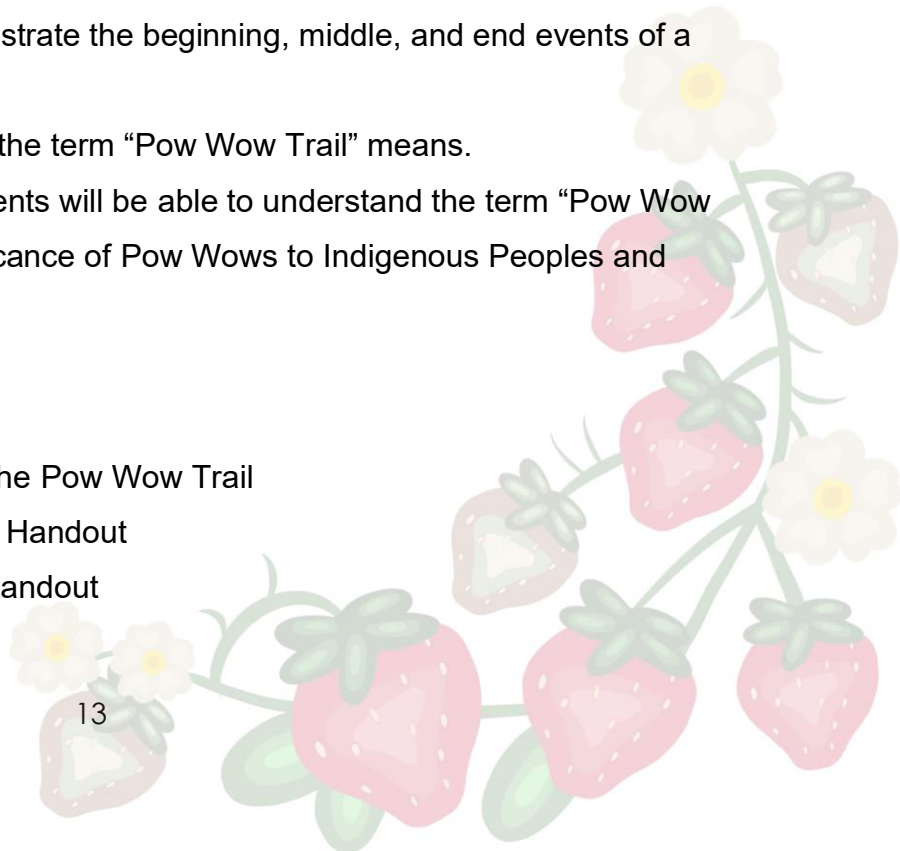
Students will be formally introduced to the character Muskegon (Mus-Kay-Gon), a youth who is starting his journey learning about Pow Wows. Before continuing the short story series, students will design the character Muskegon. After reading a short description about him, students will be provided with blank characters to create what they envision Muskegon will look like. After designing their character, students will follow along with a read aloud short story about Muskegon discovering why Pow Wow is important presently. Students will create a story map of the beginning, middle and end of the story. Students will reflect about why Pow Wow is important in their Trail Journals.

### Learning Outcomes:

- Students will design an illustration of the character, Muskegon.
- Students will sequence and illustrate the beginning, middle, and end events of a story.
- Students will learn about what the term “Pow Wow Trail” means.
- By the end of this lesson, students will be able to understand the term “Pow Wow Trail” and recognize the significance of Pow Wows to Indigenous Peoples and communities.

### Materials and Equipment:

- Appendix 3.0: Muskegon and the Pow Wow Trail
- Appendix 3.1: Blank Character Handout
- Appendix 3.2: Story Mapping handout
- Pencils



- Colouring materials (pencil crayons, crayons, etc.)
- Trail Journals

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

### **Design Your Character: Muskegon**

In this lesson, students will learn about the importance of Pow Wow to Indigenous peoples, families, and communities. To begin the lesson, instruct students that they will continue their exploration of Pow Wows, and today they will learn with the character Muskegon what going down the Pow Wow Trail means.

### **Say:**

“Before we read another story about Muskegon (Mus-kay-gon), we need to design what the character looks like in our heads. So, when we are storytelling, we can imagine Muskegon more clearly in our heads. I will hand out a blank character and I want you to design Muskegon based on a little description I will give you. Think about his hair, face, and clothing.”

### **Read the following description to students:**

Muskegon (Mus-kay-gon) is a young Indigenous (Anishinaabe/Anishinaabe) boy around the age of ten. His skin is tanned from the sun and is now a soft sand colour. He is growing out his shiny dark brown hair that goes just past his ears. He has big brown eyes that his grandfather says reminds him of a brown bear's fur. Muskegon has a big happy smile. He has freckles on his nose from playing in the sun. Muskegon wears a red t-shirt and blue jeans. Muskegon's favourite thing is his big brown boots.

Instruct students to draw their interpretations of Muskegon on the blank character handout. Prompt students with the following questions:

1. What are the features of a face? Remember to draw eyes, a nose, a mouth, ears.
2. What should you draw to create a t-shirt? Jeans? Boots?



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

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

After creating their own interpretations of Muskegon, instruct students they will now listen to the story of Muskegon and the Pow-Wow Trail.

#### **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 communities Pow Wows. Muskegon’s grandfather goes on to teach him about the importance of Pow Wow to Indigenous communities. 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. This story scaffolds off learnings students would have learned from the Pow Wow Introduction video.

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

#### **Story Mapping**

After reading the story, students will reflect and recall the story as they will sequence the events in the beginning, middle, and end. Students will participate in a Story Map. In the Story Map students will draw pictures of what happened in the beginning, in the middle, and in the end of the story.

Hand out the Story Map to each student. Ensure each student has a pencil and colouring materials such as pencil crayons.

**Say:**

“Now that we read the story, we will map out the events that happened in the beginning, middle, and end of the story. Let us map the story together out on the board/chart paper.” Draw each of the events together as a shared drawing. Students may copy the picture or draw their own interpretation.

- 1) What happened in the beginning of the story?
  - a) Muskegon and his grandfather get into the car to travel to Winnipeg to their first Pow Wow.
  
- 2) What happened in the middle of the story?
  - a) *Grandfather tells Muskegon the importance of Pow Wows. That Pow Wows are celebrations of life. They are an express of the living Spirit of Dance and Song. They teach the next generation to connect to this way of living and how to express themselves through Dance and Song.*
  
- 3) What happened in the end of the story?
  - a) *Muskegon and his Grandfather arrive to their first Pow Wow. Muskegon looked out the car window with excitement.*

**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 points of view. Hand out the Trail Journal to each student. In their third journal entry students will reflect on how they think Muskegon felt at the end of the story, and a time they felt great excitement.

