



# 24th Annual Pow-Wow

at California State University at Long Beach  
March 19 & 20, 1994

sponsored by  
*American Indian Student Council and CSULB Alumni Association: Native American Chapter*  
co-sponsored by *Associated Students, Inc.*

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## American Indian Student Council and CSLUB Alumni Association: Native American Chapter

On behalf of the American Indian community at CSULB, we would like to welcome everyone to the 24th Annual CSULB Pow-Wow which celebrates the Twenty-Fifth Anniversary of the American Indian Studies Program at CSULB.



In commemoration of this achievement, the Native American Student Council Alumni Association and Friends have commissioned two songs to be debuted this weekend, one to encourage the American Indian students at CSULB and another to honor the collective achievements of all American Indian college alumni.

To acknowledge the twenty-five year history of American Indian student organizations at CSULB, Elk's Whistle Drum of Regina, Saskatchewan, Canada, has composed a song which encourages CSULB American Indian students to remember their Indian ways while attaining their educational goals. This song will be "brought out" on Saturday, March 19th. We are honored to have the Elk's Whistle Drum as our 1994 Host Northern Drum.

We are extremely honored that Mr. Leonard Cozad has composed an honoring song for all American Indian college alumni. It is our hope that this song will travel throughout Indian country celebrating and honoring the achievements of American Indian college graduates and their families. We are equally fortunate to have the Cozad Family Drum, of Anadarko, Oklahoma, "bring out" this song on Sunday, March 20th. We are honored to have the Cozad Family Drum as our 1994 Host Southern Drum.

We are privileged to have a fine head staff as well as the fine dancers, singers, and their families attending this year's celebration. We would like to especially acknowledge our Head Man Dancer, Daron Ahhaitty and our Head Woman Dancer, Morning Star. Both of these individuals took leadership roles as students at CSULB and have continued to support the students' efforts here. We would also like to acknowledge Daron's family and parents, Glenda and Melvin Ahhaitty for their continued support over the past twenty years.

We have the unique privilege of gathering at the site of the ancient Gabrielino/Tongva Village of Puvungna. This place has a long history of American Indian people gathering for prayer, celebration and unity. As we continue in this tradition, we welcome all people and hope that you enjoy this year's celebration.

— American Indian Student Council and  
CSULB Alumni Association: Native American Chapter 1994

PICTURED IN ABOVE PHOTO:  
CSULB American Indian Alumni and Friends, shown  
wearing T-shirts designed by alumni, Darin Henry.

# Pow Wow Schedule

## Saturday, March 19, 1994

11:00 am – 12:00 pm	<b>Gourd Dancing</b>
12:00 pm	<b>Grand Entry:</b> Flag Song, Invocation, Victory Song <b>Round of Inter-tribal</b> <b>Tiny Tots:</b> <i>Sponsored by Angela Del Castilo and family</i> <b>Junior Boys and Junior Girls:</b> (1 song each) <i>Sponsored by CSULB Native American Alumni and Friends Association</i> <b>Round of Inter-tribal</b> <b>Teen Girls Competition:</b> (2 songs each) Fancy, Jingle, and Traditional
3:00 pm	<b>Bullchild Special</b> <b>Teen Boys Competition:</b> (2 songs each) Grass, Fancy, and Traditional <b>Round of Inter-tribal</b> <b>Daron Ahhaitty Special:</b> Cozad Family Drum
4:15 pm	<b>Dinner Break</b>
5:00 – 6:00 pm	<b>Gourd Dancing</b>
6:00 – 8:00 pm	<b>Grand Entry:</b> Flag Song, Invocation, Victory Song
7:00 pm	<b>American Indian Student Council Special:</b> Elk's Whistle Singers <b>Tiny Tots</b> <i>Sponsored by Angela Del Castilo and family</i> <b>Inter-tribal:</b> Judging for singing contest begins <b>Tie breakers: if any, Juniors and Teens</b>
8:00 pm	<b>Randy Brokeshoulder Special:</b> Elk's Whistle Singers <b>Women's Competition:</b> (2 songs each) Fancy, Jingle, No. and So. Traditional <b>Round of Inter-tribal</b> <b>Men's Competition:</b> (2 songs each) Grass, Fancy, So. Straight and No. Traditional
11:00 pm	<b>Closing:</b> Retire colors and dance out

