

Journal #5738

from sdc

6.6.24

An Infamous History Day

Sultans of String

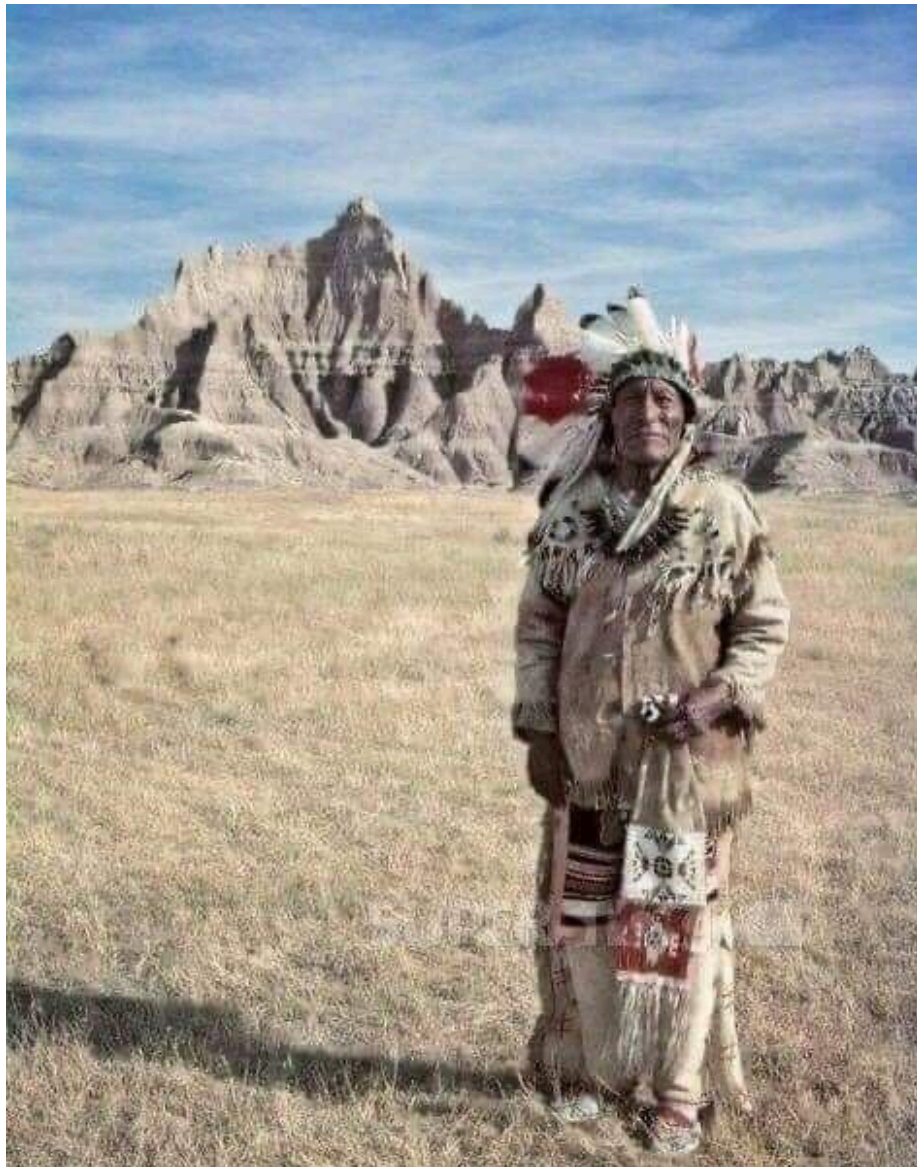
Museum of Artifacts ·

Carter Smallcanyon

Scholarships with July 15- 30 Deadlines

Heather Cox Richardson on the Indian Citizenship Act

June Powwows



Native Americans Heritage

I REMEMBER well. None of us who were there could forget. I was almost eighteen that summer. Never before or since that time did my people gather in such great numbers. Our camp on the Greasy Grass [Little Bighorn] stretched four miles along the river -- six great camp circles, each a half mile across, with thousands of Lakota fighting men and their families.