**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 Four: Women's Dances Vocabulary Cards

**Title:** Women's Dances Vocabulary Cards.

**Theme:** Women's Dances.

**Grade Level:** K-2.

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

**Time Required:** 30-40 minutes.

### Lesson Overview:

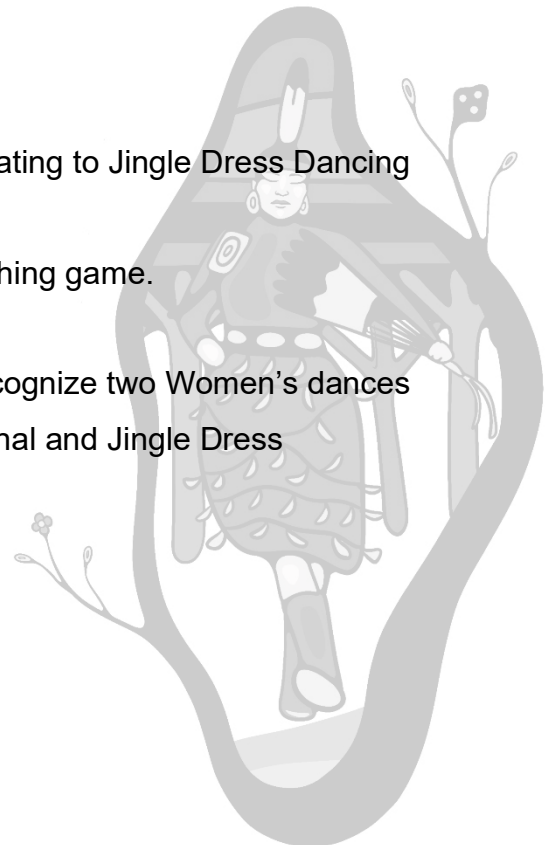
Students will learn about the different dances that Women and 2SLBQTQQIA+ people dance to at Pow Wows. Students will watch videos on Women's Traditional and Jingle Dress dancing and the respective Regalia. Students will listen to a read aloud story about Muskegon continuing his Pow Wow journey watching the Women's dance categories. Using their new knowledge, students will create vocabulary cards of important words regarding Women's dances such as jingles, bandolier bag, and proud. Students can illustrate pictures for their vocabulary cards. After creating the terms and pictures, students will interact in a matching game. Students will reflect on their learning by orally self reflecting on their experience creating and playing with vocabulary cards. Teachers will use the Entry 4: Women's Dance Checklist Reflection in the K-2 Trail Journal for assessment.

### Learning Outcomes:

- Students will identify important vocabulary words relating to Jingle Dress Dancing and Women's Traditional Dance.
- Students will create and illustrate a vocabulary matching game.
- Students will learn how to side-step dance.
- By the end of this lesson, students will be able to recognize two Women's dances that are honoured at Pow Wows - Women's Traditional and Jingle Dress Dancing.

### Materials and Equipment:

- Appendix 4.0: Muskegon and the Jingle Dress



- Appendix 4.1: Women’s Dance Vocabulary Cards
- Pencils
- Colouring materials (pencil crayons, crayons, etc.)
- Projector/Smartboard
- Computer Access

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

**Pow Wow Videos: Jingle Dress Dancing and Women’s Traditional**

In this lesson, students will learn about Women’s Traditional and Jingle Dress dancing. To begin the lesson, instruct students that today they will learn about two different dances performed by Women and 2SLGBTQQIA+ people. The dances are called Jingle Dress Dancing and Women’s Traditional dancing.

**Play Video 2: Jingle Dress**

After the video, prompt students with the following questions:

1. What kind of dance is the Jingle Dress Dance? **Healing Dance**
2. What do the jingle cones do? **Trap sickness in the cones**
3. What way do you dance while Jingle Dress Dancing? **Forward**

After discussing the three questions, **play Video 3: Women’s Traditional.**

After the video, prompt students with the following questions:

1. Where do the dancers stand during the Women’s Traditional Dance? **On the outside of the Pow Wow circle.**
2. What is the job or responsibility of the Women’s Traditional Dancers? **To support everyone in the centre or to support the men.**
3. What way do you dance while dancing Women’s Traditional? **Up and down.**

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

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

After watching and summarizing the two Women’s Dances videos, students will now listen to the story of Muskegon and the Jingle Dress.

#### **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.

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

#### **Women’s Dance Vocabulary Cards**

After listening to the story, students will reflect and recall the story and videos as they will create cards using important vocabulary words and illustrate pictures of the different terms.

Hand out the *Appendix 4.1 Women’s Dance Vocabulary Cards* to each student. Ensure each student has a pencil and colouring materials such as pencil crayons.

#### **Say:**

“In the videos we watched, and the story we listened to, there were a lot of new words. We are going to take those words, or terms, and write them onto cards. In the blank box beside the word, you will draw and colour a picture of that term. So, for the term **Jingle Cone** you will draw a picture of a jingle cone. After we are done writing, drawing, and colouring. You will cut out the cards and can play a matching game either by yourself or with a partner!”

## Women's Dance Vocabulary Cards Instructions

1. **Teacher:** Write out the vocabulary words on the whiteboard, smartboard, or anchor chart for students to see.
2. **Students:** Write the vocabulary words in the first blank box
3. **Students:** Draw and colour a picture that matches each of the vocabulary word.
4. **Students:** Cut out the cards
5. **Teachers/Students:** Write the students name or initials on the back of each card.
6. **Students:** Play a matching card game alone or with a partner!

### Vocabulary Words:

- Healing Dance
- Cones
- Bandolier Bag
- Tobacco
- Fan
- Respect
- Proud
- Shawl

### **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 fourth journal entry students will reflect orally on their experience learning about the two Women's dances. Teachers can

have the checklists out and walk around the room and check off key understandings that students could mention in their oral self-reflections.