## Sunday, March 20, 1994

11:00 am	<b>Gourd Dancing</b>
11:30 am	<b>Mike Burgess Special:</b> Cozad Family Drum
12:00 noon	<b>Grand Entry:</b> Flag Song, Invocation, Victory Song
1:00 pm	<b>Alumni Honoring Song and Morning Star Special:</b> (Cozad Family Drum) <b>Tiny Tots</b> <i>Sponsored by Angela Del Castilo and family</i> <b>Round of Inter-tribal</b> <b>Finish off adult contesting</b> <b>Tie breakers: if any, for adults</b>
6:00 pm	<b>Closing:</b> Awards, retire colors and dance out

# Head Staff

<b>Host Northern Drum:</b>	<b>Elk's Whistle Singers</b> Regina, Saskatchewan, Canada
<b>Host Southern Drum:</b>	<b>Cozad Family Drum</b> Anadarko, Oklahoma
<b>Head Man Dancer:</b>	<b>Daron Ahhaitty</b> (Comanche/Kiowa/ Cherokee) Hacienda Heights, CA
<b>Head Woman Dancer:</b>	<b>Morning Star</b> (Winnebago) Lawndale, California
<b>Masters of Ceremonies:</b>	<b>Gordon Wasteste</b> (Dakota) Sioux Valley, Manitoba Canada
<b>Master of Ceremonies:</b>	<b>Roy Track</b> (Assiniboine/Sioux) Phoenix, Arizona
<b>Head Boy Dancer:</b>	<b>Randy Brokeshoulder</b> (Navajo/Hopi/Shawnee) Oceanside, California
<b>Head Girl Dancer:</b>	<b>Shiloh Sanders</b> (Yaqui) Vista, California
<b>Arena Director:</b>	<b>James Red Eagle</b> (Assiniboine/Dakota) Moreno Valley, California
<b>Gourd Dancing:</b>	<b>Golden State Gourd Dance Society</b>
<b>Head Gourd Dancer:</b>	<b>Mike Burgess</b> (Comanche) Pasadena, California

## Leonard Cozad



LEFT: *Charlie Cozad, former AIS student and son of Leonard Cozad.*

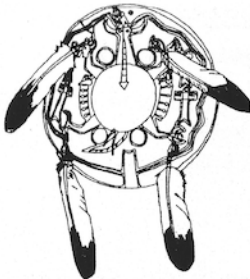
Leonard Cozad is a Kiowa who resides in Anadarko, Oklahoma. He and his wife Velma are the parents of ten sons and six daughters.

Mr. Cozad is a traditionalist. He has only the greatest respect for his Kiowa customs and values. He is a composer and has passed this talent of singing and composing to his sons and grandsons.

All his compositions are sung throughout the pow wow world. Being a veteran of WWII, he holds all veterans in high regard. Therefore, some of his compositions refer to our country and our flag. The last of these is the most popular Desert Storm song.

Mr. Cozad is Very active with the Native American Church. He and his family have meetings for all occasions. Besides composing songs for pow wows, he also composes songs for his church.

Mr. Cozad is in constant demand for compositions for organizations and individuals. He enjoys making people happy and accommodates requests to keep our traditions alive.



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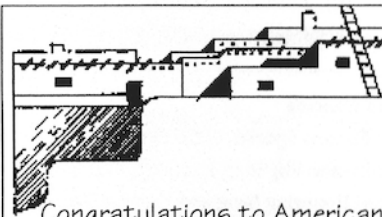
## The Elk's Whistle Singers

... were formed in 1987, Angelo Wasteste is the lead singer and Gordon Wasteste is the drum keeper. The other members of the group are Jason Wasteste, Riel Wasteste, Billy Dean Mckay, Jeff Taylor, Robert Schuyler, Kimball Worme, Raymond Brown, and Wilson Brown.