In that long-ago time none of my people knew more than a thousand numbers. We believed no honest man needed to know more than that many. There was my own tribe, the Miniconjou. There were our cousins, the Hunkpapa, the Sans Arc, the Two Kettles, the Sihasapa [Blackfoot Sioux], the Brulé, and the Oglala -- all our Seven Council Fires. There were many of our eastern relatives, too -- the Yankton and the Santee. And our kinsmen from the north were there -- the Yanktonai and the Assiniboin. Our friends and allies the Cheyenne were there in force, and with them were smaller bands of Arapaho and Gros Ventre. It was a great village and we had great leaders.

Hump, Fast Bull, and High Backbone led my tribe. Crazy Horse headed the Oglala. Inkpaduta [Scarlet Tip] led the Santee. Lame White Man and Ice Bear led the Cheyenne. But the greatest leader of all was the chief of the Hunkpapa -- Sitting Bull. As long as we were all camped together, we looked on him as head chief. We all rallied around him because he stood for our old way of life and the freedom we had always known. We were not there to make war, but, if need be, we were ready to fight for our sacred rights. Since the white man's government had promised our leaders that we could wander and hunt in our old territory as long as the grass should grow, we did not believe the white soldiers had any business in our hunting grounds. Yet they came to attack us anyway.

I slept late the morning of the fight. The day before, I had been hunting buffalo and I had to ride far to find the herds because there were so many people in the valley. I came back with meat, but I was very tired. So when I got up, the camp women were already starting out to dig for wild turnips. Two of my uncles had left early for another buffalo hunt. Only my grandmother and a third uncle were in the tepee, and the sun was high overhead and hot. I walked to the river to take a cool swim, then got hungry and returned to the tepee at dinner time [noon].

"When you finish eating," my uncle said, "go to our horses. Something might happen today. I feel it in the air."

I hurried to Muskrat Creek and joined my younger brother, who was herding the family horses. By the time I reached the herd, I heard shouting in the village. People were yelling that white soldiers were riding toward the camp.

Iron Hail climbed Black Butte for a look around the country. I saw a long column of soldiers coming and a large party of Hunkpapa warriors, led by Sitting Bull's nephew, One Bull, riding out to meet them. I could see One Bull's hand raised in the peace sign to show the soldiers that our leaders only wanted to talk them into going away and leaving us alone. But all at once the soldiers spread out for attack and began to fire, and the fight was on. I caught my favorite war pony, a small buckskin mustang I called Sung Zi Ciscila [Little Yellow Horse] and raced him back to camp to get ready for battle.

I had no time to paint Zi Ciscila properly for making war, just a minute or so to braid his tail and to dab a few white hail spots of paint on my own forehead for protection before I galloped out on the little buckskin to help defend the camp. I met four other Lakotas riding fast. Three were veteran fighters, armed with rifles; the other was young like me and carried a bow and arrows as I did. One of the veterans went down. I saw my chance to act bravely and filled the gap. We all turned when we heard shooting at the far side of the village nearest the Miniconjou camp circle and rode fast to meet this new danger. I could see swirls of dust and hear shooting on the hills and bluffs across the river. Hundreds of other warriors joined us as we splashed across the ford near our camp and raced up the hills to charge into the thickest of the fighting.

This new battle was a turmoil of dust and warriors and soldiers, with bullets whining and arrows hissing all around. Sometimes a bugle would sound and the shooting would get louder. Some of the soldiers were firing pistols at close range. Our knives and war clubs flashed in the sun. I could hear bullets whiz past my ears. But I kept going and shouting, "It's a good day to die!" so that everyone who heard would know I was not afraid of being killed in battle.

Then a Lakota named Spotted Rabbit rode unarmed among us, calling out a challenge to all the warriors to join him. He shouted, "Let's take their leader alive!" I had no thought of what we would do with this leader once we caught him; it was a daring feat that required more courage and much more skill than killing him. I dug my heels into my pony's flanks to urge him on faster to take part in the capture.

A tall white man in buckskins kept shouting; at the soldiers and looked to be their leader. Following Spotted Rabbit, I charged toward this leader in buckskins. We were almost on top of him when Spotted Rabbit's pony was shot from under him. Zi Ciscila shied to one side, and it was too late.

Miniconjou named Charging Hawk rushed in and shot the leader at close range. In a little while all the soldiers were dead. The battle was over.