### **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 Five: The Storytelling Dance and the Land

**Title:** The Storytelling Dance and the Land.

**Theme:** Men's Dances.

**Grade Level:** K-2.

**Subject(s):** Social Studies, Science.

**Time Required:** 30 minutes.

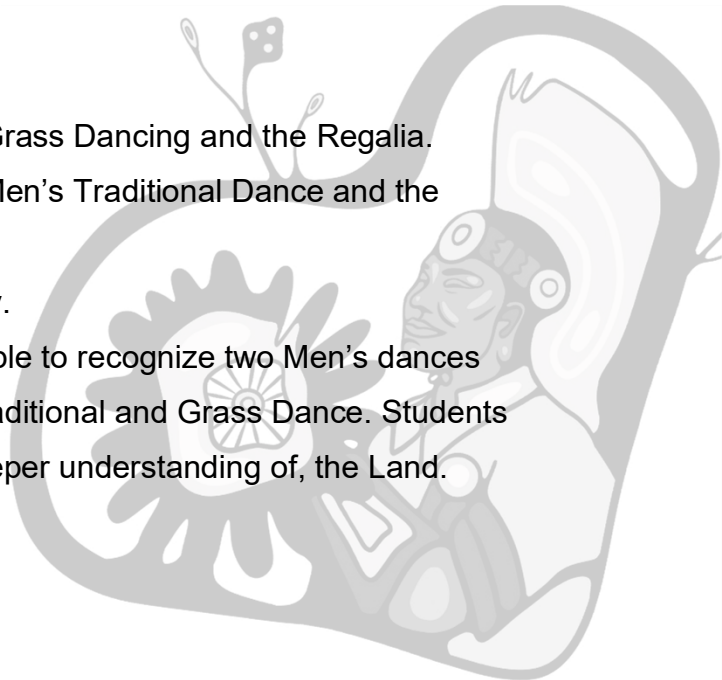
### **Lesson Overview:**

*Teachers will need to find a large outdoor space for this activity such as a school field or a nearby park. Go over pertinent safety protocols with students if leaving the school grounds.*

Students will learn about the different dances that Men and 2SLBQTQQIA+ people dance to at Pow Wows. Students will watch videos on Men's Traditional and Grass Dance and the respective Regalia. Students will listen to a read aloud story about Muskegon continuing his Pow Wow journey watching the Men's dance categories. Students will reflect upon the teachings from Wes Nelson about storytelling and the Land and will build kinship with the Land by participating in Sit Spots. Students will go out onto the Land, whether in their school playground or a nearby park. Students will find a spot on the Land that they feel they will learn successfully in, or that they may feel a connection to. In their Sit Spots, students will connect themselves and build kinship to the Land. Afterwards, students will add to their Trail Journals about what they have learned about Men's Dances and the importance of honouring the Land.

### **Learning Outcomes:**

- Students will recognize the significance of Grass Dancing and the Regalia.
- Students will recognize the significance of Men's Traditional Dance and the Regalia.
- Students will participate in a Sit Spot activity.
- By the end of this lesson, students will be able to recognize two Men's dances that are honoured at Pow Wows - Men's Traditional and Grass Dance. Students will start to build a relationship with, and deeper understanding of, the Land.





### **Materials and Equipment:**

- Appendix 5.0: The Storytelling Dance
- Safe space on the Land where students can sit on the ground.
  - *i.e., playground, field, nearby park, etc.*

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

### **Pow Wow Videos: Grass Dance and Men’s Traditional**

In this lesson, students will learn about two types of Men dances, Grass Dance and Men’s Traditional. To begin the lesson, instruct students that today they will continue to learn about types of Pow Wow dances. Today they will explore two different dances performed by Men and 2SLGBTQQIA+ people. The dances are called Grass Dance and Men’s Traditional.

### **Play Video 4: Grass Dance**

After the video, prompt students with the following questions:

1. What does the Grass Dance represent? ***The prairie/grass moving in the wind.***
2. What do Grass Dancers do to the grounds? ***They bless the grounds.***
3. What way do you dance while Grass Dancing? ***Dance with one leg, and then repeat with the other leg.***

After discussing the three questions, play **Video 5: Men’s Traditional**.

After the video, prompt students with the following questions:

1. What is another name for Men’s Traditional Dance? ***Storytelling Dance***
2. What does Wes Nelson say he wants to leave behind? ***Good Tracks***
3. What way do you move while dancing Men’s Traditional? ***Step back and forth.***

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

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

After watching and summarizing the two Men's Dances videos, 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.

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

**Sit Spots**

After listening to the story, students will reflect upon the teachings from Wes Nelson and The Storytelling Dance story about storytelling and the Land. In Men's Traditional dancing, there is a strong emphasis on acknowledging our connections to the Earth and honouring the plants and animals. Men's Traditional teaches us to be aware of the tracks we are leaving behind. Bringing students out onto the Land and taking a moment to build a relationship with the natural elements. Students will start to build the capacity to care and understand the importance of the Earth. In this lesson, students will continue to build their kinship to the Land by participating in a Sit Spot activity.

The purpose of sit spots is to have students practise being mindful and present in the moment. Sit spots are when students find a spot in nature, on the ground, to sit and connect themselves to the Earth.

***This part of the lesson will need to take part outside. Somewhere where the students can sit comfortably on the Land.***

Instruct students that they will take the teachings from Wes Nelson and the teachings from Men's Traditional dance and go out onto the Land. Students will go out outside, whether in the school playground or a nearby park. Students will need to find a comfortable spot where they can sit quietly. Each student finds a unique spot where they will sit by themselves. Sit at least two metres from each other to fully enjoy the experience.

**Say:**

“We will take our learning outside today to learn from the Land. We will go outside and find Sit Spots. Sit Spots are a place in nature where we can sit on the ground and connect ourselves to the Earth. We will do some mindfulness in these spots where we will use our senses to connect to our spots. Let us go outside.”

When outside and students have found a spot. Prompt students with the following directions. Pause for about 1-2 minutes between each prompt.

1. Feel the ground underneath you with your hands (*remind students not to pull out the grass!*)
2. Smell the air around you.
3. Listen to the sounds around you.
4. Look at the spot around you. What do you notice in the grass? In the sky?
5. Now, let us sit in silence for 1-2 minutes to enjoy our new spot with the Land.

**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 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 fifth journal entry students will reflect on their new learnings and understandings about Men's Pow Wow Dances. Instruct students to answer the

following prompt:

Draw a picture of your sit spot today. Are there any connections to Men's Traditional Dance (Animals) or Grass Dance (plants/grass) that you saw today? If so, label your picture.

**Further Learning and Extensions:**

**Cottonball Meets Dreyden: A Pow Wow Grass Dancer:**

Students can learn more about Grass Dance by watching the video Cottonball Meets Dreyden: A Pow Wow Grass Dancer by CBC Kids:

<https://www.youtube.com/watch?v=4AXojyeP1xQ&t=20s&pp=ygUVcG93IHdvdyBzb25nIGFuZCBkcnVt>

Discussion Question: What parts of his Regalia did Dreyden talk and show to Cottonball about?

