

Pow-Wow '17

23rd Annual Great Lakes Pow-Wow Guide



Gikendaan Enji-endaayang
Knowing where we live

Child Well-Being

Anishinabek Nation Child Well-Being Law



Anishinabek are exercising our inherent right to take care of our own children.

Our Child Well-Being Law will be based on the actual needs of our children and families according to our cultural practices, language and community customs.

Our Child Well-Being Law is based on proactive prevention policies.

The Anishinabek Nation has been working on the development of the Anishinabek Nation Child Well-Being Law (ANCWBL) since 2008. We are encouraged by the commitments and continued partnerships with the Ministry of Children and Youth Services and we look forward to the day when the Anishinabek Nation fully implements the ANCWBL. A critical path has been developed that identifies the short and long terms goals for the implementation of the ANCWBL.

Grand Council Chief Patrick (Wedaseh) Madahbee



SOCIAL DEVELOPMENT DEPARTMENT
Anishinabek Nation
705.497.9127

ANISHINABEK Educational Institute

COLLEGE PROGRAMS

DIPLOMA

- Practical Nursing
- Native Community Worker
- Native Early Childhood Education
- Social Service Worker

CERTIFICATE

- First Nation Child Welfare Advocate
- Fetal Alcohol Spectrum Disorders
- Pre-Health Sciences
- Personal Support Worker

APPLY ONLINE OR DOWNLOAD APPLICATION AT:
www.aeipostsecondary.ca

In partnership with accredited Ontario Colleges and Universities.

Main Office
Nipissing First Nation

Satellite Office
Munsee-Delaware Nation



1-800-334-3330

www.aeipostsecondary.ca

Message from Grand Council Chief

Aanii,Boozhoo!

Anishinabe know how to celebrate - and to celebrate being Anishinabe is unequivocally the favoured draw that compels us to seek out the Pow Wow guide to plan our summer weekend with family and friends. It's a welcomed time of emotional and spiritual reawakening from the long, cold winter months. The 2017 Pow wow season will soon be in full swing - all indications are that this season will be busier than ever as many communities combine their annual pow wows with other community celebrations.

I applaud those communities that are planning their first pow wow - seeking out advice from those experienced and knowledgeable on the protocols and best practices is a common element of sharing amongst our communities. It is now commonplace for many of

the academic institutions and Indigenous Friendship Centres to host a pow wow. As a whole, including the mini pow wows that occur at our community schools and child care centres, these celebratory events occur often and the anticipation of dance, the sound of the drum, good food, laughter and being together as Anishinabe, beckons.

On occasion, hosting communities use their annual pow wow to formally reclaim their traditional name. In addition, I am seeing more emphasis on identifying significant landmarks in Anishinaabemowin - a great reclamation effort that solidifies and celebrates who we are and where we come from. Recently, Anishinabek Nation Elder Gordon Waindubence stated that to be a Nation of People, you must have language, culture, identity, songs, and law-making authority. All of these are elements of our creation story. Reclaiming our

place names in a very necessary obligation we need to do more of.

This season, as we travel to pow wows through Anishinabek territory, I encourage us all to pay special attention to those significant landmarks, those lakes and streams that have unique features and characteristics and may still to this day be referred to using the original Anishinaabemowin reference. We know that once we repeat the name of a place when Anishinaabemowin is used, the name in itself conjures up many stories, the spiritual force can be imagined, and our ancestral cell memories may be triggered. It is a good way to pay honour to those who came before us for a place is so much more than a name - there is purpose.

Reclaiming our places and spaces is a journey we continue to celebrate. As the proud and resilient Anishinabek Nation, this



is and will always be our mission.

Yes, pow wow season is by far, one of the most exciting times of the year! See you all soon.

Miigwetch,

Patrick Wedaseh Madahbee
Grand Council Chief
Anishinabek Nation



LAKEHEAD UNIVERSITY INSPIRING INDIGENOUS SCHOLARS

Welcoming you to experience our:

- Indigenous Learning Degree Program
- Native Access Program
- Native Nurses Entry Program
- Honours Bachelor of Education (Aboriginal) Primary/Junior
- Indigenous Language Teacher Diploma Program
- Bachelor of Arts/Bachelor of Education (Indigenous Learning) Intermediate/Senior

aboriginalinitiatives.lakeheadu.ca
1-888-558-3388  1-807-766-7219



Lakehead
UNIVERSITY

Office of
Aboriginal
Initiatives

GIKENDAN ENJI-ENDAAYAANG: KNOWING WHERE WE LIVE



By Marci Becking
While travelling in southern Ontario, the place names are not that different

from the colonizer's homeland: London, Windsor, and Thames River. On that same drive you'll find other names that were descriptive words of a geographic location: Niagara ("neck" of peninsula between the lakes) or Toronto ("trees standing in water" - what the fish weirs looked like from a distance).

It makes more sense to me to name something after a geographic identifier rather than be lazy and use a name that was used elsewhere.

The explorers and traders, who first came to this land, relied on the First Peoples to navigate them through the territory.

With time, many of the traditional names for rivers, lakes and places faded away. The Anishinaabemowin language was taken away as a result of children being placed into the Indian Residential Schools created by the Canadian government in the time of Sir John A. Macdonald. It was a way to "...kill the Indian in the child..." by punishing the students for using their language. It was genocide.

Grand Council Chief Patrick Madahbee reminded me of the Anishinaabemowin being an oral language recently when he told the story of his community's reclamation of their original

name: Aundeck Omni Kaning. It wasn't the name that people couldn't agree on, it was the spelling. And what does Aundeck Omni Kaning mean? It's where the crows land.

Names are being reclaimed all over Anishinabek Territory. Animikii-Waajiw - place where thunderbirds land for Mount McKay. Wikwemikoong - bay of beavers. Biigtigong - place of the river that erodes. Waewaebijewung was the name of Little Current - current that goes back and forth. M'Chigeeng - big bay. Vince Cheechok, councillor in Wasauksing and owner of Rez 91, says that Wasauksing means "that which stands out". He says the name was given by some original people who settled on Sandy

Island which is off the western shore of Wasauksing also known as Parry Island - the canoe route of the day. Viewed from Sandy Island the white birch of Hulettes Bay would stand out.

In this guide, you can read about the fishing weirs near Rama and about language-carrier Josephine Pelletier.

It is clear that the language is connected to the land and the land to the language. When there is a reconnect with language, so then there will be a reconnect with the land. The people, who have that special relationship, belong here.

Marci Becking serves as the communications officer for the Anishinabek Nation and is editor of anishinabeknews.ca

MNAAJAA-NGAMWIN (HONOUR SONG) – Sharon Weatherall

Missing from the pages of this year's pow-wow guide are the photos and stories from Anishinabek News freelancer Sharon Weatherall.

Sharon passed into the Spirit World last September after her battle with cancer. She covered stories of Beausoleil First Nation, near where she lived.

In 2014, the Anishinabek Nation presented Sharon in Beausoleil First Nation with an honourable mention Debwewin Citation for her reporting on some 100 stories for the island community.

Debwewin in Anishinaabemowin means "Truth" or literally "Speaking from the heart".

There was rarely a pow-wow guide without photos from the Christian Island Elementary School pow-wow.

She always was eager to tell the story from a community perspective – something still many mainstream journalists lack.

Former Chief Val Monague said, "Sharon was a welcome presence at many of our community events, her insights and portrayal of the essence of our 'islandness' were evident in the stories she wrote. Our community will miss her."

A portion of Sharon's ashes were spread on the island – where her heart belonged.

Baa Ma Pii



Sharon Weatherall in 2014 with her Debwewin Citation for excellence in journalism.



Head Office: Anishinabek Nation
Nipissing First Nation, 1 Migizii Miikan
P.O. Box 711, North Bay, ON P1B 8J8
Toll free: 1-877-702-5200
Email: news@anishinabek.ca
Website: www.anishinabeknews.ca

Editor: Marci Becking
Assistant Editor: Laura Barrios
Cover & Ad Design: Priscilla Goulais
Printing: Beatty Printing, North Bay
Advertising Sales: Marci Becking
Chi-Miigwetch to our contributors:
Rick Garrick, Colin Graf, Raymond Johns,
Julie Kapyrka, Laurie LeClair, Laurie McLeod-
Shabogesic

23rd Annual Great Lakes Pow-wow Guide

The Great Lakes Pow-wow Guide 2017 is the 23rd annual directory/magazine produced by anishinabeknews.ca and published by the Anishinabek Nation communications unit. Over 10,000 copies are circulated and also posted on issuu.com. Copies are provided at no cost to the 40 member communities of the Anishinabek Nation.

We have made every attempt to ensure the accuracy of our pow-wow listings. However, some dates may change and some may contain errors. Please confirm information in advance to avoid a long drive to an empty pow-wow ground.

Views expressed are not necessarily the opinion or political position of the Union of Ontario Indians. No portion of this magazine, including advertisements, photos and other editorial content may be reproduced or published in any form (electronic or print) without the written permission of anishinabeknews.ca.

What's Inside

N'ziibiimaan - Our River	4	Wiigwossi Jiimaanke.....	12
Ishpadinaa.....	7	Pow-wow Dance Styles	19
Josephine Pelletier.....	8	Pow-wow Glossary & Etiquette.....	20
Mnjikaning Fish Weirs.....	10	Pow-wow Listings	21



The N'ziibiimnaan - Our River

By Rick Garrick

BIIGTIGONG NISHNAABEG—The N'ziibiimnaan - Our River film featuring a 10-day canoe trip on the Pic River by Biigtigong Nishnaabeg Chief Duncan Michano and five other canoeists was recently released on Youtube.

“(The filmmaker Andrew Wong) just videoed things as they were unfolding,” Michano says. “He didn’t try to get us to pose. He just did it naturally, so none of that footage is posed.”

Michano led the canoe trip down the 212-kilometre Pic River (Biigtig Siibii) from Long Lake, which Long Lake #58 is located on, to Biigtigong Nishnaabeg from July 27-August 5, 2016.

Wong’s film is available online at: www.youtube.com/watch?v=W4cXrzovFk

“Our people had a whole network of canoe routes throughout this entire country, and they’re all grown in now,” Michano says. “That route from Long Lake to Pic River, from Pic River to Long Lake, was our means of contact with the people in Long Lake. That’s why we’re related so closely. I still have cousins up there.”

Wong says he learned about the canoe trip after meeting Michano through his work with the Marathon Economic Development Corporation. The

film was his directorial debut.

“I think it is really important to document these kinds of trips,” Wong says. “We wanted to make sure we shared that with the community, first and foremost, and to the broader general public to increase the understanding of Anishinabek history and the truth that exists on Turtle Island.”

Wong says the canoe trip was “incredible,” noting that the canoeists completed 13 portages and paddled about 212 Kilometres.

“It was so beautiful being on that river every single day,” Wong says. “I learned a lot along

the way, on the river, and while camping with Chief Duncan. He looked out for all of us.”

Wong says a group of Biigtigong Nishnaabeg community members joined the six canoeists at Manitou Falls to complete the trip down the river.

“It was definitely a formative experience to work on this particular film,” Wong says. “To be so deep in the bush filming, that was a new experience because I haven’t had that level of intensity. Most of us carried two packs on the portages, but I carried an additional third pack, so that required me on every

single portage to do an extra trip to carry my gear.”