The soldier chief we had tried to capture lay on the ground with the reins of his horse's bridle tied to his wrist. It was a fine animal, a blaze-faced sorrel with four white stockings. A Santee named Walks-Under-the-Ground took that [Custer's] horse. Then he told everyone that the leader lying there dead was Long Hair; so that was the first I knew who we had been fighting. I thought it was a strange name for a soldier chief who had his hair cut short. [Note: Lazy White Bull said the Santee who got Custer's horse was named Sound the Ground as He Walks which is also sometimes translated as Noisy Walking.]

Our attempt to save Long Hair's life had failed. But we all felt good about our victory over the soldiers and celebrated with a big scalp dance. But our triumph was hollow. A winter or so later more soldiers came to round us up on reservations. There were too many of them to fight now. We were split up into bands and no longer felt strong. At last we were ready for peace and believed we would have no more trouble.

Putinhin aka WasuMaza. Dewey Beard.

Sultans of String To see video, to to FB

NEW VIDEO ALERT: This important song, "Lost and Found," is written and sung by Ts'msyen Elder Shannon V Thunderbird who is originally from the Pacific Northwest coast of British Columbia: Gilut'sau Band of the Royal House of Niis'gumiik, Gispudwada (Orca) Clan. The music is arranged with Sultans of String and the epic strings of the City Of Prague Philharmonic Orchestra from the Sultans of String album Walking Through the Fire.

Says Shannon: "On May 27, 2021, the bones of 215 Indigenous children were found in a mass grave on the grounds of a former residential school in Kamloops, BC. I wrote 'Lost and Found' several days later to acknowledge the fact that with tangible evidence Canadians could no longer deny what we have been saying for over a century."

Supporting Shannon in this live presentation are [The North Sound](#), [Alyssa Delbaere-Sawchuk](#), [Marc Meriläinen](#), Don Ross, and Sultans' band members Chris McKhool, Kevin Laliberte, and Drew Birston.

Museum of Artifacts ·

Peruvian whistling vessels simulating animal calls (some of the oldest found date to c. 500–300 BCE) **More: <https://thetravelbible.com/museum-of-artifacts/>**

42nd Annual YUBA-SUTTER

POW WOW

& Student Workshop - Open to the Public

June 8-9, 2024

YUBA COMMUNITY COLLEGE
Marysville Campus
2088 North Beale Road, Marysville

"Honoring Families"

MASTER OF CEREMONIES: VAL SHADOWHAWK
 ARENA DIRECTOR: EUGENE NEWMAN
 HEAD GOLDEN AGE MAN: JORDY LYMAN
 HEAD GOLDEN AGE WOMAN: ARNITA SWANSON
 HEAD MAN: DAVID WILSON
 HEAD WOMAN: CORRINA SNOW
 HEAD TEEN BOY: MARCELINO MORA
 HEAD TEEN GIRL: SUMMER HARRISON
 HOST SOUTHERN DRUM: SO EX STYLE
 HOST NORTHERN DRUM: RED HOOP

OPEN GOURD

PUBLIC WELCOME!!!
No ADMISSION FEE
ALL DRUMS AND DANCERS WELCOME!!!

MIWOK DANCERS
HAND DRUM CONTEST
FLUTE CONTEST

INDIAN TACOS & VENDORS
OPPORTUNITY DRAWINGS
CONTEST DANCING
(ALL AGES AND STYLES)

COME ON DOWN FOR FAMILY ACTIVITIES
THAT WE MISSED DUE TO COVID - 11 TO 6PM

MAKING A BEADED GECKO
MAKING A PINENUT NECKLACE
MAKING A CORN HUSK DOLL
MAKING AN ACORN NECKLACE
MAKING WALNUT SHELL NECKLACE

STORYTELLING
ATLATL THROWING
WALNUT DICE GAME
TOUCH AND FEEL GAME

SATURDAY 11 AM TO 8 PM
SUNDAY 11 AM TO 6 PM

This Pow Wow does not support the recreational use of Tobacco!

For Further Information and/or Vendor Applications
Please call (530) 749-6196 -- 9:00 a.m. and Noon or leave a message
EMAIL: pbennett@mjud.k12.ca.us

Nevada University Team Creates Novel Vegetation Mapping Tools: Researchers from the University of Nevada, Reno, have developed innovative digital mapping tools to enhance vegetation management on rangelands, particularly on public lands in the Western U.S. This advancement, led by Lucas Phipps and Professor Tamzen Stringham, promises to aid ranchers and federal land managers by providing more accurate vegetation maps, crucial for effective land use decisions. (miragenews.com)

Bioplastics made from avocado pits that completely biodegrade in 240 days created by Mexican chemical engineering company.