Elk's Whistle enjoys singing for the people. Now based out of Regina, Saskatchewan, the drum group is quickly becoming one of the more popular drums throughout Canada and the United States. They enjoy traveling to host and attend different pow-wows. This is their third trip to southern California and they are proud to be the Host Northern Drum for the 24th annual CSULB pow wow.

In 1989, Elk's Whistle won first place in the singing contest at the annual United Tribes pow wow in Bismarck, North Dakota. More recently they walked away with first Place at the 1993 Oglala Lakota pow wow in Pine Ridge.

Elk's Whistle hopes the people of Long Beach enjoy their singing and will do their best to fulfill the Host Northern Drum responsibilities.



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spirits. Whatever the origin, jingle dress dancers are judged on their knowledge of traditional movements and their grace. The jingles on the dresses are made from tobacco can lids and is very popular among young women and girls.

### ***Men's Fancy:***

The youth of the dancers and the brilliantly colored outfits with double bustles are clues to spectators of this energetic dance. Outfits are color coordinated, and the dancers are extremely coordinated, spinning through what is undoubtedly the most athletic of pow wow dances. Men's fancy dancing was originally established in Oklahoma and quickly spread throughout Indian Country. Men's fancy dancers are judged on their fast footwork, originality, and athleticism.

### ***Women's Fancy Shawl:***

Elaborately designed dresses, moccasins, and leggings are complemented by beautifully embroidered or decorated long fringed shawls. The colorful outfits match the spirited twirling and prancing of this exuberant dance. One origin story is that when a male butterfly was killed in battle, the female mourned and when into a cocoon... her shawl. She travels all over the world in sadness, stepping on every rock until she finds beauty in a single rock and is then able to see her new life without her mate. With this in mind, it is easy to see that the judging of women's fancy is based on fluidity of movement as well as fancy footwork.

### ***Honoring and Honoring Songs:***

Derived from a request for a special song; to honor a person or a special type of dance. A specific song which is sung to fulfill a request by an individual or a

family to highlight and focus attention on individual accomplishments. The song itself, sung by particular group of singers may be one of tribal, family, or individualistic significance.

### ***Blanket Dance:***

Refers more to purpose rather than a specific dance. A blanket or shawl is carried around the perimeter of the dance area to accept monetary contributions. Spectators may contribute voluntarily and in whatever amount they deem appropriate. The purpose is announced prior to the singing of the song(s) for this dance.

### ***Flag Song:***

Song composed and sung to honor the Eagle Staff as well as the United States flag. Everyone must remain standing and remove their hats as a sign of respect.

### ***Head Dancer:***

A designated dancer who is appointed to lead all other dancers. This position is one honor with all other dancers affording the deserved respect. For any given set of songs, no other dancer will dance until the head dancer commences.

### ***Host Drum:***

A particular group of singers who are designated as the first group to start the pow wow. Intertribal: General term referring to open pow wow dancing by all participating.

### ***Round Dance:***

A social dance in which all (dancers and spectators) can participate; movement in clockwise in a circular fashion with dancers stepping continually to the left in time with the beat of the drum.

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## **The Pow Wow...**

### ***A Brief History of the Pow-wow:***

Pow-wows are dance celebrations that take place in the United States and Canada. They give Indian people a chance to keep in touch with their traditions. Although dances take place throughout the year, the "pow-wow season" is during the summer. Pow wows are held on reservations and various locations throughout Indian Country and last for days. It is not uncommon for the dances to last until early morning or later. One of the most important parts of the pow-wow is the dancing. The men dance traditional, fancy, and the grass dance. The women dance traditional, fancy shawl, and the jingle dress. The traditional men's dances tend to be stately and movements are said to mimic animal and bird movements. The fancy dance is free movement and individual express to the song and rhythm of the drum.