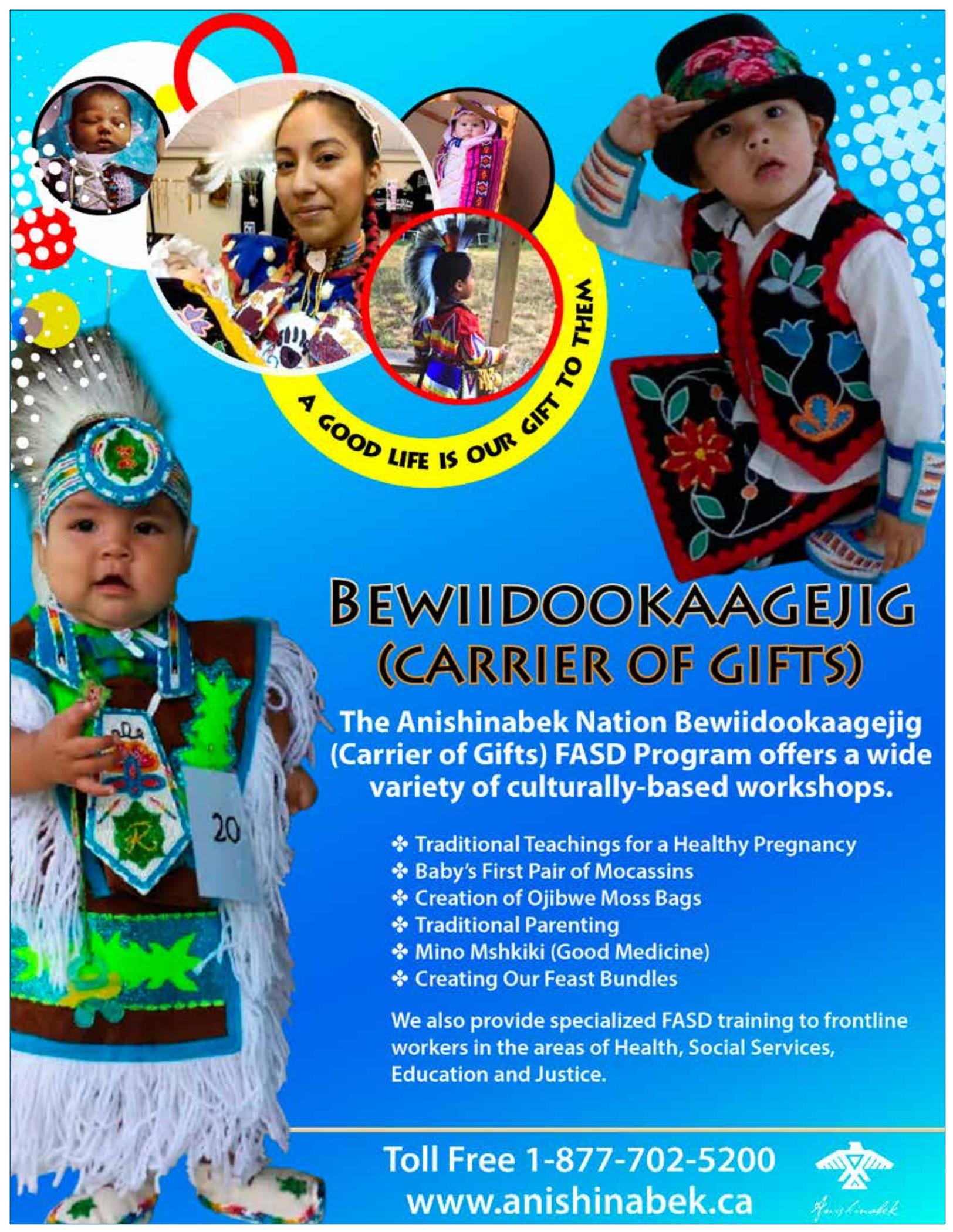
Wong brought a drone along with him on the trip to shoot footage from the air.

“It was definitely an interesting experience to fly the drone in some of the environments that we were in,” Wong says. “The opening shot where we’re flying over the mouth of the Pic River, that’s us flying the drone to get that shot. We also flew the drone over some of the waterfalls.”

Michano says the community welcomed the canoeists with a feast when they arrived at the mouth of the Pic River.



Biigtigong Nishnaabeg Chief Duncan Michano, centre with light shirt, and a group of community members and other canoeists were featured in the N'ziibiimnaan - Our River film by filmmaker Andrew Wong about a 10-day canoe trip from Long Lake to Biigtigong Nishnaabeg.



A GOOD LIFE IS OUR GIFT TO THEM

BEWIIDOOKAAGEJIG (CARRIER OF GIFTS)

The Anishinabek Nation Bewiidookaagejig (Carrier of Gifts) FASD Program offers a wide variety of culturally-based workshops.

- ❖ Traditional Teachings for a Healthy Pregnancy
- ❖ Baby's First Pair of Mocassins
- ❖ Creation of Ojibwe Moss Bags
- ❖ Traditional Parenting
- ❖ Mino Mshkiki (Good Medicine)
- ❖ Creating Our Feast Bundles

We also provide specialized FASD training to frontline workers in the areas of Health, Social Services, Education and Justice.

Toll Free 1-877-702-5200
www.anishinabek.ca



Anishinabek

POW WOW

At Our Relations

Host Drum - Bear Creek

CO-Host Drum - Tomahawk Circle Singers

Arena Director - Kevin Syrette

MC - Chris Pheasant and Barbara Nolan

Head Elders - Willard Pine and Carol Jones

Head Dancers - TBK Daily

**Honorarium for participating
Dancers and Drums**

**EVERYONE
WELCOME!**

**VENDORS
WELCOME!**

Grand Entries:
Saturday: 1pm & 7pm
Sunday: 1pm
Community Feast:
Saturday @ 5pm

Contests/Dance Specials

August 12-13, 2017

Point Charles Rd.

**Contest Specials to include but not limited to:
Hoop dances, Men's, Women's, Youth**

*For further information please contact
info@gardenriver.org or 705-946-6300*

Garden River First Nation

Where streets have an old name

By Rick Garrick

TORONTO — Two historic Indigenous trails in the Toronto area are marked with Anishinaabemowin signs at the corners of Spadina and Dupont, Spadina and Davenport, and Davenport and Dupont.

“The idea was to recognize the history of the area,” says Stuart Grant, a board member with the Dupont by the Castle Business Improvement Association in Toronto. “For thousands of years, First Nations people have been here, not just [two to three] hundred like European settlers have. And a lot of First Nations people are still here, so it’s a kind of recognition that this land is shared.”

Grant says Davenport and Spadina Roads were the sites of ancient trails that First Nations people used to travel back and forth in the area.

“We wanted to get people talking and encourage a bit of education around all history of the area, not just the stuff we get from the school history books,” Grant says.

Grant says the idea for the Anishinaabemowin signs was inspired by the Ogimaa Mikana Project, which was initiated in 2013 by a group of people, including Hayden King and Susan Blight. The project is an effort to restore Anishinaabemowin place names to the streets, avenues, roads, paths and trails of Gichi Kiiwenging (Toronto). It included the posting of temporary Anishinaabemowin street name stickers in Toronto and the installation of Anishinaabemowin phrases on billboards in some cities across Ontario, including Toronto, Thunder Bay, North Bay, and Peterborough.

“They still have to have the actual city [street] name, but there is room on the new signs



Anishinaabemowin signs at the corner of Spadina and Davenport in Toronto.

that they are making where either a resident’s association or in our case the Business Improvement Association can use the top part of the sign for a logo or an ad,” Grant says. “So that is where they allowed us to put the Anishinaabe names up there along with a Thunderbird symbol.”

Grant says there was a good response from the community about the signs, which were installed in 2016.

“It’s been almost 100 per cent positive,” Grant says. “A lot of people liked it. It went kind of viral on social media

around here. Ogimaa Mikana got comments from Ottawa and Peterborough and out west, with people saying: ‘Wow, if they can do it there, why can’t we do it in our town?’.”

Toronto City Councillor Joe Cressy says the Anishinaabemowin signs are located in an area where he grew up. He represents Ward 20 Trinity-Spadina on city council.

“We are living on colonized land, frankly, so as a way to recognize our past but also to ensure a living legacy continues, we partnered with the local businesses and Ogimaa Mikana

to transform local street signs to respect their original Anishinaabe name,” Cressy says. “People are just thrilled. We’re looking to do this throughout and across Toronto, and frankly the feedback I hear from neighbours and residents is that this is a part of our history that far too many people don’t know about. We’ve tried to hide or by design obliterate it in the past, and it’s time to remember it properly.”

Toronto also has numerous plaques that describe the First Nations history of sites at various locations across the city. The plaques are posted online.

'Language does mean something'

By Rick Garrick

Indigenous place names were usually created to identify how a location or landmark looked like according to the people who lived in the area.

"They usually named a place according to what it looks like or what part of the country it is in," says Wikwemikong's Josephine Pelletier, a retired Anishinabemowin teacher. "It sort of gives you an idea of what it looks like, like if its a bay or a river beside it. It gives you identification – it was easier for them to find it, that's why they named those places that (way)."

Pelletier says Indigenous place names are important because they are part of the Indigenous people's history.

"People like to know how these things came about," Pelletier says, noting that her community's name was originally Wiikwemikoong. "So now our chief and council changed it to that pronunciation."

Pelletier says Manitoulin Island used to be called Odawa Mnis (Island) because of the large population of Odawa who lived on the island. She adds that the island's current name refers to a spirit.

"There was a spirit there that lived in that area in a certain part of this island," Pelletier says. "So

Mnidoo is like a spirit or a spirit keeper. So that is where the word Manitoulin, Mnidoo Island, (comes from.)"

Pelletier says the name of the community of Manitowaning was originally pronounced as Manidoowaaning, an Odawa word which means cave of the spirit.

"There was a den area there where the spirits were," Pelletier says. "In fact, people say there is a bit of a tunnel that joins Manitowaning Bay with South Bay. But that is what the people originally talked about."

Pelletier says Little Current used to be called Waewaebijewung.

"It means the current there does not really follow one area," Pelletier says. "It sort of goes back and forth."

Pelletier says Sheguiandah still has its original name and the community of West Bay changed its name back to the original name, M'Chigeeng, which means big bay.

"Mindemoya, on the island, it actually means an old woman," Pelletier says.

Pelletier is part of an immersion group of about five or six Anishinabemowin experts who look at the old words and their meanings.

"Our next project has to do with the island itself," Pelletier



Josephine Pelletier

says. "They did give us the map where these original names are printed, so our job is to rewrite them so everyone can understand (the names) because nowadays they have a little bit of a different writing system for the language."

Pelletier says the immersion group previously worked on translating documents about the legends and other stories into Anishinabemowin and proofreading Anishinabemowin documents over the past 15-20 years.

"They wanted us to proofread it so that all the kids that are taking the language in the schools will be able to read it," Pelletier says, noting that old-style translations had sounds

that were based on the French language. "So some of the names they did translate that have a J in it, people nowadays tend to use it like an English J sound, which is not the way it is supposed to be pronounced."

Pelletier says Odawa is still being used on Manitoulin Island, but the population now includes Anishinabe, Pottawatomi and other Indigenous and non-Indigenous peoples.

"There are still quite a few of us who understand each other," Pelletier says, adding that some young people will greet her in the "Anishinabe way" whenever she meets them in the community. "And you do the same for them so that they will realize that the language does mean something."



REGISTER NOW!



Rainbow Schools

Reaching minds. Touching hearts.

rainbowschools.ca

Living, Learning, Inviting OPPORTUNITIES!




www.ktei.net

KENJGEWIN TEG
KTEI
 EDUCATIONAL INSTITUTE



The Anishinabek Nation 7th Generation Charity is committed to improving the quality of life of Anishinabek citizens by providing financial support, where no other funding exists, in the areas of Education, Health, Youth, Culture, Social, Elders, Emergency Crisis and Disaster Relief.