DavidAvocadoWolfe

Scholarships with July 15-30 Deadlines

J and K Climate Change Scholarship	\$2,000	July 15, 2024
John F. Moriarty Scholarship	Varies	July 15, 2024
Kevin L. Allen Memorial Scholarship	\$1,000	July 15, 2024
Khyentse Foundation Buddhist Studies Scholarships	\$3,000	July 15, 2024
Khyentse Foundation Individual Practice Grants	\$5,000	July 15, 2024
Khyentse Foundation PhD Scholarships	\$5,000	July 15, 2024
Mary Bowman Arts in Activism Award	\$5,000	July 15, 2024
Ministerial Financial Assistance from the BGCT	Varies	July 15, 2024
Paradise Scholarship	\$1,500	July 15, 2024
Pedro Zamora Young Leaders Scholarship	\$5,000	July 15, 2024
Quatrefoil Library Scholarship	\$1,000	July 15, 2024
Tennessee Dependent Children Scholarship Program	Varies	July 15, 2024
The Michael Breschi Scholarship	\$2,500	July 15, 2024
Joy Cappel Scholarship	\$2,500	July 20, 2024
MWISM Foundation Scholarship	\$4,000	July 20, 2024
Excellence in Character Scholarship	\$500	July 21, 2024
Jacqueline Duty Memorial Scholarship	\$1,000	July 22, 2024
The Phyliss J. McCarthy Scholarship for Excellence in Writing	\$1,000	July 23, 2024
CIAM Academic Excellence Scholarship	\$12,000	July 26, 2024
Carolyn Wilson Dialysis Patient Scholarship	\$5,000	July 28, 2024
Community Services Block Grants Scholarships for Chicago Residents	\$5,000	July 28, 2024
Loyola University Chicago Rule of Law Scholarship	Varies	July 30, 2024

Carter Smallcanyon, a Timpview High School student, has captivated his school and community with a framed sand art piece of a Thunderbird, Timpview's revered mascot. The faculty plans to display the artwork in a central space at Timpview High School, accompanied by Carter's written abstract on the Thunderbird.

The piece took two years of research and meticulous work, capturing Carter's vision of a Thunderbird, backed by culturally sensitive research, signifying something far more than a mascot.

From beadwork to metalwork to woodwork—and, most recently, sand painting—Carter enjoys exploring unique mediums. Often, his art is related to his native roots. The rarity of sand painting, especially on such a grand scale, drew him to this intricate art form.

Carter's Thunderbird is infused with elements of Navajo mythology, drawing inspiration from other local native cultures in our state.

"The main thing I drew on was that it's a protector—it doesn't bring the storm; it protects people from the storm," Carter says.

Carter wanted to work with a medium that inherently plays with permanence and temporariness. He intentionally chose this art form to convey a more profound message through his work:

"My biggest hope is that it serves as a reminder that Native Americans are still here and that we leave an impact," Carter explains. "We face a unique challenge: discrimination by omission. We've been called 'the forgotten demographic.' So, I want my art to remind students that our art has its place here."

The Thunderbird sand painting holds many layers of meaning. It took two years to create this culturally significant piece, examining the ephemeral nature of sand art while striving to construct something lasting. This project is particularly poignant for a school situated on Native land with a Native mascot, a sometimes overlooked symbol.

Carter Smallcanyon's legacy piece reminds us of our state's cultural heritage. We will always cherish his contribution to our city and school district. We extend our gratitude to Carter for this impactful work.



Today is the one-hundredth anniversary of the Indian Citizenship Act, which declared that “all non-citizen Indians born within the territorial limits of the United States be, and they are hereby, declared to be citizens of the United States: Provided, That the granting of such citizenship shall not in any manner impair or otherwise affect the right of any Indian to tribal or other property.” That declaration had been a long time coming. The Constitution, ratified in 1789, excluded “Indians not taxed” from the population on which officials would calculate representation in the House of Representatives. In the 1857 *Dred Scott v. Sandford* decision, the Supreme Court reiterated that Indigenous tribes were independent nations. It called Indigenous peoples equivalent to “the subjects of any other foreign Government.” They could be naturalized, thereby becoming citizens of a state and of the United States. And at that point, they “would be entitled to all the rights and privileges which would belong to an emigrant from any other foreign people.”