**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 Six: The Drum

**Title:** The Drum.

**Theme:** Music.

**Grade Level:** K-2.

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

**Time Required:** 30-45 minutes.

### **Lesson Overview:**

*If you are inviting someone into the classroom or school to play the Drum, please follow proper Tobacco and Guest Protocols.*

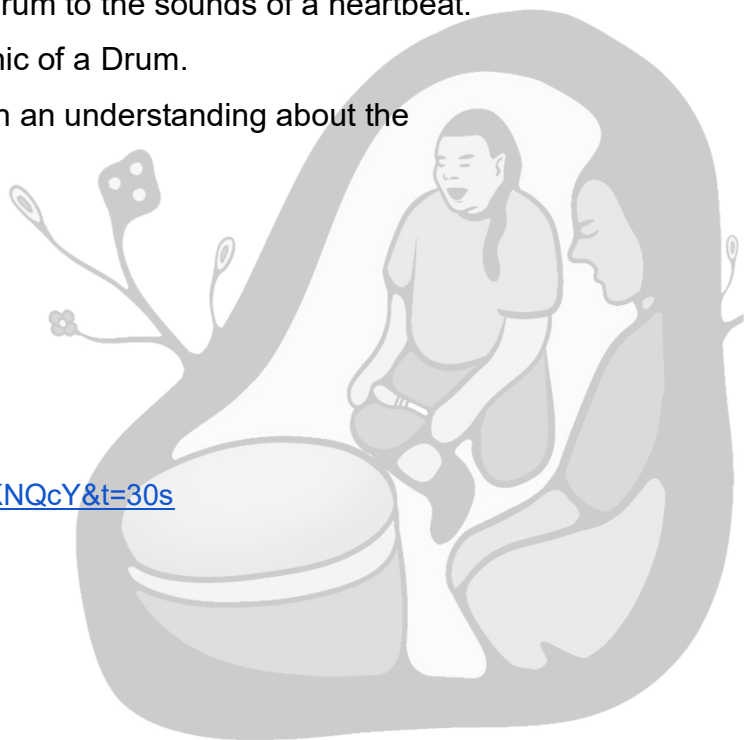
Students will learn about the importance of the Drum, Drum groups at Pow Wow, and different songs that are presented at Pow Wow such as Intertribal songs. Students will listen to Drumming (real or video) to experience the heartbeat sound that the Drum creates. Reflecting on the heartbeat sound, students will listen to Muskegon's experience about the Drum and learn teachings and the parts of the Drum, and the songs that are sung at Pow Wows. Students will use their new understandings to create a labelled visual graphic (poster) of a Drum. Students will label the parts of a Drum. Students will reflect on their learning through their Trail Journals.

### **Learning Outcomes:**

- Students will compare the sounds of the Drum to the sounds of a heartbeat.
- Students will create a labelled visual graphic of a Drum.
- By the end of this lesson, students will gain an understanding about the significance of the Drum.

### **Materials and Equipment:**

- Appendix 6.0: Muskegon and the Drum
- Appendix 6.1: Drum Poster Rubric
- Video: Bear Inniniwak at Manito Ahbee:  
<https://www.youtube.com/watch?v=Y8wZAWKNQcY&t=30s>
- Pencils



- Poster paper or 8x14" paper
- Colouring materials (pencil crayons, markers, etc.)
- Computer Access
- Projector and Screen or Smart Board
- Whiteboard and whiteboard markers or Smartboard

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

### **The (Heart) Beat of the Drum**

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 there are different songs played at Pow Wows. Students will begin their lesson with listening to the Drum being played. By introducing Drumming to students, they will be able to build a familiarity with the beat of the Drum. In this part of the lesson, students will compare the sounds of Drumming to the sounds of a heart beating. This lesson can either be done by someone Drumming in real-life or by listening to Bear Inniniwak playing their Drum at Manito Ahbee.

To begin the lesson, play the Intertribal Contest song by Bear Inniniwak from Manito Ahbee 2019. Encourage students to listen to the song rather than watch the video. Invite students to close their eyes as they listen.

### **Say:**

“Today, we will continue our learning journey about Pow Wow. We are going to focus our learning on the music at Pow Wows. There are many songs that are represented at Pow Wows, such as the Flag Song, the Veterans Song, Intertribal Songs, and more. We are going to listen with our ears and hearts to a video and discuss it!”

Prompt students with the following questions and statements as they listen to the video (or to someone playing the Drum)

1. What do you hear? What instrument is being played?

***Answers may vary. Singing and Drumming are acceptable responses.***

2. What does the Drumming remind you of? Think about the beat.

***Answers may vary. Look for the answer “heartbeat”.***

3. How do you think that a Drumbeat, and heartbeat are similar? How are they different?

***Answers will vary.***

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

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

After listening with their ears and hearts to Drumming, instruct students they will now listen to the last story in the Muskegon short story 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 job do the Drummers have at Pow Wows?

***Drummers are responsible/have the job of singing the songs.***

2. 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.***

3. What are some of the parts of the Drum?  
**Wooden frame or hoop, rawhide, sinew.**

4. What does the Drum represent?  
**Mother Earth and her heartbeat.**

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

### **Drum Posters**

After listening to the story, students will create a labelled visual graphic, or poster, of the Drum. By creating a poster, students are showcasing their learning in an intentional way that educates the community around them.

Show students the following photos. Ask students to point to the parts of the Drum.



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



## Drum Posters Instructions

Draw a representation of a Drum on the board. Directly show to students each part of the Drum. Label your representation of the Drum. Instruct students that they will be creating their posters of the Drum to show their new knowledge, and so they can hang up the posters to teach other students in the school community.

Instruct students that they will need to include:

- Drawing/Graphic of the Drum
- Drawing/Graphic of a Drumstick
- Labelled parts of the Drum:
  - Drumhead / Rawhide
  - Frame/Hoop
  - Sinew
  - Drumstick

Hand out the Drum Poster Rubric to students so they are clear about expectations. Hand out 8x14" paper or poster paper for students to create their posters. Encourage students to use a lot of detail, colour, and use the entire page.

### **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:

Draw a picture that represents the Drum, the heartbeat, and Mother Earth.