Our Mission

As the official charitable fundraising arm of the Anishinabek Nation, the Anishinabek Nation 7th Generation Charity (AN7GC) is committed to improving the quality of life of Anishinabek Nation citizens by providing support where no other funding exists.

Our Vision

The Anishinabek Nation 7th Generation Charity will help create educated, healthy, and culturally enriched citizens that will continue to grow a stable, strong, and prosperous Anishinabek Nation.

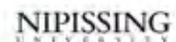
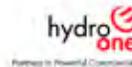


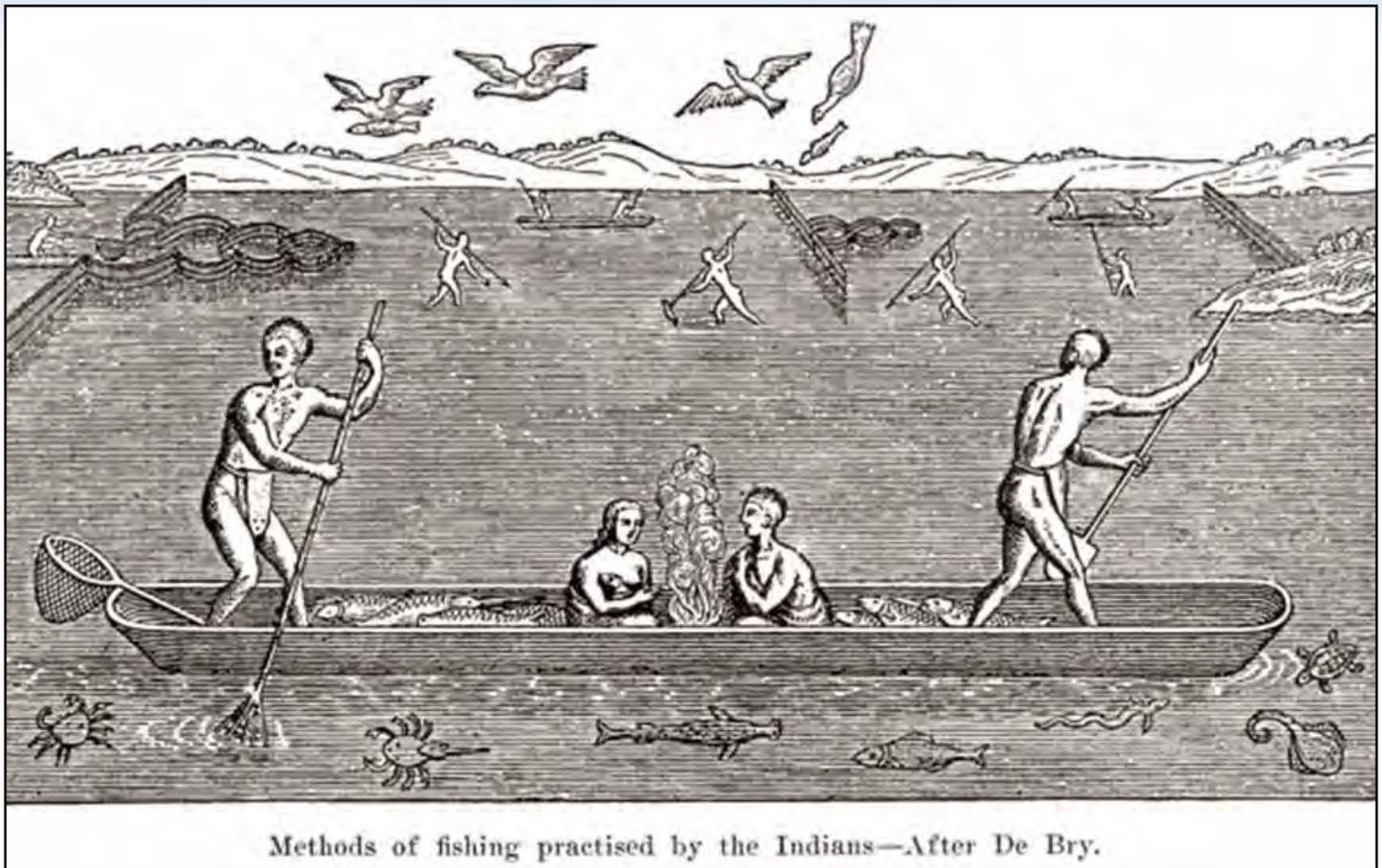
Anishinabek Nation 7th Generation Charity

1 Migizil Milan, P.O. Box 711, North Bay, ON P1B 8J8
 P: (705) 497-9127 • F: (705) 497-9135 • E: an7gc@anishinabek.ca
www.an7gc.ca

Registered Charitable #695952471RR0001

Chi-Miigwetch to our generous supporters!





Methods of fishing practised by the Indians—After De Bry.

Taken from a 17th Century lithograph from the *29th Annual Archaeological Report*, Appendix to the Report of the Minister of Education. Toronto: King's Printer, 1917.

Secrets of the Mnjikaning Fish Weirs

By Laurie LeClair

Mii dash geget Nenabozhoo maajitaad ozhi'aad biinjiboonaaganan, gichi-mitigoon odayaawaajinigaanaan, waasa gaye odoondaawanaan, wii-zoongitood obiinjiboonaaganan. Mii dash gaa-giizhi'aad wiindamawaad ookomisan, mii dash e-naad, "Mii nookomis, giig-iizhi'ag biinjiboonaagan, mii dash giigoonh ji-amwad," odinaan ookomisan.

"Eye," ikido mindimooye.

And then truly did Nenabozhoo begin making his fish-traps, huge logs he carried on his shoulders, and from afar he carried them on his back, (for) he wanted to make his traps strong. And then after he had finished them he notified his grandmother, and this he said to her: "There, my grandmother, have I finished the fish-traps, and now some fish will you eat," he (thus) said to his grandmother.

"Ay," said the old woman.

From Nenabozhoo and the Fish

Trap (William Jones, 1917, *Ojibwa Texts*, E.J. Brill, Ltd, Publishers and Printers Leyden, NY, p. 436 - 445, this story and all Anishinaabemowin words courtesy of Alan Corbiere, M'Chigeeng First Nation)

One fall day, two thousand years ago a young family left their home at Cahigué near modern day Orillia to go to their ancestral fishing camp. This was a special place for them because they would meet up with their extended family and friends, many of whom they had not seen since the springtime. Once reunited, the men would travel the short distance to Mitche-kun-ing, the ancient fishing weir at the narrows where lakes Oentaron and Couchiching meet. The fishery was special too. It had always been there. The fish were called there, and if treated with respect, would offer themselves up to the nets. The women and the children would stay behind. Be-

ginning with the first catch, the little ones amused themselves making toys and throwing bits of clay into the cool water as their mothers chatted and worked at cleaning and smoking the fish, or repairing the nets and generally preparing for the long winter ahead. Throughout all their activities they were careful not to throw any fish bones onto the fire as such an action was disrespectful and could jeopardize their next catch.

Moving 1600 years forward to another fall day, Samuel de Champlain visited Cahigué, now the biggest of all the villages in the area, containing two hundred large lodges and surrounded by a wooden palisade. It is here, on September 1, 1615 that he and his entourage travelled to Mitche-kun-ing. Champlain recorded the fishing place in his diary and this disappointingly brief entry remains the earliest written account of the ancient weirs:

When the most part of our people were assembled, we set out from the village on the first day of September and passed along the shore of a small lake [Couchiching] distant from the said village three leagues, where they make great catches of fish which they preserve for the winter. There is another lake immediately adjoining [Lake Simcoe] which is twenty-six leagues in circumference, draining into the small one by a strait [the Narrows] where the great catch of fish takes place by means of a number of weirs which almost close the strait, leaving only small openings where they set their nets into the Freshwater Sea [Lake Huron].

Although it escaped Champlain's description, the French explorer would have noticed that bits of brush, twigs and wattle were woven between the stakes to create an impregnable fence. At the time of contact with Euro-

peans, weirs and fish traps were the commonest forms of communal fisheries and when Champlain witnessed the one at Mitche-kun-ing, weirs had become the most efficient technique in indigenous fisheries. Here the fish were so plentiful that Champlain, with the help of the community was able to gather enough shigan [bass], kewis [herring] and maazhginoozhe [musky] within a little over a week to sustain an estimated 2,200 warriors for a planned raid into the interior against the Iroquois.

When the people of Cahiagué welcomed a wounded Champlain back in December 1615 no one would have anticipated that within a generation their thriving village would be disrupted by the trade wars with the Iroquois that swept across the lower Great Lakes area.

Following the Great Peace of 1701 held between the Anishinaabeg and the Haudenosaunee these ancient and rich fishing grounds were reinhabited by the former, who reestablished communities along ancient Lake Shining, called by the French Lac La Clie, (lake of the Hurdles or lake of the Fences)-and later by the English name Lake Simcoe. In 1917, Rama Elders recounting what they had been told about Mitche-kun-ing, or place of the fish fence, believed the site was ancient and it was their responsibility to maintain it. In fact, according to a recent oral history, Anishinaabe had learned about the weirs prior to the Beaver Wars. One Elder told Mark Douglas, a citizen of Chippewas of Rama First Nation:

As our people journeyed outward from the Great Falls, we discovered the Huron Nation fishing at the narrows. We spent considerable time with the Hurons learning all the techniques. We stayed long enough to gain the Huron's trust and we were given gifts symbolizing our new relations.... [After several winters] the Anishinabek decided that we should continue to move westward seeking the place where the food grew on top of the water [wild rice].

In order to initiate the improvements necessary for the Trent Severn Waterway, a second channel running north of the

original channel at the Narrows was dredged out in 1857. The best preserved of the ancient weirs can be found in the original channel which only has a depth of about two to three meters. Improvements to the marina and docks and an increased use of the area by sport fishermen led to further destruction.

Ironically, the threat of the weirs' impending ruin sparked curiosity and interested parties were compelled to both undertake studies and to lobby for preservation. Archaeologist Walter Kenyon from the Royal Ontario Museum led the first archaeological investigation in 1966. Using SCUBA divers he attempted to plot out the stakes, which at the time appeared numerous. Unfortunately, his survey was discontinued and the project itself of limited use, but it did raise awareness of the site among non-Anishinaabeg communities.

In 1973, two archaeologists from Trent University, Richard B. Johnston and Kenneth A. Cassavoy conducted an underwater study of the remnants of the weirs, by now appearing as stubs sticking about an inch or two above the silty river bottom. They sent samples of a few of the stakes for radiocarbon testing. Cassavoy hoped that the results would be old enough to link this site with the Champlain visit. He was unprepared for the news he received that one of the stakes dated back to 2610 BC, or roughly the same time that the Great Sphinx and the Great Pyramids at Giza were built.