The Fourteenth Amendment, ratified in 1868, established that “all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside.” But it continued to exclude “Indians not taxed” from the population used to calculate representation in the House of Representatives. In 1880, John Elk, a member of the Winnebago tribe, tried to register to vote, saying he had been living off the reservation and had renounced the tribal affiliation under which he was born. In 1884, in *Elk v. Wilkins*, the Supreme Court affirmed that the Fourteenth Amendment to the Constitution did not cover Indigenous Americans who were living under the jurisdiction of a tribe when they were born. In 1887 the Dawes Act provided that any Indigenous American who accepted an individual land grant could become a citizen, but those who did not remained noncitizens.

As Interior Secretary Deb Haaland pointed out today in an article in *Native News Online*, *Elk v. Wilkins* meant that when Olympians Louis Tewanima and Jim Thorpe represented the United States in the 1912 Olympic games in Stockholm, Sweden, they were not legally American citizens. A member of the Hopi Tribe, Tewanima won the silver medal for the 10,000 meter run. Thorpe was a member of the Sac and Fox Nation, and in 1912 he won two Olympic gold medals, in Classic pentathlon—sprint hurdles, long jump, high jump, shot put, and middle distance run—and in decathlon, which added five more track and field events to the Classic pentathlon. The Associated Press later voted Thorpe “The Greatest Athlete of the First Half of the Century” as he played both professional football and professional baseball, but it was his wins at the 1912 Olympics that made him a legend. Congratulating him on his win, Sweden’s King Gustav V allegedly said, “Sir, you are the greatest athlete in the world.”

Still, it was World War I that forced lawmakers to confront the contradiction of noncitizen Indigenous Americans. According to the Gilder Lehrman Institute for American History, more than 11,000 American Indians served in World War I: nearly 5,000 enlisted and about 6,500 were drafted, making up a total of about 25% of Indigenous men despite the fact that most Indigenous men were not citizens.

It was during World War I that members of the Choctaw and Cherokee Nations began to transmit messages for the American forces in a code based in their own languages, the inspiration for the Code Talkers of World War II. In 1919, in recognition of “the American Indian as a soldier of our army, fighting on foreign fields for liberty and justice,” as General John Pershing put it, Congress passed a law to grant citizenship to Indigenous American veterans of World War I.

That citizenship law raised the question of citizenship for those Indigenous Americans who had neither assimilated nor served in the military. The non-Native community was divided on the question; so was the Native community. Some thought citizenship would protect their rights, while others worried that it would strip them of the rights they held under treaties negotiated with them as separate and sovereign nations and was a way to force them to assimilate.

On June 2, 1924, Congress passed the measure, its supporters largely hoping that Indigenous citizenship would help to clean up the corruption in the Department of Indian Affairs. The new law applied to about 125,000 people out of an Indigenous population of about 300,000.

But in that era, citizenship did not confer civil rights. In 1941, shortly after Elizabeth Peratrovich and her husband, Roy, both members of the Tlingit Nation, moved from Klawok, Alaska, to the city of Juneau, they found a sign on a nearby inn saying, “No Natives Allowed.” This, they felt, contrasted dramatically with the American uniforms Indigenous Americans were wearing overseas, and they said as much in a letter to Alaska’s governor, Ernest H. Gruening. The sign was “an outrage,” they wrote. “The proprietor of Douglas Inn does not seem to realize that our Native boys are just as willing as the white boys to lay down their lives to protect the freedom that he enjoys.”

With the support of the governor, Elizabeth started a campaign to get an antidiscrimination bill through the legislature. It failed in 1943, but passed the House in 1945 as a packed gallery looked on. The measure had the votes to pass in the Senate, but one opponent demanded: “Who are these people, barely out of savagery, who want to associate with us whites with 5,000 years of recorded civilization behind us?”

