

May 24: Pow-wow Committee meeting

The next Pow-wow meeting has been rescheduled to Monday, May 24 at 5:30 p.m. at the Community Center.

CULTURAL GATHERINGS

Please call phone numbers listed to verify exact dates and locations.
Smoke Signals has no further information on these events.

MAY 21-23: THE WHOLE BEAD SHOW. The Seattle Center, 1st Ave. and Republican Street. **SEATTLE, WA.** Show hours: 10 a.m. to 6 p.m. 1-800-292-2577 or www.wholebead.com.

MAY 22: BETHEL NATIVE AMERICAN POW-WOW. Spanaway Lake High School. **BETHEL, WA.** CONTACT: Carol Dittbenner at (206) 843-1175.

MAY 22-23: TRADITIONAL POW-WOW. South Bend High School Gym. **SOUTH BEND, WA.** Contact: Valerie Rowe at (360) 875-6518.

MAY 22-23: MEDICINE WAYS CONFERENCE AND POW-WOW. University of Cal-Riverside. **RIVERSIDE, CA.** Contact: Earl Sisto at (909) 787-4143.

MAY 28-31: TWO RIVERS POW-WOW. Pow-wow Grounds. **WELLPINIT, WA.** Contact: Robin Kieffer at (509) 722-4000.

MAY 28-31: SANTA CRUZ INDIAN COUNCIL'S RED ROAD POW-WOW. Casa de Fruta Orchard Resort. **HOLLISTER, CA.** Contact: Tina at (408) 426-8211.

MAY 29-30: INDIAN ART NORTHWEST. **PORTLAND, OR.** Contact: Gail Chehak at (503) 335-9983.

MAY 30-31: PARADISE ANNUAL POW-WOW. Gold Nugget Museum. **PARADISE, CA.** Contact: Theresa at (916) 872-5733 or Fran at (916) 872-8722.

JUNE 4-6: YAKAMA NATION TREATY DAY. Commemoration of 1855. **TOPPENISH, WA.** (509) 865-5121 ext. 408.

JUNE 4-6: TULALIP ANNUAL POW-WOW. Tulalip Tribal Center. **MARYSVILLE, WA.** Contact: David C. Fryberg at (360) 651-4470.

JUNE 4-6: SANTA MONICA INDIAN CEREMONIAL SHOW - SALE - POW-WOW. Civic Auditorium, 1855 Main Street, **SANTA MONICA, CA.** Contact: Alicia & Dan Bullock at (562) 430-5112.

JUNE 4-6: PARADISE ANNUAL POW-WOW. Gold Nugget Museum. **PARADISE, CA.** Contact: Theresa at (530) 872-5733 or Debby Martinez at (530) 872-8721.

JUNE 5-6: PITT-RIVER GATHERING AND TRADE FAIR. **ALTURAS, CA.** (541) 474-6394 or (541) 839-6704.

JUNE 5-6: SOVEREIGN NATIONS POW-WOW & AMERICAN INDIAN MARKET. Ceaser Chavez Middle School. **UNION CITY, CA.** Contact: Joe Rey Valle at (510) 471-6836.

JUNE 11-14: MILL BAY CASINO POW-WOW. 455 E Wapota Lake Rd. **MANSON, WA.** Contact: Marketing Department 1- 800-648-2946.

JUNE 12-13: INDIAN FAIR. Museum of Man, Balboa Park. **SAN DIEGO, CA.** (619) 239-2001.

JUNE 12-13: INTERTRIBAL POW-WOW. San Luis Rey Band of Mission Indians. **OCEANSIDE, CA.** Contact: Carmen Majado at (760) 724-8505.

JUNE 12-13: MEMORIAL CO-ED SOFTBALL TOURNAMENT. Veteran's Park near Camp Kimtu. **WILLOW CREEK, CA.** Contact: LaDeena Trimble at (707) 444-0433 days or (707) 444-3515.