Johnston and Cassavoy were also able to map out the remaining stakes and determine a rough pattern to their design. Ancient engineers planned the structure at a narrower, deeper section where the water was faster, located just outside of the bend of the original channel. At the bottom of the weirs they designed a rock path about 15 feet wide to stand on to enable the fishermen to place traps and nets across the weirs' outlet at its north end without sinking into the mud. Studying the placement of the stakes the archeologists determined that one set of stakes was designed to catch fish swimming with the current towards warm



and shallow Lake Couchiching while another set orientated on a diagonal in a northwest-southwest direction caught the fish which swam upstream toward colder and deeper Lake Simcoe. Radiocarbon dating confirmed that the two weirs were built at the same time and repaired over the centuries, usually in the spring and fall. Tests also showed that the stakes were made from wood species including:

- Wiigwaas [Paper birch]
- Azhawemizh [Beech]
- Niib [Elm]
- Ninaatig [Maple]
- Giizhig [White cedar]
- Bwaayaak [White Ash]
- Ookweminaatig [Black Cherry]
- Maan'noons [Ironwood]

Johnston and Cassavoy were able to map out a total of 535 stakes ranging in size from 1.5 to 3 inches in diameter, most being about 1.5 inches.

In 1982 the Mnjikaning Fish Weirs became a National Historic Site because of its unique historical and spiritual significance. These structures form the largest and best-preserved wooden fishing weirs known in Canada. Also, the site honours an ancient stewardship beginning thousands of years before the Huron-Wendat assumed the role, and continues on today with the Anishinaabeg. Moreover, it is considered a sacred place representing an ancient yet present spiritual bond between the Creator and all living things.

But in 1990's the weirs came under a new threat. Increased motor traffic enroute to Casino Rama and further north into cottage country called for an expanded bridge along Highway 12. Mitigation archaeology was necessary because a large percentage of the better-preserved stakes could be found under this bridge and were therefore

threatened. Led by Parks Canada archaeologists, an in situ examination was completed and then 137 stakes were removed for conservation and study. The controversial nature of this action together with the need for inter-community engagement led to the founding of the Mnjikaning Fish Fence Circle in 1993. Incorporated in 1996, the MFFC has a three-part mandate focusing on preservation, protection and education.

The Parks Canada excavation confirmed much of the findings and theories set out by Johnston and Cassavoy. It also arrived at an interesting discovery. Eleven of the sample stakes appeared to have been sharpened with an axe or some sort of modern metal tool. When submitted to radiocarbon testing these stakes were given a series of dates ranging from AD 1450 to 1615. In the words of a marine archeologist who worked on the site:

The dates present a problem when considered with the method used to sharpen the stakes. Although fitting within the Huron period, most of the dates are far too early to correspond to what is known about the introduction of metal tools in this area. It appears that, through some unknown phenomenon, the structure is dating to somewhat older than it should actually be.

After 4,000 years the Mnjikaning Fish Weirs still hasn't given up all of its secrets.

Laurie LeClair has worked as an archaeologist, historian and technical writer for over 25 years. Since 2007 she has been a treaty researcher for Union of Ontario Indians and is also a regular contributor to Anishinabek News. She lives with her husband and son in Toronto.



Group of participants and contributors to the making of the birch bark canoe, wiigwossi jiimaanke, in the atrium at the Bata Library at Trent University. The completed wiigwossi jiimaan will live in the Gathering Space in Enweying/First People's House of Learning at Trent University. - Photo courtesy of Barbara Wall

Wiigwossi Jiimaanke:

Resurgence, revitalization, and reclaiming spaces

By Julie Kapyrka

PETERBOROUGH - For two weeks during the month of the Bear Moon, in the atrium of the Bata Library at Trent University, over 200 community participants offered their hands for wiigwossi jiimaanke: the building of a birch bark canoe.

Main organizer, Barbara Wall, Bodwewaadmii Anishinaabe, and PhD candidate in Indigenous Studies at Trent, explained the vision of the project.

"To bring to the forefront experiential learning and the Anishinaabe Knowledges associated with jiimaanke—including harvesting, preparation of materials, construction of jiimaan, and the art of birch bark etching using images to enrich the connection between the canoe family and the land and waters of Michi Saagiig [Mississauga] territory," expressed Wall. "Relationship building was also part of the vision - to bring together the Trent community, local First Nation communities, and the greater Peterborough area."

Kevin Finney, Misko'o artist and activist from western Michigan, and longtime friend of Barbara, has worked for over 20 years to promote equitable and sustainable solutions through

community based revitalization of traditional knowledge and land-based relationships.

So when Barbara brought up the idea of this project, Kevin was all in.

Kevin's artwork expertise includes birch bark and elm basketry, burl feast bowls and spoons, traditional hide tanning, twined bark fiber bags and antler carving.

Learning from traditional knowledge carriers in the Great Lakes Region including Steven Pigeon, Ferdy Goods and Earl Otchingwaniga, he has completed the construction of eight birch bark canoes, three elm bark canoes and three dugout canoes.

Kevin was invited to be part of Trent University's Artist in Residence program in early Feb. With the invaluable commitment and collaboration of Brenda Maracle-O'Toole, Indigenous Studies PhD program; Dawn Lavell-Harvard, First People's House of Learning; Loretta Durst, Bata Library Director; and Caleb Musgrave, Hiawatha First Nation, the project was brought to fruition.

Accompanying Kevin from Michigan, artist Jillian Collins, Bodwewaadmii Anishinaabe from Gun Lake, offered her expertise and experience throughout the project.

"[I am] an Indigenous Artist, Dreamer, Adventurer and Tour Guide to the universe for her four children," Collins describes herself with a mile wide smile.

Jillian applies a contemporary spin on the traditional Indigenous arts. Her work with winter bark ranges from the more traditional baskets to modern fashion pieces. Blending these two styles, she probes the delicate space of walking in two worlds.

Through her continuous work with Knowledge Keepers, non-profits, tribes, schools and museums, Jillian hopes to create a bridge to traditional knowledge that inspires the next generation.

"In this existence, this is how I feed my soul," expressed Collins.

Caleb Musgrave, Michi Saagiig from Hiawatha First Nation, described how the project embodies Indigenous knowledges.

"There's some kind of poetry going on here, and some kind of metaphor when you look at the fact that we're building this canoe in a library and in many ways, these trees could have potentially been turned into paper to make more books," stated Musgrave. "So this is a living book - every part of this canoe we understand it. We've read the lines, we've read all the details, too. We've turned

the pages on every step and we've had drama, we've had comedy, we've had sorrow, and frustration and all the things that make a good story in a book."

Head builder Kevin Finney commented that although it has been challenging at times because normally birch bark canoes are built on a sandy bed by a lake, with access to fire and water for soaking, in the open air, it has been a beautiful thing because so many students have been able to come by and see it.

Finney also believes that there is a lot of symbolism in the process being in the library.

"The birch bark, the spruce roots, the cedars, all of these things from the natural world are a library," explained Finney. "This is a library of traditional knowledge. This sort of knowledge, Gikendaasowin, it doesn't come from books, it comes from the materials, it comes from community."

Various Elders from this area came out to share their stories of growing up and their knowledge of their experiences and memories of parents and grandparents who had built canoes.

"That's the library. Our library is really each other - as we share and talk," shared one of the Elders present at the library.

Anishinaabemowin Enji Jiingtamok

(Ojibwe language at the Pow-wow)

Maamwi-biindigegaawag: Grand Entry	Eniimijig: The Dancers
G'chi-twaa-aabwinigan: Arbor	Eniimid: The one who is dancing
Mgizi miigwanaatik: Eagle staff	Gchi-nishinaabe zhigaawin: Traditional style
Akiwewin: Flag	Zhinawa'oojigan zhigaawin: The Jingle Dance
Anishinabek Akiwewin: Anishinabek Flag	Miishkonhsiing-eniimid: Grass Dancer (one who dances on the grass)
Zhimaaganish: Veteran	Memengwaanhiing ezhigaad: Fancy Shawl Dancer (one who dances like a butterfly)
Eniigaanzid: Arena Director	Bineshiinh zhigaawin: Men's Fancy Dance
Edabaakinaged: Judge	Niizho-tkokii zhigaawin: Two Step Dance
Eniigaaniigaad-nini: Head Male Dancer	Giimoochgaawin: Sneak Up Dance
Eniigaaniigaad-kwe: Head Female Dancer	Aandeg Zhigaawin: Crow Hop
Giigida-nini: Male Emcee	Maawndogaang: Inter-tribal Dance
Edewegejik: Drummers	
Dewegan: Drum	
Deweganaatig: Drum stick	
Ngamo-kwe: Female singer	
Ngamo-nini: Male singer	
Mnaajaa-ngamwin: Honor song	
Mnaajaa-ngamwinan: Honor songs	

11B Reserve Rd
Naughton, ON
P0M 2M0



In Atikameksheng
Anishnawbek Territory

Phone:
(705) 596-2627

bobssmokeshop@persona.ca
 [bobssmokeshopofficial](#)

Tobacco Products-Native Art-Fireworks
& More!

REZ91.COM - Stream It!

Real culture

Embracing traditions and values.
This is where we gather.

Sault College proudly offers a unique learning environment that celebrates the languages, cultures and traditions of Indigenous and Metis students. Our curriculum incorporates cultural worldviews in addition to offering indigenous-specific programs. We provide Indigenous student support services including counselling, tutoring, college application assistance and a positive, social environment through Enji Maawnjiding, the "Where We Gather" Student Centre.

We were recently awarded Gold for the Indigenous Education Excellence Award from Colleges and Institutes Canada.

Jonathan Nolan, Native Student
Council President and Carolyn Hepburn,
Director, Native Education and
Academic Upgrading.



29TH ANNUAL TRADITIONAL

POW WOW

"Water is Life"

DATE: SEPTEMBER 2 & 3 2017
LABOUR DAY WEEKEND

Address: NFN Cultural Lands 23km's West of North Bay on Hwy
17W Turn South on Jocko Point Road.
To 2100 Paradise Lane.

Host Drum: Young Creek
Co-Host: Young Eagle
Elder: Dan Commanda
Head Veteran: TBA
Head Male Dancer: Clifton Mianskum
Head Female Dancer: Amanda Bellefeuille

FEATURING:
MISS N.F.N - Friday Night
Annual Rock Your Moc's
Competition

11:00am - Registration
12:00pm - Grand Entry
7:00am - Sunrise starting Thursday,
August 31st to Sept 3rd

Traditional Feast priority
for Drummers, Dancers, & Elders

www.nfnculture.ca

For event info please contact
event coordinator at julesa@nfn.ca or
705-753-2050 ext.1260

VENDORS MUST REGISTER
FREE ADMISSION
EVERYONE IS WELCOME!
ROUGH CAMPING 18+
***ABSOLUTELY NO DRUGS,**
ALCOHOL OR PETS.



Canadian
Heritage

Patrimoine
canadien





• FORT WILLIAM FIRST NATION •

Heart & Beat of our NATION

POW WOW 2017

JUNE 30 – JULY 2

ANEMKI WAJIW (MOUNT MCKAY)

Renew friendships.

Celebrate our vibrant Ojibwe culture
with traditional song, dance, food and more.