Elizabeth Peratrovich had been quietly knitting in the gallery, but during the public comment period, she said she would like to be heard. She crossed the chamber to stand by the Senate president. “I would not have expected,” she said, “that I, who am barely out of savagery, would have to remind gentlemen with five thousand years of recorded civilization behind them of our Bill of Rights.” She detailed the ways in which discrimination daily hampered the lives of herself, her husband, and her children. She finished to wild applause, and the Senate passed the nation’s first antidiscrimination act by a vote of 11 to 5.

Indigenous veterans came home from World War II to discover they still could not vote. In Arizona, Maricopa county recorder Roger G. Laveen refused to register returning veterans of the Fort McDowell Yavapai Nation, including Frank Harrison, to vote. He cited an earlier court decision saying Indigenous Americans were “persons under guardianship.” They sued, and the Arizona Supreme Court agreed that the phrase only applied to judicial guardianship.

In New Mexico, Miguel Trujillo, a schoolteacher from Isleta Pueblo who had served as a Marine in World War II, sued the county registrar who refused to enroll him as a voter. In 1948, in *Trujillo v. Garley*, a state court agreed that the clause in the New Mexico constitution prohibiting “Indians not taxed” from voting violated the Fourteenth and Fifteenth amendments by placing a unique requirement on Indigenous Americans. It was not until 1957 that Utah removed its restrictions on Indigenous voting, the last of the states to do so.

The 1965 Voting Rights Act protected Native American voting rights along with the voting rights of all Americans, and they, like all Americans, are affected by the Supreme Court’s hollowing out of the law and the wave of voter suppression laws state legislators who have bought into Trump’s Big Lie have passed since 2021. Voter ID laws that require street addresses cut out many people who live on reservations, and lack of access to polling places cuts out others.

Katie Friel and Emil Mella Pablo of the Brennan Center noted in 2022 that, for example, people who live on Nevada’s Duckwater reservation have to travel 140 miles each way to get to the closest elections office. “As the first and original peoples of this land, we have had only a century of recognized citizenship, and we continue to face systematic barriers when exercising the fundamental and hard-fought-for right to vote,” Democratic National Committee Native Caucus chair Clara Pratte said in a press release from the Democratic Party.

As part of the commemoration of the Indian Citizenship Act, the Democratic National Committee is distributing voter engagement and protection information in Apache, Ho-Chunk, Hopi, Navajo, Paiute, Shoshone, and Zuni.



[IllumiNative](#)

Join us for IllumiNative’s Native Visibility and Power Convening Live Stream!

The Native Visibility and Power Convening, June 10-13th, will share the latest groundbreaking research and will bring together Indian Country and our allies to look back at the progress that’s been made to advance visibility, representation, and power building over the last 6 years. The Native Visibility and Power Convening will be live-streamed to ensure maximum access and participation across Indian Country.

Register to join our livestream today!

June Powwows

Jun 7 - 9 **Lead by Example Pow Wow 2024**

Strathmore AB

Everyone Welcome! What's new: Princess Pageant, Indian Relay, & Entertainment Stage. Bigger venue outdoor. See website for all details or QR code....

Jun 7 - 9 **Redbird's 21st Children of Many Colors Intertribal Pow Wow 2024- Oxnard CA**

Our pow wow takes place outdoors on the gymnasium field at Oxnard College. The college is just a few blocks from the...

Jun 8 **St. Kateri Center 2024 Pow Wow & CPS-AIEP Achievement Celebration Chicago IL**

Achievement Celebration 11:30am Grand Entry 12:00pm Doors Open At 11:00am Parking Available In Courtyard Arts And Crafts Vendors Native American Food...

Jun 8 **Niiwin Noodin Pow Wow 2024**

Manistique MI

Teaching & Talking Circle, 6 p.m Saturday, June 8 - Vendors Open 10:00am; Cultural Teaching 10:00am; Grand Entry 1:00pm; Community Feast...

Jun 8 - 9 **16th Annual Maamwi Kindaaswin Pow Wow 2024**

North Bay ON

All registered dancers in regalia will receive a daily honorarium. Guests are encouraged to bring lawn chairs and reusable water bottles to...

Jun 8 - 9 **20th Anniversary NCGLNAC Gathering of Great Lakes Nations 2024 Portland**

IN Saturday 10:00am - 9:00pm Sunday 10:00am - 4:00pm Open to the Public All Dancers Welcome! Admission \$3; Children under 12 Free; Max...