### ***Men's Traditional:***

In the early days, when the best warriors would return home, they would imitate their battles and encounters through dance. Throughout time, men's traditional dance has held a respected and significant role in Indian society. Their feathers and style in which they wear them tell us of their families, clans, feats, and accomplishments. Because of this tremendous responsibility, male dancers are looked to as leaders and are highly respected. Northern Traditional dress and Southern Straight dress differs. Northern dancers wear a single bustle of eagle feathers whereas Southern dancers wear an otter hide that trails down their backs. When they dance, they "track" or watch the ground for clues and signs. Many times the dances are prayers in and of themselves. This is why we ask everyone to remove their hats when these men dance.

### ***Women's Traditional:***

The value of women in Indian society is demonstrated by the honor shown for her role as the giver of life and keeper of home, family, and culture. When we watch women traditional dancers, we watch for grace and knowledge of traditions and songs. Traditional dancers usually wear bone breastplates with beaded buckskin dresses or wool dresses, often with long, flowing buckskin fringe hanging from the dresses. These fringes are said to symbolize waterfalls, continually flowing, giving life and persevering, like our Indian mothers. Northern traditional dancers usually dance in one place while Southern traditional dancers usually dance clockwise around the dance arena.

### ***Men's Grass Dance:***

Many say that grass dancing first began when elders would send dancers into the dancing arena to stomp down all the long grass to create a clearing (one story among many). Traditional grass dance movements are much like "grass stomping" because they include stomping and sliding footwork. In the old days, men stuck tufts of sweetgrass into their belts. Later, strips of leather or yarn were incorporated to give an illusion of grass. Grass dancing is one of the older types of dancing with many very old songs very specific for grass dancers.

### ***Women's Jingle Dress:***

As with many other types of dancing, the origin of jingle dress dancing has many stories associated with it. We do know that the jingle dress originated with the Ojibwa people and quickly spread throughout the Northern Plains. It is said that the jingles may represent waves of water as well as thunder... the sounds of the jingles are good luck in that they scare away bad

### **Snake and Buffalo Dance:**

A series of social song and dances depicting serpentine movements and then emulating the buffalo. Strictly a social dance not to be confused with dances performed by other tribes in the Southwest.

### **Contest Song:**

This is a song for a specific dance category, the song that is sung for judging purposes.

### **Two-Step:**

A social dances with male and female dancers dancing as partners; spectators may join in also; this is the only dance where men and women dance with one another.

### **Veteran's Song:**

A song specially composed to honor all Veterans of all wars (Indian Wars, WWI, WWII, Korean, Vietnam, Desert Storm—another honoring song composed by Leonard Cozad), or a single war veteran. Many tribes accord special recognition to their veterans and pay special tribute to the men and women who have served and are serving in the armed forces.

### **Warm Up Song:**

A song specifically called to allow contestants a chance to ready themselves for the contest song or actual contest event.

*Revised text from the 20th Annual Dartmouth Pow-Wow, Dartmouth College, NH.*



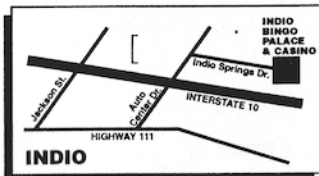
## **KEH-WIT TASPA Spring Pow Wow Celebration**

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  - Women's Grass Dance ▪ Trick Song
  - Owl Dance

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ABOVE: *Darin Henry (Apache), CSULB fine arts/illustration graduate, shown dancing in Southern Plains attire. Darin, a well-known, contemporary American Indian artist, has designed many T-shirts for the Indian community on campus.*

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*Craig Stone*

*Pow-Wow program and graphics coordinated by April Skinas and Kristina Keller. Cover artwork by Darin Henry.*