**VOLUNTEER
OPPORTUNITIES
CONTACTS**

Gail Bannon
P. 807.622.4998
E. GailRBannon@fwfn.com

Bess Legarde
P. 807.252.7038
E. BessLegarde@fwfn.com

**FOOD &
CRAFT VENDOR
INFORMATION**

Ginger Randle
P. 807.622.6931
E. GingerRandle@fwfn.com



**Fort William
First Nation**

FWFN OFFICE
90 Anemki Dr, Suite 200
Thunder Bay, ON P7J1L3

P. 1.807.623.9543
P. 1.866.892.8687
F. 1.807.623.5190

FWFN.COM



We're here to help

Aboriginal Navigators

Provide support for First Nations patients with cancer, and their families, along every step of the cancer journey by:

- Liaising and advocating for the needs of First Nations patients with cancer, and their families, within the cancer system and with other groups involved in cancer care
- Addressing cultural and spiritual needs
- Improving access to cancer services for First Nations patients with cancer and their families
- Providing support before, during and after clinic appointments
- Linking patients and families to community resources
- Assisting with discharge planning
- Helping to provide cancer information in a culturally safe manner



Audrey Logan
Erie St. Clair
(Windsor)



Kathy MacLeod-Beaver
Central East
(Peterborough)



Joanna Vautour
Toronto Central



Jeannie Simon North
West (Thunder Bay)

Tobacco Wise Leads

Provide commercial smoking cessation, prevention and protection support to First Nations communities in Ontario by providing:

- Customized workshops based on community needs, for all ages
- Training for healthcare providers to help build community capacity to address smoking
- Smoking cessation support for community members thinking about quitting smoking
- Age appropriate events and messaging for community youth
- Sharing culturally appropriate materials and information regarding the harms of commercial tobacco



Nicole Carnochan
(North)



Cole Anderson
(North)



Alicia Topp
(South)



Carolyn Roberts
Champlain (Ottawa)



Deena Klodt
Hamilton



Dionne Nolan
South East (Kingston)

Contact Us

To contact an Aboriginal Navigator near you, please contact Elias Chaccour, Partnership Liaison Officer, Aboriginal Cancer Control Unit:

Elias.Chaccour@cancercare.on.ca

416 971 9800 ext. 2085



Chantel Antone South
West (London)



Leah Bergstrom Simcoe
Muskoka (Barrie)



Sherri Baker
North East (Sudbury)

To contact a Tobacco-Wise Lead near you, please contact Robyn Leonard, Project Coordinator, Aboriginal Cancer Control Unit:

Robyn.Leonard@cancercare.on.ca

416 971 9800 ext. 3045





EAGLE'S NEST

Drop in for all your travel needs while on the POW-WOW Trail

- SNACKS
- ARTWORK
- CRAFTS
- CLOTHING
- MEETING SPACE RENTAL
- WHEELCHAIR ACCESSIBLE
- UNIQUE GIFTS
- GAS BAYS

HOURS OF OPERATION

7 am to 9 pm | Summer hours 6 am to 10 pm

#2 Migizii Miikan, North Bay, ON
(5 minutes west of North Bay on Highway #17)
Owners, Doug and Natalie Chevrier
1-705-474-2726



Pow-wow Dance Styles

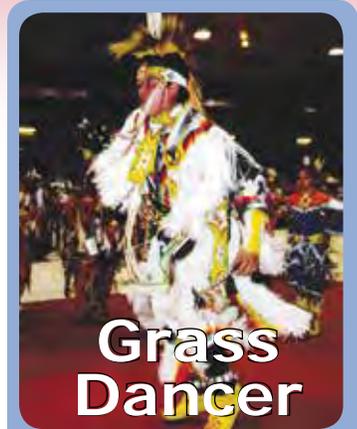


A large Eagle Feather bustle worn on the back and extending up past the shoulder, loud bells on the ankles, and a dance style which portrays the dancer's quest for game distinguish men's traditional dancing from the other men's categories.

Their regalia features a large U-shaped bustle with a single row of wing or tail feathers and two spikes which point upwards. The bustle is attached at the waist. They also wear a longer porcupine hair roach with a spreader holding two feathers, a bead breastplate over their shirt, a vest with beadwork, an apron with beadwork, arm bands and cuffs, and a decorated belt. The dancer also carries a variety of objects, including the Eagle wing fan, in his hands.

The bells, which jingle along with the beat of the drum as the dancer moves, are tied over the cuffs of the dancer's pants.

Dancing by taking two steps with one foot and then two steps with the other, and moving his body and head as though he is hunting for game, the men's traditional dancer re-enacts the hunt just as his forefathers did. The Lakotas are usually credited with originating this style of dance.

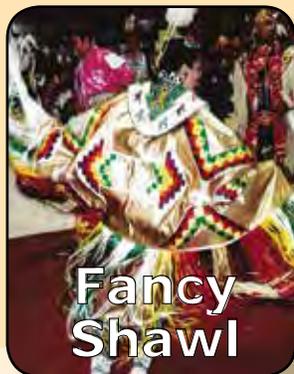


Yarn and ribbon-adorned regalia and a swaying dance style which features loose and flowing movements along with an emphasis on shoulder-shaking distinguish grass dancing from other men's categories. Their regalia features lots of white, gold, silver or other brightly-coloured yarn and ribbons of different colours. They wear shirts and pants, with beaded or decorated belts, side tabs, armbands, cuffs, and front and back aprons. They also wear a beaded harness which can reach from the shoulders to the knees. They do not wear bustles of any kind. Grass dancers try to move their yarn and ribbon fringes in as many places as possible, creating a style which flows as the prairie grass does in the wind. This dance requires flexibility and stamina. The grass dance, the oldest form of dance, comes from the prairies. Some say it came from the stomping down of grass at the beginning of pow-wows, while others say it came from the tying of sweet-grass braids to the dancers' belts.

White buckskin regalia with intricate beadwork designs, fringed shawls folded over one arm, and a dance style with slow and poised movements as the dancers bob to the drum distinguish women's traditional dancing from the other women's categories.

Their regalia features fine handcrafted buckskin dresses which are decorated with intricate beadwork and long fringes. Their jewelry includes beaded barrettes, a beaded yoke with long buckskin strips that extend to the ankles, and fully-beaded moccasins.

The dancers carry a folded shawl with long fringes over one arm and usually a fan in the hand of the other arm. Some dancers also carry a beaded bag. Dancing with elegance and grace, these highly-respected women keep rhythm with the drum by bobbing up and down as they dance in one spot or take very slow steps. They must always have one foot in contact with the earth. Their regalia moves like a breeze through a willow tree. The women's traditional dance is the oldest form of women's dancing.



Brightly-coloured shawls, held with outstretched arms and worn over the shoulders, brightly decorated regalia, and a dance style that emphasizes a constant whirl of graceful jumps, spins and intricate footwork distinguish fancy shawl dancing from the other women's categories. Their regalia features colourful shawls, decorated with

ribbon fringes, elaborate designs, and appliqué, which are held with outstretched arms as the dancer spins and whirls.

The dancer wears an intricately-beaded or decorated cape, various beaded accessories including a headband, brightly-beaded moccasins that cover the calf, and a decorated skirt with ribbon fringes.

Dancing with high energy and a fast pace, most fancy shawl dancers are physically fit. They dance with high-stepping footwork and a whirl of beauty, agility and grace as they keep time with the music. Their style mimics butterflies in flight, with the shawls imitating wings. Fancy shawl dancing is the newest form of dance, originating along the U.S.-Canada border during the mid-1900s.

Fancy Feather

Brightly-coloured regalia, twin feather bustles worn on the back, and fast and intricate footwork combined with up-and-down spins distinguish fancy feather dancers from the other men's categories. Their regalia features bright ribbons and brightly-coloured cloth, as well as great amounts of beadwork, including beaded headbands, medallions, armbands and cuffs. Their capes and aprons usually have ribbon fringing. Angora anklets are worn over the fullest part of the calf. A roach, with two feathers that can move freely, is worn on the head. The two feather bustles, one attached to the waist and the other attached to the shoulders, are colour co-ordinated with the rest of the regalia. Ribbons are usually attached to the tips of the feathers. Small hackle bustles which match the twin feather bustles are sometimes worn as armbands. Because their energetic dance style is much faster than the other men's styles, most fancy feather dancers are in great physical condition. The quick moves of this style require agility and stamina. Fancy feather dancing originated in Oklahoma.



Pow-wow Glossary and Etiquette

ARBOUR – central area of the Pow-wow grounds where the drums and singers are situated.

BEADWORK – the beautiful designs created by sewing beads onto a particular piece of regalia. Beads were originally made from conch shells.

BREASTPLATE – made from thin hollowed-out bones or long beads which are strung together to cover the dancer's chest from the shoulders down to waist or knees.

BUSTLES – made from feathers which are arranged together in a radial manner. They were originally worn by only a few honoured men, but now they are usually worn by men's traditional and fancy feather dancers. Fancy feather dancers use turkey, hawk or Eagle feathers, while men's traditional dancers almost always use Eagle feathers.

CONTESTS – a competition for prizes and recognition against other dancers. Dance styles and age determine the categories of competition. Age groups usually are tiny tots, 0-5; little boys and girls, 5-12; junior boys and girls, 12-16; and seniors, 16-plus. Depending on the pow-wow and the category, prizes may reach \$1500.

GIVEAWAYS – a universal custom among the peoples of Turtle Island. Turtle Island societies believe that a person who is being honoured should provide gifts to other members of the society. Giveaways are appropriate for the big events in a person's life, such as being the head dancer or entering the dance area in regalia for the first time. Giveaways by people being honoured or in honour of someone else are common at pow-wows.

GRAND ENTRY – the parade of dancers which opens each pow-wow session. The Eagle Staffs are carried first into the circle, followed by the national flag and any other flag, usually carried by Veterans. The head dancers, along with any princesses or princes in attendance, and invited dignitaries are next in order. The men's dancers follow next, then the women's

dancers, then the junior boys and junior girls, with the little boys and girls last. After the Grand Entry, there is a Flag Song and then a prayer by an Elder in his/her language. The Eagle Staffs and the flags are then placed by the arbour.

HONOUR SONGS – requested to honour a person for almost any reason, including a deceased person. People are requested to stand during honour songs.

INTER-TRIBALS – songs which belong to no particular nation. Most inter-tribals are sung with vocables instead of words. They have become very popular because anyone can dance to these songs, which results in more people dancing.

ROACH – type of headdress made from porcupine and deer hair. These are usually several rows of hair tied to a woven base, which allows the hair to stand up and move gracefully as the dancer moves. It is attached by a roach pin to a braid of hair or to strings tied around the head. Longer roaches are now in style, varying from 18 to 22 inches in length. Two feathers are usually attached to the roach.

ROUND DANCE – usually held at the beginning of a pow-wow session. The dancers form a large circle in the dance area, with each dance style remaining together. A song is sung with a heavy 1-2-1 pattern and the dancers move laterally around the dance area. The faster styles dance closer to the arbour, and the slower styles dance farther away. Round dances are usually sung in sets of three or four songs.

TWO-STEP – the head men's dancer and the head women's dancer dance together and lead a long string of paired dancers. The women usually ask the men to dance, and the men must dance when asked. The two-step can become very intricate, with the pairs splitting apart for a time and then rejoining later. People usually end up laughing as they do the two-step.

Pow-Wows are fun events, but they are also sacred events. Ceremonial songs and dances, which are sacred, are performed from time to time throughout the pow-wow.

People should stand during all ceremonial songs and dances. These include the Grand Entry, Flag Songs, Veteran Songs, Honour Songs and any other songs that the M.C. designates as ceremonial songs.

Do not take any photos or video or sound recordings of ceremonies without asking permission from the person or group you are recording. Some areas of Turtle Island do not allow the recording of ceremonies, period.

People should listen to the M.C. because he will announce the different songs and will also let people know when they can dance and when they cannot. He will also give out other information and news.

Respect the Elders, drummers, singers, dancers, and the pow-wow staff and committee.

The dancers wear regalia while they are dancing, not "costumes." People should not touch the regalia.

Appropriate dress and behaviours are required in the dance area.

People should take good care of their children at pow-wows.

Do not hold children while dancing the dance area. The child may be construed as a gift to the Creator.

Do not run around the dance area. Always walk in a clockwise direction when you are in the dance area. Horseplay is not tolerated.

Do not bring alcohol or drugs to a pow-wow. Do not come to a pow-wow while you are intoxicated.