Jun 8 -9 **24 Annual San Luis Rey Intertribal Pow Wow 2024**

Oceanside CA

Arts & Crafts Booths; Food Booths; Opportunity Drawing; Contest Dancing All Dancers & Drummers Welcome SCHEDULE: Saturday, June 8th - 9:00am-11:00pm 10:00am:...

Jun 8 - 9 **Honoring Saganing Traditional Pow Wow 2024**

Standish MI

The Saganing Traditional Pow Wow is the sister pow wow of the Saginaw Chippewa Indian Tribe. Held in Standish Michigan, a weekend...

Jun 8 - 9 **Nanticoke Leni-Lenape Strawberry Moon 43rd Annual Pow Wow 2024**

Woodstown

ORIGINAL EVENT PAGE ACCIDENTALLY CANCELED. EVENT IS STILL ON. SEE OLD POSTS: <https://fb.me/e/X9ZD3Ou7> Come on out and join the Nanticoke Leni-Lenape Tribal...

Jun 8 - 9 **50th Annual Native American Powwow and Craft Fair 2024** **Attleboro MA**

Open to the public 10am to 5pm Saturday and Sunday. Suggested Donation \$2.00 Native American crafts, Native Story telling, Native Singing, Native...

Jun 22 **[3rd Annual Falls Road Pow Wow 2024](#)** **Upperco MD**
Schedule of Events: 1:30pm-Gourd Dancing followed by Intertribal Dancing 5:30pm-Pot Luck supper (please bring something to contribute to dinner or dessert if...

Jun 22 - 23 **[Sheshegwaning First Nation 27th Annual Pow Wow 2024](#)** **Sheshegwaning First Nation ON**
This year is our 27th Annual Pow Wow! Please contact Gene Okeda at 705-283-3030 or Luke Wabegijik at 705-283-3292 / lukewabegijik00@gmail.com. Everyone...

Jun 27 **[Prairie Chicken Dance Championships 2024](#)** **Siksika AB**
MCs: Travis Plaited Hair, Butch Wolf Leg, Eldon Weasel Child AD: Alex Scalplock Invited
Drums: Blackfoot Confederacy, Sorrel...

Jun 28 - 29 **[23rd Annual Miami Nation Pow Wow 2024](#)** **Miami OK**
Head Staff: Master of Ceremonies: Edmond Nevaquaya Head Singer: Jason Lightfoot Head Man
Dancer: Arthur "Sonny" Fields Head Lady Dancer: Claudia Tyner...

Jun 28 - 29 **[A Path to Healing 3rd Annual Sandoval & Family Gourd Dance & Competition Pow Wow 2024](#)** **Church Rock NM**
Pow Wow: Friday & Saturday 6:00pm - 11:00pm Gourd Dancing: Friday & Saturday 1:00pm - 5:00pm Admission: CASH ONLY; Adults \$5 /2...

Jun 29 - 30 **[2024 Standing Horse Route 66 Pow Wow](#)** **Winslow AZ**
Grand Entries: Saturday 1:00pm & 7:00pm; Sunday 1:00pm No Admission fee.
Specials: Boot & Hat; Tiny Tot; Veterans Dance; Grass Special; Jingle...

Jun 29 - 30 **[Abenaki Heritage Weekend 2024](#)** **Vergennes VT**
Join Vermont's Native American community for Abenaki Heritage Weekend and Arts Marketplace on June 29-30 at Lake Champlain Maritime Museum to explore Abenaki perspectives on...

Jun 29 - 30 **[Gathering of the Wolves Pow Wow 2024](#)** **Austin PA**
Gates Open: 10:00am Grand Entry: 12:00pm Chinese auction Candy dance Wood carving demonstration Emcee: Jake/Adam Host Drum: Mother Earth Beat Guest Drum:...

Jun 30 **[Big Drum Pow Wow At Niswasocket 2024](#)** **Woonsocket RI**
10:00am - 5:00pm Eastern Algonquin Pow Wow, Social, Native Arts & Crafts. Drumming, Dances, Intertribal, Children's Interactive, Story Telling. \$100 Youth Hand...

Jun 30 **[Inaugural San Diego County Fair Pow Wow 2024](#)** **Del Mar CA**
The Inaugural San Diego County Fair Pow Wow will be on Sunday, June 30, 2024. This is a one day event, from 11:30am-8pm. All dancers..