### **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

References

- Absolon, K. (2021). Four Generations For Generations: A Pow Wow Story to Transform Academic Evaluation Criteria. *Community-Engaged Research, Teaching and Learning*, 66-85.
- Anishinabek Nation. (2018). *24th Annual Great Lakes Pow Wow Guide*. Garden Village: Anishnibek Nation.
- Anishinawbe Health Toronto. (200). *Feasts and Giveaways*. Retrieved from Anishinawbe Health Toronto: <https://aht.ca/wp-content/uploads/2017/12/Giveaways.pdf>
- Carleton University. (2022). *Policies & Procedures: Tobacco Offering Protocol*. Retrieved from Carleton University Indigenous Gathering Site: <https://carleton.ca/indigenous/?p=137>
- CBC Kids. (2017, June 27). Cottonball | How to Pow Wow | CBC Kids. Retrieved from <https://www.youtube.com/watch?v=lePleLBI6hl>
- CBC Kids. (2017, July 4). Cottonball meets Dreyden, a Pow Wow Grass Dancer. Retrieved from <https://www.youtube.com/watch?v=4AXojoyeP1xQ>
- CBC Kids. (2022, September 6). Come Dance With Me | Fancy Dance. Retrieved from <https://www.youtube.com/watch?v=NQNlke7ZwsM>
- CBC Kids. (2023, February 15). Come Dance With Me | Jingle Dress/Side Step. Retrieved from [https://www.youtube.com/watch?v=\\_0dTe9lgKhQ](https://www.youtube.com/watch?v=_0dTe9lgKhQ)
- Estey, H. (2020, August 12). *The History of the Jingle Dress Dance*. Retrieved from National Congress of American Indians: <https://www.ncai.org/news/articles/2020/08/12/the-history-of-the-jingle-dress-dance>
- First Peoples Development Inc. (2021). *Traditional Drums for All*. Winnipeg: First Peoples Development Inc.
- Government of Manitoba. (2003). *Integrating Aboriginal Perspectives into Curricula*. Winnipeg: Manitoba Education and Youth.
- Hoegnagles, A. (2016, July 21). *Powwow Music*. Retrieved from The Canadian Encyclopedia: <https://www.thecanadianencyclopedia.ca/en/article/powwowmusic#:~:text=For%20example%2C%20most%20powwow%20songs,solo%20by%20the%20lead%20singer>
- How to Powwow Dance. (2020, August 1). How to Powwow Dance for Kids. Retrieved from <https://www.youtube.com/watch?v=ei2gntZh0-l>
- ICT. (2018, September 13). *Origins of the Grass Dance*. Retrieved from IndiJ Public Media.

- Lamouche, S. (2022). *Ē-Nitonahk Miyo-Pimâtisiwin (Seeking the Good Life) Through Indigenous Dance*. Peterborough: Trent University.
- McGurry, R. (2021). *Learning Bundles: Early Years (Grades K-5)*. Winnipeg: Renée McGurry.
- Mowat, J. (2019, May 22). Bear Creek @ Manito Ahbee 2019 - Intertribal Contest. Retrieved from <https://www.youtube.com/watch?v=Y8wZAWKNQcY&t=30s>
- National Geographic. (2015, November 26). Experience America's Largest Powwow | Short Film Showcase.
- Pow Wow Times. (2016, July 6). Northern Cree Singers Intertribal Song @ Ermineskin Powwow 2016. Retrieved from <https://www.youtube.com/watch?v=aaByl6TAGK4>
- PowWows.com. (2019, May 19). Northern Cree - 2019 Manito Ahbee Pow Wow. Retrieved from <https://www.youtube.com/watch?v=IGmpLoEO7IA&t=59s>
- Schmidt, H. (2019). Indigenizing and Decolonizing the Teaching of Psychology: Reflections on the Role of the Non-Indigenous Ally. *American Journal of Community Psychology*, 59-71.
- Simpson, M. J., & Filice, M. (2016, April 7). *History of Powwows*. Retrieved from The Canadian Encyclopedia: <https://www.thecanadianencyclopedia.ca/en/article/history-of-powwows>
- Solomon, E. (2022). *Come Dance with Me: A Medicine Wheel Practice of Anishinaabe Interculturation of Faith*. Toronto: Novalis Publishing.
- Spence, S. (2019, October 15). Hoop Dance - Winnipeg Folk Fest Sessions. Retrieved from <https://www.youtube.com/watch?v=-YFwXRc8hVY>
- Taypotat, E. (2018, May 20). Young Spirit @ Manito Ahbee 2018 Sunday Finals. Retrieved from <https://www.youtube.com/watch?v=P9F4aR6fm4k&t=10s>
- University of Manitoba. (2023, May 6). *The Annual Traditional Graduation Pow Wow*. Retrieved from University of Manitoba Indigenous: <https://umanitoba.ca/indigenous/student-experience/annual-traditional-graduation-pow-wow>
- Ward, M. J., & Marchand, M.-E. (2023, April). *The Powwow Trail: Web Listings and Resources*. Retrieved from Crowfoot Media: <https://crowfootmedia.com/articles/the-powwow-trail-web-listings-and-resources>
- Woerpel, L. (1997). *Hand Drum Instructions*. Escanaba: Noc Bay Trading Company.
- Woodfin, T. R. (2019). *The Powwow Drum: Native American Healing in Northern California*. San Francisco: San Francisco State University.



