

2nd Annual Nehiyo-pasqua- itsimowan Pow-wow @ UBC

By: Danielle Kraichy

Synopsis

Grand Entrance

Specials

Round Dance

Intertribal

Gifts

FNSSA



Aj Medicinehorse, captured by Gail Stephan
gks

Witnessing

‘The drum, then, is indicative of how intertwined the sacred and the secular are in Indigenous life. It can be synonymous with, as Thompson puts it in *Dry Lips*, “the medicine, the power” or simply, metonymically speaking, an Indigenous worldview.’ - Nolan

[the drum] “...connects them to the heartbeat of the earth.” -Nolan, in reference to *The Only Good Indian*

-Food and Vendor Stalls, creating and reinforcing community

Blog Review

“So I guess to me, a Pow wow means getting together to celebrate life, to celebrate the teachings and the beauty of the traditions. It is a place where traditions are alive and well. People really get together for the same purpose: to share the music and the dance.” -Em Giguere, Traditional Native Healing Blog

“[Powwow] is a way to reconnect to one’s ancestors, to our roots. To connect with the rhythm of the drum, to the singing full of spirit. And it is a place to pass down the traditions to the little ones.” -Em Giguere, Traditional Native Healing Blog

Critical Questions

What complications arise in creating a community of diverse people (such as the pow-wow) on campus (which is on the unceded territory of the Musqueam people)?

In what other ways is the drum synonymous with an Indigenous worldview (as quoted in Medicine Shows)?