POW-WOW LOGO CONTEST

DEADLINE EXTENDED: FRIDAY, MAY 21

The Pow-wow Committee is seeking a logo
for the 1999 Grand Ronde Pow-wow.

The artist of the chosen logo will be awarded
\$100 and a jacket with the logo.

Everyone is encouraged to enter ♦ not limited to tribal members

Submit your artwork to: Pow-wow Committee

9615 Grand Ronde Road ♦ Grand Ronde, OR 97347

Questions: call Dana Leno at 1-800-422-0232 or 879-2037

PREPARING FOR POW-WOW

TRADERS AND VENDORS

Since the beginning of time, people have traded with each other, exchanging everything from food to fur. Native Americans were, and still are, master traders, trading between tribes as well as between nations.

Native people honored each other's talents and did not copy the artwork and crafts from other regions. Instead, things made by other tribes and other cultures became prized items for trade.

This tradition is still alive today, and every pow-wow has traders who have brought Native American items from various parts of the country. You will see pegboards and glass counters loaded with magnificent jewelry, silver and turquoise or coral, and finely worked leather goods, all handmade.

There are vendors who sell art, music, books, clothing, and all manner of handcrafted items. Many vendors make their own crafts, and you may be able to watch them work in their booths. If you are attracted to something, ask what it is and its purpose!

Many vendors and traders make their living on the pow-wow trail. Not only must they buy the materials to make their crafts, they must pay booth fees, travel costs, and living expenses on the road. They must sell their creations. Usually, you will find fair and competitive pricing.

There are many beautiful articles you can purchase to remind you of your visit to a pow-wow. Unless the item is clearly a child's toy, remember that you are purchasing a symbol of someone's history and heritage. Much time and effort has gone into the creation of these items, and they should be treated with care and respect. Here is a description of many of the items you will find vendors selling at the Grand Ronde Pow-wow.

DRUMS

There are many styles and sizes of drums. The cost depends upon the size and skin it is made from, and whether is decorated or painted. The most common skin used is deer. However, elk, cow, and buffalo hide is also used. If you are purchasing a drum, it should come with a beater. You can ask to play a rhythm on the drum before making a purchase to make sure it has a tone and resonance that appeals to you.

If you plan to play your drum, it will need special care. Do not ever leave your drum in a closed up car in the sun. It could be ruined because of the heat. The skin on drums reacts to weather and temperature, and this could affect its sound. Excessive humidity and moisture will make a drum lose its tension.

CRADLEBOARDS

In the old days, very small children were carried in cradleboards secured snugly out of harm's way. In some Native cultures a cradleboard stayed with the child through adulthood and was used generation after generation. If a tragedy should occur, and a child die, the cradleboard was destroyed or sometimes buried with him. There are full-sized cradleboards at pow-wows today. Some are miniatures with small Native dolls in them.

CHOKERS

Chokers are beautiful neckpieces that fit snugly around the throat. They are made from bone or dentalium shells, and can be several rows wide. They are decorated with leather, beads, stones, shells, or feathers.

In the old days, chokers were worn only by people who held positions of respect or authority, and when you saw someone wearing a bone choker, you know they spoke the truth.

It is likely that chokers had a practical use, for their very design would serve to protect the neck and throat from knives and other sharp objects in battle, and from the teeth and claws of animals if attacked in the woods.

THE MEDICINE BAG

The medicine bag is a small leather pouch worn around the neck on a thin leather strap. It holds items that are of personal importance to the wearer and keeps the spirit of these items close to the heart. It also provides protection to the person. You must never, ever touch a medicine bag that someone else is wearing without asking first.

DREAM CATCHERS

The most popular single item found at pow-wows, besides jewelry, is the dream catcher. They come in every size: from small earrings to large wall hangings. Dream catchers are round and have a strung center that looks like a spider web, with feathers hanging from the bottom. In the center of the web is a hole. Its purpose is to catch happy dreams and let them slide down the feathers to a sleeping person. Unhappy dreams are sent away through the hole.

Reprinted from *The Pow-wow Trail*, by Julia C. White.