# Pow Wow 101: Trail Journal



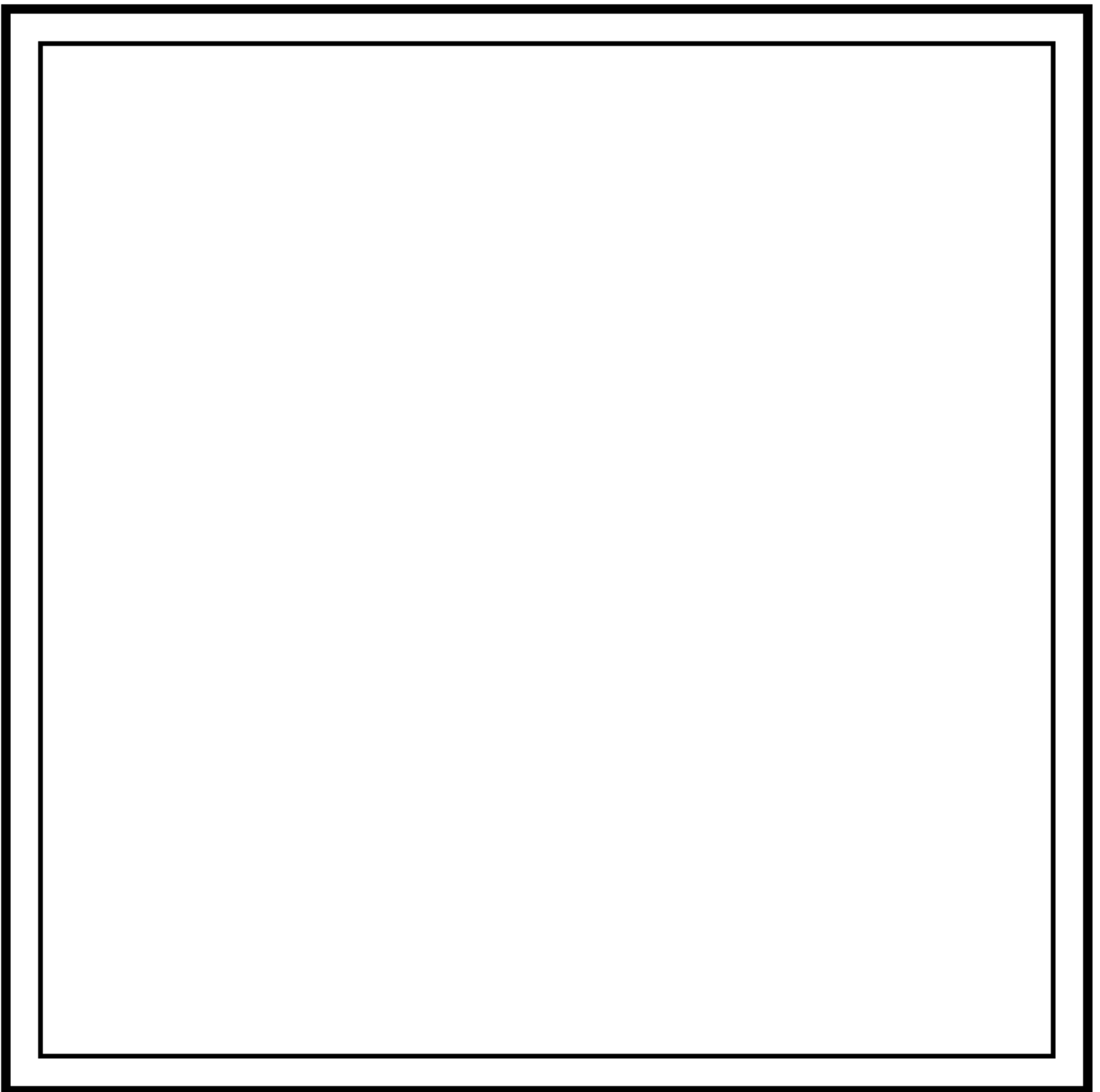
Image by: Ruby Bruce

## Kindergarten to Grade 2

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

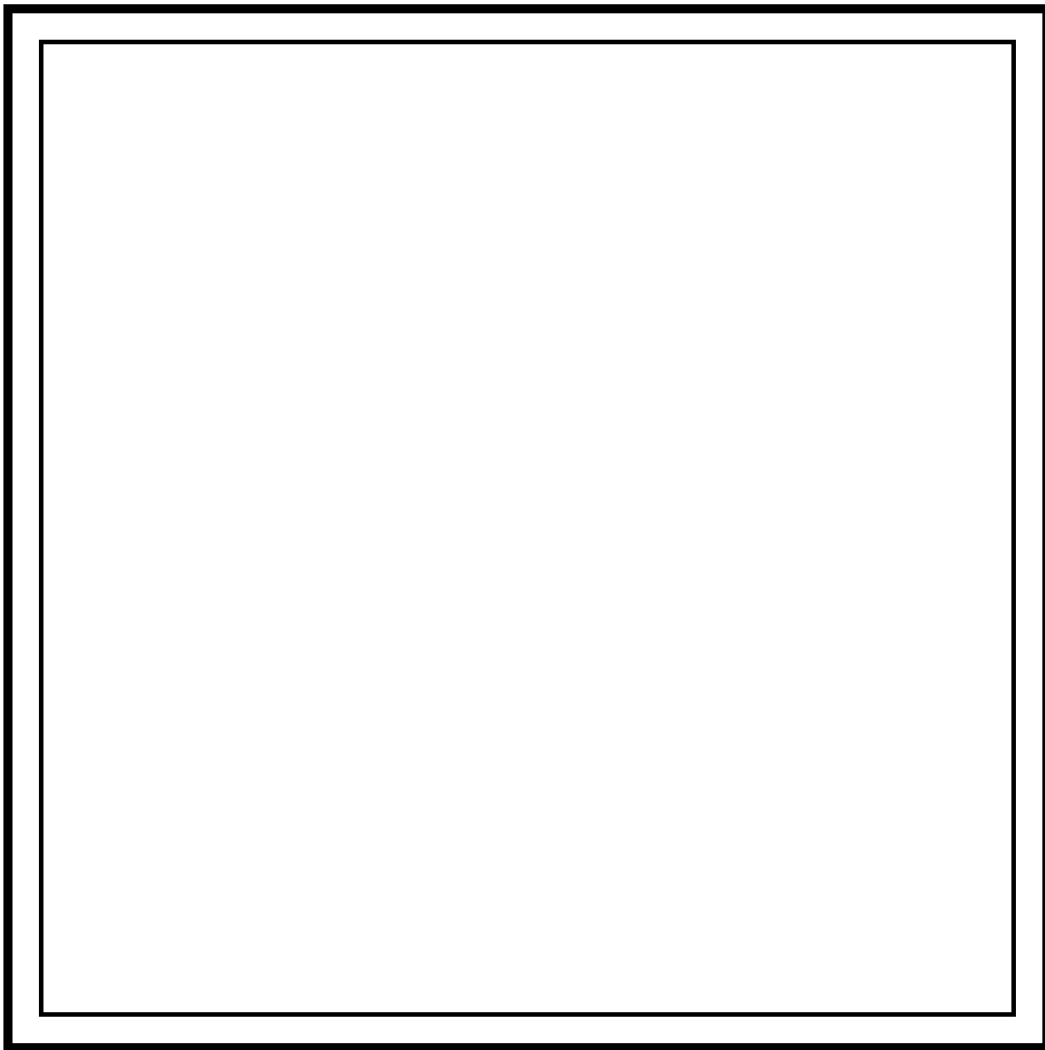
# Introduction

Draw a picture of yourself dancing  
in Intertribals.



# Protocol

Draw a picture of yourself in a  
Sharing Circle.



I felt \_\_\_\_\_

# The Story

How did Muskegon feel at the end  
of the story?

Muskegon felt \_\_\_\_\_

Draw and label a picture of a time  
you felt excitement.