Dogs are not allowed around the pow-wow area.

Bring your own chairs. Do not sit on someone else's chair unless you have their permission.

Remember you are a guest. Have fun, ask questions and meet people.

POW-WOW LISTINGS

To avoid disappointment, please remember to check with the Pow-wow committee prior to your travels.

May 20 - 21

Hiawatha First Nation 23rd Annual Pow-wow
GREAT FUN FOR ALL THE FAMILY!!
A Cultural Celebration of
Drumming, Regalia Dancing, Crafts & Foods
Location: Lakeview Ceremonial Grounds, Paudash St. Hiawatha First Nation
Admission: 7-12 \$3.00; 13-59 \$6.00; Children 6 and under as well as Seniors are Free
First 5 Drums to register receive an honorarium
Grand Entry: 12pm
Drug and Alcohol Free Event
More Details @ www.hiawathafirstnation.com

May 24

Mountain View School Division 6th Annual Graduation Pow-wow
Location: Dauphin Regional Comprehensive Secondary School gymnasium - 330 Mountain Rd. Dauphin, Manitoba
Everyone welcome
Grand Entry: 10:00 am
Contact: Wade Houle (204) 638 - 4629
Email: WHoule@mvsd.ca

May 27 - 28

40th Annual Odawa Sweetgrass Pow wow
Location: 200 Moodie Dr. Ottawa
Grand Entry: 12 pm
Free Admission
Honorarium for Dancers and Singers will be provided
For Vendor inquires contact info@odawa.on.ca or call: (613)722-3811
Website: <http://www.odawa.on.ca/powwow.html>

May 27 - 28

30th Annual Upper Mattaponi Indian Tribe Pow wow
Location: Tribal Grounds, Rt. 30 King William V.A. - 13476 King William Rd
Admission: 6-12 \$5; 13-59 \$8
Grounds open: 10 am
Grand Entry: Sat 12 pm; Sun 12 pm
Drum Competition (5 drummers minimum to compete) and Dance Competitions
Food Concessions over 20 vendors
Declarations: NO Drugs, NO alcohol, NO Pets and NO Coolers
Contact: Joey Adams (804)400 - 6164 or Frank Adams (804)690-1694
Website: www.uppermattaponipowwow.com

June 2

Chippewas of the Thames Annual Children's Pow-wow

Location: Antler River Elementary School, 324 Chippewa Rd
Grand Entry: FRI 10 am
Admission: \$2/person
Host/Co-host drum: TBA
Special Declaration: No Drugs or Alcohol
Vendors: First Nations owned and operated vendors only.
Contact: Band Office 519-289-1000

June 3 - 4

Aundeck Omni Kaning Annual Traditional Pow-wow
Embracing the Seven Grandfather Teachings
Location: Located on the beautiful shores of the North Channel on Manitoulin Island, 5 minutes west of Little Current on Hwy 540, turn on Lake Road
Host Drum: Young Biisineh
Rough Camping available (must be 18+ for campsite registration)
Contact: Mandy Shawanda (705) 368 - 0739 ext 1 during business hours, leave message
Website: www.aundeckomnikaningfn.com

June 3 - 4

Kitigan Zibi Traditional Pow wow
Location: 41 Kikinamage Mikan Zibi, Maniwaki Que
Sunrise Ceremony: 5:30 am
Grand Entry: 12 pm both days
Admission: Free
Declarations: NO ALCOHOL OR DRUGS allowed on the pow wow grounds; Service Animals are permitted but please no PETS; Although there is Security on the premises children should be accompanied by an adult at all times.
Contact: Robin Cayer (819)449 - 5170 or via email: r_cayer@hotmail.com
Website: www.kzpowwow.ca

June 3 - 4

22nd Annual Aboriginal Gathering and 14th Annual Traditional Pow-wow
Location: Agricultural grounds, Peace River, Alberta
Special Events: Fiddling Saturday 4pm and Jigging Contest 4pm, Hand drum groups, games, concessions
Grand Entry: 1:00 pm daily
Admission Fee: None
Arena Director: George Desjarlais
Host Drum: Cree Confederation
Registration: Dancers: \$5.00
Special Declaration: No alcohol, No Drugs
Contact via Email: wendygoulet3@gmail.com

Website: www.peaceriveraia.com

June 10 - 11

Barrie Native Friendship Centre
28th Traditional Pow Wow
"Celebrating Resilience and Renewal"
Located: Springwater Provincial Park - 1331 Hwy 26, Midhurst, ON L0L 1X0
Admission: \$5.00
Grand Entry: Sat 12pm & 7pm; Sun 12pm
Feast: Sat 5:30pm
Arena Director: Lee Benson
Host Drum: Smoke trail
Co-host: Coldwater Ojibway Singers M.C.: Beedahsiga Elliott
Head Veteran: Jeff Monague
Head Dancers: Bill Mandiwaub (Saugeen First Nation); Raven Noganosh (Rama First Nation)
Contact: Samantha Kinoshemeg, Executive Director
Barrie Native Friendship Centre, 705-721-7689

June 10 - 11

11th Annual Gathering of the Clans Powwow
Location: Manistique Tribal Community Center on US-2 next to the Kewadin Casino.
Grand Entry Saturday at 1 p.m. and 7:30 p.m., Sunday at 12 p.m.
Feast: Sat 5pm
No drugs, no alcohol, and no pets (Service animals are permitted)
For more information contact: Jackie Minton (906) 635-6050

June 10 - 11

Henvey Inlet First Nation 14th Annual Traditional Pow-Wow
Located: 40 mins South of Sudbury along Hwy 69 @ Pickerel River Rd Turnoff, Approx 1 Hour North of Parry Sound (Look for the Pow wow signs)
Grand Entry: SAT 12:00 pm/ 7:00 pm and SUN 1:00pm
Feast: Saturday 5:00 pm
Host Drum: Big Train
Co-Host Drum: Thunder Boyz



Jingle dress dancers dance their styles at the Thunder Bay New Year's Eve Pow-wow. - Photo by Rick Garrick

POW-WOW LISTINGS

M.C.: Chris Pheasant
Stickman: Robert Stoneypoint
Head dancers: Craig Fox and
Gmewin Migwans
This is a Drug and Alcohol Free
Event

Contact Information: Head
Coordinator Kimberly McQuabbie at
kmcquabbie@gmail.com (705)857-
2331
or visit our Facebook page Henvey
2017 Pow wow

June 10 - 11

North Bay Indian Friendship
Centre's Maamwi Kindaaswin Pow
Wow Celebration
"Honouring Our Grandmothers"
Grand-Entry: Saturday: 12pm &
7pm; Sunday: 12pm
Location: Lee Park. 800 Memorial
Dr. North Bay
Host drum: Otterhead Singers
Co-host drum: Moose Bay
MC: Gary Dokis
Arena Director: Roger Assiniwe
Head Elders: Richard Assinewai
Head Veteran: Philip Moore
Adult Male Dancer:
MckenzieOttereyes-Eagle
Adult Female Dancer: Amanda
Bellefeuille
Youth Male Dancer: Shkaabewis
Tabobondung
Youth Female Dancer: Summer
Fisher

Child Male Dancer: Seth Sutherland
Child Female Dancer: Sadie Turner
Daily Honourariums for registered
Dancers-First 4 Registered Drums
will receive an Honorarium of \$500
(minimum 5 Singers)
Everyone Welcome-Bring a chair!
DRUG & ALCOHOL FREE EVENT-
Designated Smoking Area- NO Pets!
Water Stations will be available-
Bring your own bottle!
Maamwi Kindaaswin Festival will
not be responsible for injuries,
theft, damages, or any other
liability associated with the
festival.

Please be advise there is no
camping at the Pow Wow Grounds.
Vendors: Authentic Native Craft
Vendors ONLY & Food Vendors-
Please 705-472-2811. Simon ext.
220 or Serena ext. 227
Admission: FREE Event
Contact: Jen Seguin at 705-472-
2811 ext.222 or Dan Desrochers at
ext.216
Emails: akwego2@nbifc.org or
kizaay@nbifc.org

June 17 - 18

Aamjiwnaang First Nation 56th
Annual Pow Wow
Location: 1972 Virgil Ave., Sarnia,
Ontario(Bear Park behind the
Community Centre)
Grand Entry: SAT 12 pm and 6pm,

SUN 12pm
Admission Fee: \$8.00 per day ages
6 to 54, Seniors 55+, Kids 5 and
under are FREE
MC: Hal Eagletail, Calgary, Alberta
Host Drum - Crazy Spirit
Arena Director: Wesley Cleland
Dance Judge - Cassie Thomas,
Cattaraugus Reservation, New York
Drum Judge - Jordan Williams
White Eye, Bkejwanong Territory
Head dancers - TBA each session
Head Veteran - George Martin, Lac
Courte Oreilles, Wisconsin
ALL DANCERS MUST REGISTER IN
PERSON for all dance categories
including Tiny Tots, Baby Contest &
Specials.
Registration Saturday 17th from
10am - 12pm. Registration closes
at Grandy Entry on Saturday NO
EXCEPTIONS!
Special Declarations: Committee
is not responsible for theft,
accidents, lodging, inclement
weather or lack of travelling
funds. ABSOLUTELY NO DRUGS,
ALCOHOL OR PETS ALLOWED ON
THE PREMISES. Rough camping and
showers available.
Public welcome
Contact: Tracy Williams at
twilliams@aamjiwnaang.ca or
Tanya Williams at tanya.williams@
aamjiwnaang.ca or 519-336-8410
ext.237

Theme: Bringing the People
Together
Location: Downtown Killarney
Admission: FREE
Sunrise Ceremony: 6am
Agenda: 9-11am Treaty & Wampum
Teachings; 1-4 pm Mini Pow wow;
5-8 pm Native Country Hall of
Fame Showcase

June 23 - 25

Summer Solstice Aboriginal Festival
Competition Pow wow
Location: Vincent Massey Park,
Riverside Dr at Heron Rd.
Ottawa ON
Admission: FREE
Grand Entry: Sat 12pm & 6 pm; Sun
12pm
Head Veteran: Preston E.
Tonepahhote
Host Drum: Black Bear
MC: Ryan McMahon
Arena Director: Shady Hafez
Head dancers will be chosen per
session
Friday night specials TBA
C&T tabulating (points start Sat
June 24)
Website: www.
ottawasummersolstice.ca or call:
(613)383-5558.