# Women's Dance

Teacher

Checklist



Jingle Dress Dance



Vocabulary: Jingles and Regalia



Women's Traditional Dance



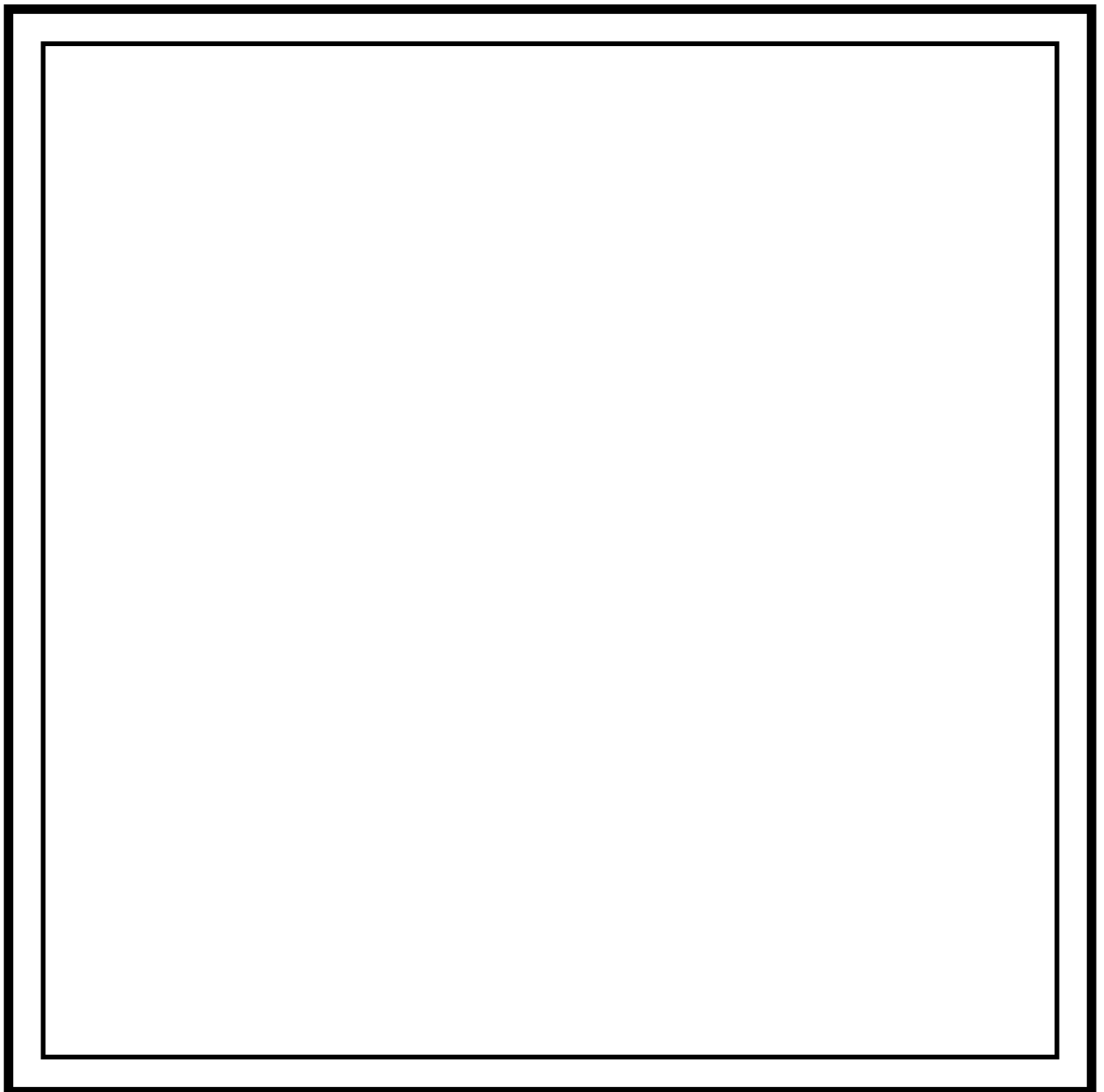
Healing Dance



# Men's Dance

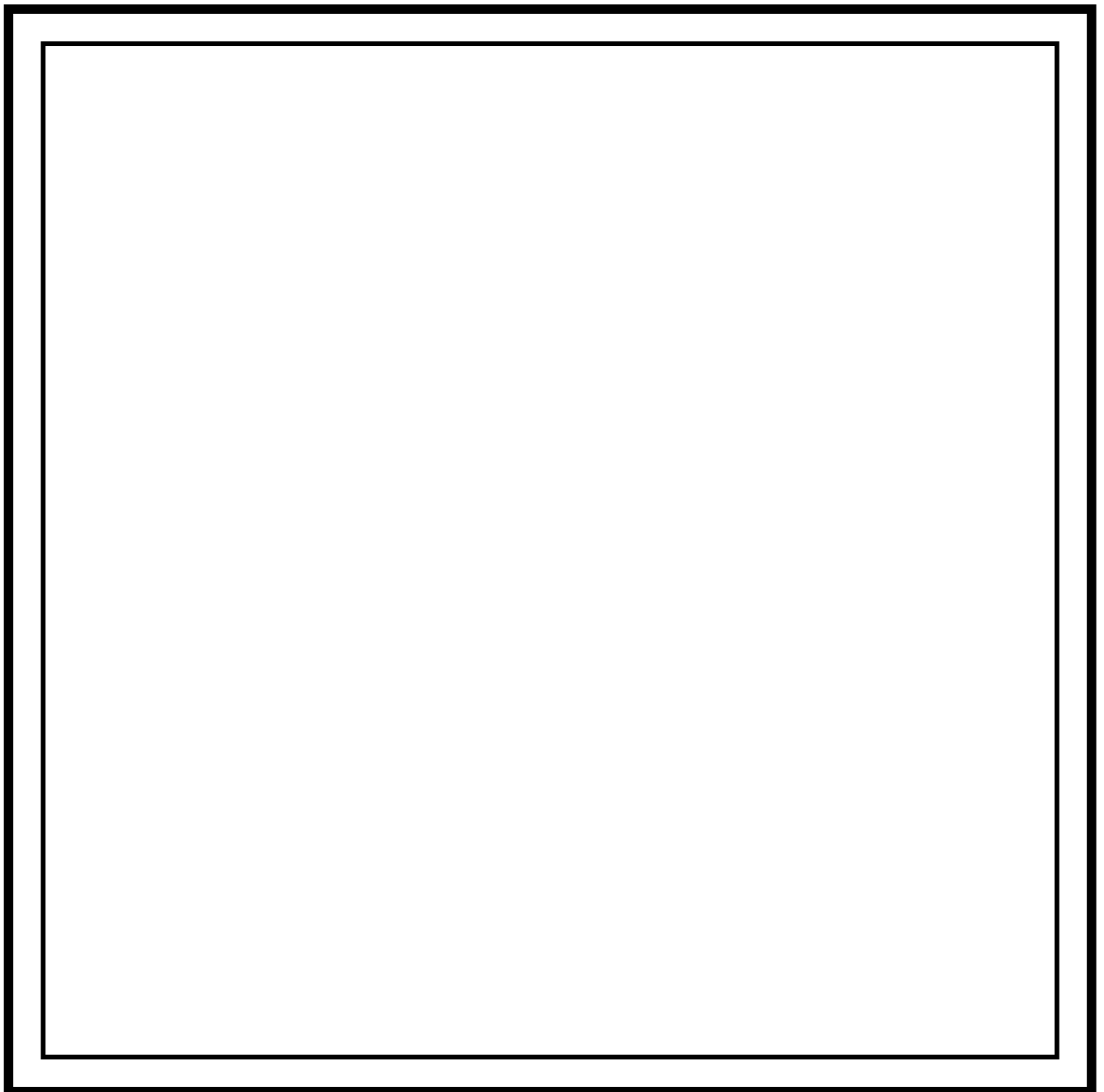
Draw a picture of your Sit Spot.