June 24

Na-Me-Res Traditional Pow Wow
Location: Fort York National
Historic Site-250 Fort York Blvd.
Toronto
Admission: Free, Everyone
welcome
Grand Entry 12:00 noon
Only the first five uninvited drums
will be allowed to setup due to
minimum amount of time and
space available
For more information contact
Blanch White 416-651-6750 ext.
2233
Email: powwow@nameres.org

June 24 - 25

Dokis First Nation 17th Annual
Traditional Pow Wow
"Honouring Our Past, Present &
Future"
Location: Dokis First Nation Pow
wow Grounds
Grand Entry: Saturday 12:00PM &
7:00PM; Sunday 12:00PM
Sunrise Ceremony: 5:30AM
Saturday & Sunday
Host Drum: Young Eagle
Co-Host Drum: Boys From the Bay
Invited Drums: High Eagle & Moose
Bay
MC: Kirby Mianscum
Arena Director: Clifton Mianscum
Daily Honourariums for registered
Dancers - Registered Drums with
minimum 5 singers will receive an
honorarium of \$400 - All Singers
and Dancers must register daily to

June 17 - 18

Kaboni Traditional Pow wow
Location: South Bay Community
Center
Grand Entry: Sat 12 pm and 7 pm:
Sun 12 pm
Admission: Free
Vendors: Aboriginal Vendors only
please
Disclaimer/ Declarations:
Absolutely no drugs or alcohol, no
pets. Pow wow committee is not
responsible for any lost or stolen
items, or any accidents or injuries
For more information contact:
(705)859 - 2385

June 17 - 18

Sheshegwaning 23rd Annual
Traditional Pow-wow
Theme: Water
Location: Sheshegwaning Pow wow
Grounds, In the community next to
skating rink, Sheshegwaning, ON
Directions: Hwy# 540
Grand Entry: SAT. 11:00 & 7:00 pm;
SUN. 11:00pm
Admission: Free Admission
Contact: Loretta Roy 705-283-3292
Email: lorettaroy@sheshegwaning.
org

June 22

Killarney Mini Pow wow and Social
Gathering



Lakehead U powwow 2- Men's fancy dancer Classic Roots during a men's fancy
special at the 29th Annual Lakehead University Native Students Association
Powwow, held March 10-12. - Photo by Rick Garrick

POW-WOW LISTINGS

be eligible for honourarium
 Authentic Native Craft Vendors only: \$100.00 weekend
 Food Vendors: \$200.00 for weekend (no electricity)
 Must be paid in full by Saturday June 24 at 3:00PM
SPECIALS
 Team Dance Special: Sponsored by the Dokis Pow Wow Committee
 1st Place: \$200.00 2nd Place: \$150.00 3rd Place: \$100.00
 All Ages - Must Register - Teams of 4 Minimum
 Potato Dance Special - Home of the Potatoe Dance Champions; Sponsored by the Restoule Sisters
 Prize: \$50.00 & Certificates
 All Ages Welcome - No registration required
 Noodin's Lil Warrior Special; Sponsored by Youth Head Dancer Noodin Restoule-Pitura
 Boys Age 4-8; all categories.
 1st: \$150, 2nd: \$100, 3rd: \$50; gifts for all participants
 Miss Okikendawt Pageant 2017
 Indigenous Roots; 16 to 25 years of age.
 You must be out going, fun, respectable, honest, and a role model for Dokis First Nation.
 You do not need to be a member

of Dokis First Nation, however, relationship to and community knowledge of Dokis First Nation is an asset. Promote Dokis First Nation in the best way you can by attending pow wows, workshops, speaking engagements, meeting with media, etc. Application: Completed Application Form, 250 Word Essay and Photo must be submitted by Friday May 26, 2017.
 Contact Information: Nathalie Restoule via FaceBook or email natrestoule@gmail.com
 ADMISSION: Free, Everyone Welcome! Bring a chair!
 Feast: Saturday June 24, 2017 at 5pm; Please bring your feast bags!
 PARKING: Please follow signs and park in designated areas - No camping allowed in parking; RV's permitted.
 CAMPING: Please camp in designated areas; rough camping. No camping will be allowed in designated parking area. In the event there is a fire ban, please follow instruction accordingly. Absolutely NO alcohol or drugs - No Pets!
 Dokis Cultural Committee will not be responsible for any injuries, theft, damages or any other

liability associated with the pow wow.
 CONTACT: Paige Restoule 705-494-0912 and/or Gwen Dokis 705-763-2112

June 30 - July 2

Fort William First Nation
 "Heartbeat of our Nation"
 Location: Anemki Wajiw (Mount McKay)
 Warmups: Friday
 Grand Entry: Sat 1pm and 7pm; Sun 1pm
 Closing Ceremony (ertiring the flags): 6pm Sunday
 Admission: FREE
 MC: Clarence White & Ryan McMahon
 Arena Director: Ryan Gustafson & Ralph Taylor
 Spiritual Advisor: Gilbert Smith
 Camping is available
 Disclaimer: Drug and Alcohol free event, Please no pets
 Vendors contact: Ginger Randle via email GingerRandle@fwfn.com or Phone: (807)622-6931
 For more information Contact: Gail Bannon-Culture and Recreation Coordinator at GailRBannon@fwfn.com or (807)622-4514

July 1 - 2

Annual Jiiingtamok, Little River Band of Ottawa Indians
 Location: 2608 Government Center Drive Manistee, Michigan 49660
 No Admission Fees, Native Vendors Only, No Alcohol, Drugs or Pets
 On-site camping, some electricity hookups available, bathrooms with showers. Call ahead to reserve a room at the Little River Casino Resort located across the street from the Pow Wow Grounds
 Toll-Free: 1-888-568-2244
 Contest Pow Wow with some dance and drum specials. Head Staff TBD
 Grand Entry: SAT 1:00 pm; SUN 1:00 pm
 Contact: Wyatt Szpliet 231-398-6891 or Email: Wyattlszpliet@lrboi-nsn.gov
 Website: www.lrboi-nsn.gov

July 1 - 2

Munsee-Delaware Nation Pow-wow and Traditional Gathering
 Theme: In Memory of Jody Waddilove
 Location: 289 Jubilee Dr, Munsee, ON
 Grand Entry: 12 pm both days
 Family Event with Free Admission
 Vendors: Craft Vendors must

ANISHINAABEG

Art & Power

ᐱᓂᓂᓂᓂᓂᓂᓂ
 Mamadow Issewin
 ᐱᓂᓂᓂᓂᓂᓂᓂ

Connect with the beauty and passion of Anishinaabeg culture in this celebration of Indigenous art.



JUNE 17 TO NOVEMBER 19, 2017
 DETAILS AT ROM.CA

GOVERNMENT PARTNER



Jackson Beardy, *Fisher with a Broken Tail*, 1972. The ROM is an agency of the Government of Ontario.

POW-WOW LISTINGS

donate 4 giveaway gifts and Food vendors \$150 for weekend (incl Sat and Sun)
 Rough Camping is avail // Showers at the community centre
 Declaration: No Alcohol, No Drugs and No Pets please. No Audio or Video recording allowed.
 Contact: Wahbuhnung Snake 519-289-5396 ext 250

July 1 - 2

Sheguiandah First Nation Annual Traditional Jiingtimok
 Location: Pow-wow grounds, Sheguiandah First Nation, Hwy. 6.
 Admission: no admission
 Lighting of Sacred Fire: Thursday June 29th
 Sunrise: Sat morning sunrise
 Grand Entry: 12pm both days
 Feast bags recommended for Saturday feast approx 5pm
 Vendors permitted - both food and craft vendors must be native vendors
 Contact: (705) 368-2781 or (705) 368-1150

July 7 - 9

Miawpukek First Nation, Conne River, NL

THEME: Celebrating Canada's 150th
 MC: Mike Doucette
 Arena Director: Garland Augustine
 Grand Entry: 1:00 pm Friday, Saturday and Sunday
 Admission Fee: FREE
 Special Declarations: No drugs or Alcohol
 Everyone welcome
 Contact: Colleen Lambert (709)882-2470 or via Email: tcr@mfgov.ca

July 7 -9

Sagamok Anishnawbek Annual Pow wow
 THEME: Living a Good Life
 Location: Sagamok Anishnawbek Spiritual Grounds
 Head MC Darrin McGregor
 MC: Dan Fox
 Arena Director: Gerald Sagassige
 Host Drum - Chippewa Travellers
 Co-host Black Bull Moose
 The first 5 registered drums to receive honouriaums. (Call for confirmation of registration)
 Grand Entry: Friday July 7/17 @ 7:00 pm Saturday July 8th @ 12:00 pm and 7:00 pm Feast at 5:00 pm.
 Sunday July 9th @ 12:00 pm
 Giveaway at 4:00 pm.

Special Declarations:
 No Pets allowed
 Alcohol and Drug use not permitted. This is a sober event.
 Public welcome
 Contact: Leroy Bennett @ 1-705-865-2192 or 1-705-865-2517.

July 7 - 8

French River Visitor Centre First Nation & Aboriginal Advisory Committee
 Theme: "BRINGING IN THE GRAND MOTHERS"
 LOCATION: French River Visitor Centre south west side of the French River Bridge on Hwy 69
 Friday, July 7, 2017 - opening ceremony at 11:30 a.m. Wampum Belt & Treaty history, tea social, open mic
 Saturday, July 8, 2017 - GRAND ENTRY at 12:30 p.m.
 Everyone is welcome. This is a family friendly celebration.
 Please observe no drugs or alcohol.
 Please do not bring your pets into the Ceremony grounds, exception service dogs.
 Handicap parking available. Vendor space is free.
 For more Information: 705-774-

6695; 705-857-1630 or 705-389-2760

July 7 - 9

30th Annual Ojibways of the Pic River First Nation
 Traditional Name: Begetekong Anishinabek
 Location: Heron Bay, Ontario, Pic River Pow wow Grounds
 Directions: Off Highway 627
 Grand Entry: Saturday at 1 pm & 7 pm and Sunday at 1 pm
 Feast Date/Time: Saturday -5pm (Please Bring Feast Bundles)
 Admission Fee: No admission fee
 Vendors Please contact Shannon Courchene to register
 Special Declarations: Rough camping available. No drugs are alcohol permitted.
 Contact: Shannon Courchene (807)229 - 8885

July 8 - 9

Alderville First Nation Annual Traditional Pow wow
 Theme: Honouring our Children
 Location: 5787 Roseneath Landing Road, ALDERVILLE FIRST NATION
 Grand Entry: 12 pm
 Rough camping available

DREAM CATCHER FIREWORKS

National Aboriginal Day • Canada Day
 Pow-wows • Community Events • Winter Carnivals
 New Years • Festivals • Barge Shows • Memorial Shows
 Birthdays • Weddings • Anniversaries

- Professional fireworks display shows
- Fully Licensed and Insured
- Pyrotechnicians for every event
- Full line of consumer Fireworks

Ted Roque (Owner)

☎ 1.705.858.5396

☎ 1.705.688.6005 email: dreamcatcher@xplornet.com

153 Loon Way Rd. Capreol, ON P0M 1H0

**CALL FOR YOUR
 FREE QUOTE!**

POW-WOW LISTINGS

Grounds open 2pm on Friday July 7th
Drums please call/email to register
First Nation food and craft vendors
contact mmckeown@alderville.ca
Contact: Melissa Mckeown
(249)357-7106

July 8 - 9

BEAUSOLEIL FIRST NATION
Island in the Sun Annual Pow Wow
Location: Christian Island Pow Wow
Grounds
12 PM Grand Entry (both days)
7 PM Grand Entry on Saturday
Sunrise Ceremony on Saturday
Morning
Vendors Welcome
Rough Camping available
Contact: via email: recreation@
chimnissing.ca or phone: 705-247-
2912
Website: www.chimnissing.ca

July 8 - 9

Kettle and Stony Point First Nation
47th Annual Competition Pow wow
"Honoring our Cancer Survivors"
Location: Pow wow Grounds, Kettle
and Stony Point ON
Admission: 6-19 \$5; 19-59 \$8,
Seniors and children FREE
Grand Entry: Sat 1pm and 7pm;
Sun noon
Hydro hook ups for vendors avail
Rough Camping available
Vendors must pay in advance upon
arrival
Contact: Brenda George (519)786-
3076 or Email: Brenda George
brendageorge@gmail.com

July 8 - 9

**Temagami First Nation Annual Pow
wow**
Location Bear Island, Lake
Temagami
Admission if any: FREE: Boat
shuttle service \$5 to and from
Temagami Access Road
Special Declaration: No Drugs or
Alcohol
Contact Information: Tyler
Paul via email: tyler.paul@
temagamifirstnation.ca or
Phone: (705)237 - 8900