Label connections to Men's Dances



# The Drum

Draw and label a picture that represents the Drum, the heartbeat, and Mother Earth.



Pow Wow Vocabulary:

Regalia	Regalia is the proper name for the outfits that all Dancers wear and is considered sacred. Regalia is not to be touched without asking the individual. It is important for those new to Pow Wow to know it is <b>not</b> a costume.
Pow Wow	A Pow Wow is a social gathering filled with Songs and Dances that Indigenous peoples have been doing for over 100 years.
Sacred	Something with Spirit and of great importance.
Intertribal	These are open to all Indigenous and non-Indigenous attendees to come dance with or without Regalia.
Drums	A special instrument. The Drum represents Mother Earth and her heartbeat.
Tobacco	One of the four sacred Medicines. Tobacco is used in ceremony and Pow Wow as an offering and in prayer.
Grand Entry	A Grand Entry Song is shared, and all who are able are asked to stand, as we open up the Circle where all of the Dancing

Appendix 1.1

	<p>and Singing takes place. In this time, we are honouring the Gift that beginnings are. We honour this beginning in Prayer, we prepare for the work ahead of us that is the expression of our Sacredness.</p>
Feast	<p>At a traditional Feast we make a separate plate to honour our Ancestors. The Feast is prepared by traditional Cooks and Helpers on site, and the food is not tasted at any time during preparation. The first taste of the Feast goes to the Spirit Plate to honour our Ancestors with Feast, Tobacco and Prayer.</p>

## What Will You See?

Regalia	Pow Wow	Sacred	Intertribal
Drums	Tobacco	Grand Entry	Feast

Appendix 1.2.1


Appendix 1.2.1

--	--	--	--

## **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.

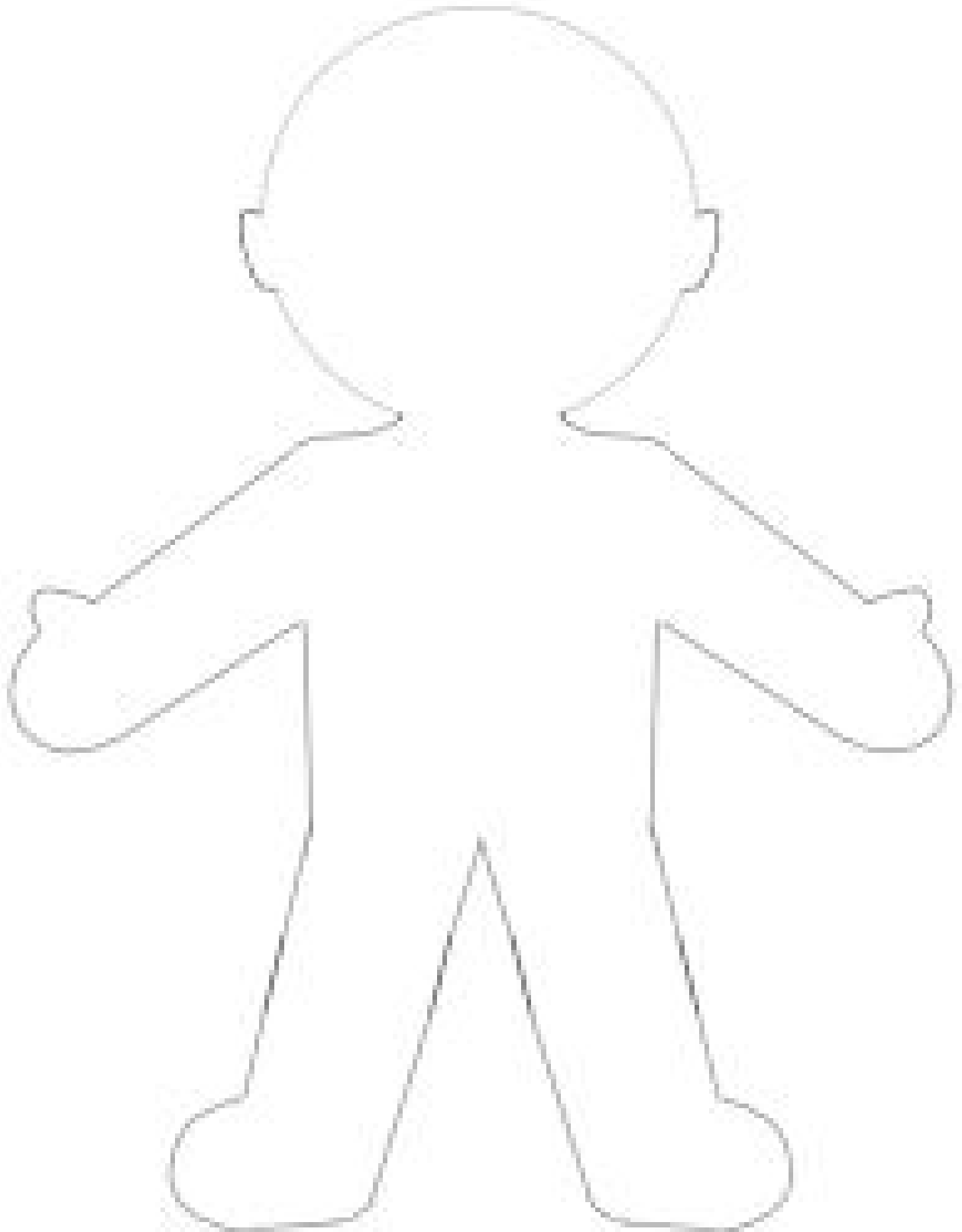
Muskegon felt a sense of deep pride. Just as Grandpa finished speaking, the van came to a stop. "What a great way to end our ride. We are here now kids!" exclaimed Granny. Muskegon stared out the window as he saw rows and rows of cars. He could hear people talking and laughing from all around him. The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



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

# MUSKEGON AND THE POW WOW TRAIL

Draw or write the main parts of the story:

beginning	middle	end

## 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.



## Women's Dance Vocabulary Cards

<p>Healing Dance</p>	<p>Cones</p>	<p>Bandolier Bag</p>	<p>Tobacco</p>

Fan	Respect	Shawl	Proud

## 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.

## 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.



### Drum Poster Rubric

Name: _____		Date: _____	
	I did! <b>3</b>	I almost did <b>2</b>	I can try again! <b>1</b>
I included a drawing of the Drum.			
I included a drawing of a drumstick.			
I labelled the parts of a drum - Drum Head - Frame/Hoop - Sinew - Drumstick			
I used lots of detail and colour			
I did my best effort.			
			Marks: ____/15

## 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.

© 2023 Full Circle for Indigenous Education



*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.*