July 14 - 16

**Opwaaganisniing 27th Annual Pow
Wow**
Location: Highway 11, Lake Helen
Reserve, ON
Friday Warm ups 6pm
Grand Entry: Saturday 12 pm & 7
pm, Sunday 12 pm
Men's Traditional and Women's
Jingle Special Hosted by Marshall
and Jan Hardy
Supper Break 5:00pm-Old Time
Country Music Singing Contest
MC: Todd Genno
Spiritual Advisor: Aaron Therriault

**Arena Directors: Phil Wawia and
Nathan Moses**
Host Drum-Little Creek Singers,
London ON
CoHost Drum: Buffalo Lodge
Singers
Head Dancers: Marshall and Jan
Hardy, Kenora
Food Vendors: \$200.00 for
Weekend
Craft Booths: \$75.00 for Weekend
For more information Contact
Gloria Lindstrom @ (807) 252 -
9097
**Absolutely NO Drugs or Alcohol
allowed on Pow wow grounds**

July 15 - 16

**Mississaugas of Scugog Island First
Nation 21st Annual Pow Wow**
Location: Mississaugas of Scugog
Island First Nation Pow Wow
Grounds
22521 Island Rd, Port Perry, ON
Directions: Take Highway 7A East
from Port Perry, going across the
causeway. Turn left on Island Road.
Pow Wow grounds will be on the
right side (East side), approx. 10km
along Island Rd. (1km past Great
Blue Heron Charity Casino).
NO DRUGS or ALCOHOL; and NO
pets please
For more information please
contact: Anne Harmsworth
(905)985-9107 or email:
harmsworthanne2010@yahoo.ca

July 15 - 16

**Mississauga First Nation Annual
Traditional Pow Wow**
Theme: Celebrating the
Mississaugas
Location: Turn on Woodward Ave in
Blind River follow to Hwy 557 turn
left follow pow wow signs
Grand Entry: Sat 12pm & 7pm; Sun
12pm
Feast: Saturday July 15th 5pm
First 5 Drums Registered will
received Honorarium (min 5
drummers to register)
Fancy Shawl Special - Hosted by
Sarah McGregor & Family
Daily Honorariums for Dancers
in Full Regalia/Rustic Camping
available
For more information please
contact Evelyn Niganobe at
705-356-1621 ext 2226 or email
evelyn@mississaugi.com

July 21 - 23

Grand River Pow wow
Location: Chiefswood Tent and
Trailer park: Six Nations of the
Grand River, Brant Country Road
254, Ohsweken, Ontario
Admission: Ages 6-12 - \$2; Adults
\$10 or weekend pass \$15;
Gates Open: 10 am
Grand Entry: 12 pm and 7pm Sat;

12pm Sun
Rain Site: Gaylord Powless Arena,
in the village of Ohsweken
Service Animals are permitted, but
No other PETS or ANIMALS allowed.
Alcohol and drugs are NOT
Permitted anywhere on grounds!
Contact: Pow wow Committee,
519-751-3908
Website: www.grpowwow.ca

July 21 - 23

**Pays Plat First Nation Traditional
Pow wow**
"Honoring Women"
Location: Pays Plat Pow wow
Grounds
Grand Entry: Sat 12pm & 7pm; Sun
12pm
MC: Jim Misquart
Arena Director: Francis Goodchild
Spiritual Advisor: Garland & Rose
Moses
Host Drum: Little Fire
CoHost: Seine River Traditional
Feast: Sat 5pm
Special Event: Friday 7pm: Womens
Social Hand drums and Warm ups;
Breakfast Sat 8 - 10 am at the hall
This is a Drug and Alcohol Free
Family Event

July 22

Innisfil 7th Annual Pow wow
Celebrate Lake Simcoe (One day
Family Event)
Location: Innisfil Beach Park, 687
Innisfil Beach Road, Innisfil ON
Admission: Free Entry with Food
Donation
Sunrise Ceremony: 5:30 am
Grand Entry: 12pm
MC: Beedahsiga Elliot
Host Drum: Smoke Trail
No Drugs or Alcohol Permitted
For more information visit website:

www.celebratelakesimcoe.
blogspot.ca or email: cisinfo@
Rogers.com

July 28 - 30

**24th Annual Anishinaabe Family
Language and Cultural Camp**
"Celebrating the Unity of Our
Language & Culture" (bring your
flag and gift for giveaway)
Sponsored by the Little River
Band of Ottawa Indians of the
Anishinaabe Nation and the Little
River Casino Resort
Location: Pow-wow Grounds,
corner of M22 & US 31 across from
Little River Casino Resort, 2596
Loon Drive, Manistee MI, USA
Presentations are
Anishinaabemowin with English
used as second language and are
aimed at all ages.
Declarations: Meals are provided,
no registration fees, bring your
Nation flag and a gift for the
giveaway, showers on site, first
come-first served for the camping
area.
Some presentations/workshops
may include: cultural teachings,
traditional medicines, craft
making, games, language learning,
etc.
Contact: Kenny Naganiwane
Pheasant: 231-590-1187 or 231-
398-6892
Email: kpheasant@lrboi-nsn.gov
Website: www.anishinaabemdaa.
com or www.lrboi-nsn.gov

July 29 - 30

**26th Annual Atikameksheng
Anishnawbek Annual Traditional
Gathering**
(Whitefish Lake First Nation Pow-
wow)



The Young Cree singers sing the giveaway song towards the end of the 9th Annual George Brown College Four Sacred Colours Pow Wow, held April 1 at the George Brown College campus on Toronto's waterfront. - Photo by Rick Garrick

POW-WOW LISTINGS

Location: Atikameksheng Anishnawbek Pow-wow Grounds, Naughton, ON
 Directions: Regional Road 55, 22km, West of Sudbury, turn on Reserve Road
 Admission: FREE
 Declarations: No drugs or alcohol permitted; Service animals permitted only, no pets
 Rough Camping available; no electricity or potable water
 Contact: Cheryl Nebenionquit 705-692-3651 x247 or email: cnebenionquit@wlfm.com

August 4 - 6

31st Annual Pic Mober First Nation Traditional Pow-wow
 Location: Pow-wow Grounds, Pic Mober, ON (Off Hwy#1, 20 km E. of White River.)
 Admission: FREE
 Grand Entry: Sat. 1:00 & 7:00 pm; Sun. 1pm
 Events: Sacred Fire Thursday to Monday; Warm-ups Friday 7pm - 11pm; Rough Camping Available
 Vendors: Food Vendors \$100/wk and Food Vendors \$250/wk (register onsite)
 Declaration: No drugs or alcohol permitted, 24-hour security, No Pets
 Contact: Jessy Saborine, (807)228-3299

August 4 - 6

Thessalon First Nation 22th Annual Traditional Pow-wow
 Location: Thessalon First Nation Pow-wow Grounds
 Directions: Hwy. #17 East turn right Maple Ridge Rd., turn right Biish Road, follow signs.
 Registration and camp set up: Friday at Pow-wow grounds
 Grand Entry: 12 pm both days
 Feast: Sat. 5pm - Bring own Utensils (plates/cutlery) Social

Entertainment after feast
 Vendor Fee: \$30 per day
 Rough Camping available
 Declarations: No drugs or alcohol permitted
 Contact: Vi McLean at 705-842-2670, ext. 226

August 5 - 6

Wasauksing 8th Traditional Pow wow
 Location: Pow-Wow Grounds: Depot Harbour, Wasauksing First Nation
 Directions: 10 minutes from Parry Sound, on Bowes St, turn South on Great Northern Road, turn right on Emily St. and follow through on Rose Point Road, cross bridge to Wasauksing First Nation.
 Grand Entry: 12pm
 Admission: Donation
 Vendors please contact: Debbie King (705)746 - 8022
 Declarations: No Alcohol or drugs; Please no pets on the Pow wow grounds
 Contact: Kelly King, Debbie King or Maggie Tabobodung @ (705) 746 - 8022

August 5 - 7

57th Annual Cultural Festival Wikwemikong Unceded Indian Reserve
 Location: Wikwemikong, Ontario, Manitoulin Island, ON off Highway #6, follow Wikwemikong Way to Thunderbird Park
 Address: 18A Kaboni Rd "Thunderbird Park"
 Admission: Adults \$10 daily or \$20 weekend pass, children (6 - 12 yrs) \$2, elders 65+ and children under 6 FREE
 Declaration: This is an alcohol and substance free event.
 Anishinaabe Vendors Only. 24 hour security. Wikwemikong Heritage Organization and the community



All the Mississauga Chiefs meeting together for the first time in years at the Mississauga Nation Gathering in Hiawatha May 2016. Mississaugi Chief Reg Niganobe, Alderville Chief Jim Bob Marsden, Scugog Chief Kelly LaRocca, Curve Lake Chief Phyllis Williams, New Credit Chief Stacey LaForme and Hiawatha Chief Greg Cowie.

of Wikwemikong is not responsible for accidents, thefts, or property damage. No blanket dances will be accepted. All presentation honorariums and registration fees are in Canadian currency.
 Contact Information: Toll Free: (877) 859-2385
 Website: www.wikwemikongheritage.org

August 11 - 13

Annual Celebration of the Genaabaajing Traditional Powwow "Celebrating Resilience"
 Location: Serpent River First Nation (Cutler, ON)
 Directions: Half way between Sudbury and Sault Ste. Marie on Hwy 17.
 Grand Entry: Friday 7pm; Saturday 12pm & 7pm; Sunday 12pm
 Host Drum: Battle Nation, Thunder Bay, ON
 Co-Host Drum: Genaabaajing Jrs, Genaabaajing
 Head Dancers: Mariette and Greg Sutherland
 Head Elder: Michael Bisson
 Head Veteran: Philip Moore,

Canadian Armed Forces MC: Roger Daybutch
 Drum Special, Men's Woodland Special, Hand Drum Contest, Jigging Contest
 Feast Saturday at 5:00 and Breakfast Sunday 9 am - please bring your feast bag.
 No drugs or alcohol at any time. Please no Pets.
 Vendors can call or email: Steven (705) 844-2418.

August 11 - 13

Grand Portage Rendezvous Days Celebration Pow Wow
 Location: Grand Portage Monument Heritage Center 170 Mile Creek Rd. Pow Wow Grounds are adjacent to the National Monument, Store Rd & Eliza Rd, Grand Portage, Minn., USA
 Admission: FREE
 Warmups: Friday 7pm
 Grand Entry: 1pm both days
 Vendors offer a wide selection of Arts, Crafts and Native American Food
 Declaration: This is Family Event, please no drugs or alcohol allowed



Online diploma and master's concentration Indigenous Policy and Administration

Part-time, online diploma in Indigenous Policy and Administration

Master of Public Policy and Administration: Concentration in IPA

Online Courses Available

Our graduate programs in Indigenous Policy and Administration (IPA) prepare students to be innovators and leaders in First Nation, Métis and Inuit governments and organizations, as well as in the other governments and organizations that work with indigenous communities.

For information please visit:
carleton.ca/sppa/ipa
 or email: ipa@carleton.ca



POW-WOW LISTINGS

on the Pow wow Grounds
Contact: Dana Logan, 218-475-2800
or danal@grandportage.com
August 12 - 13

Michipicoten First Nation Annual
Pow wow

MC: Roger Daybutch
Arena Director: Will Morin
Head Female dancer - Barb Day
Head Male dancer - Mike Eshkwegwa
Grand Entry: Sat 1:00p.m. & 6:00
p.m and Sun 1:00 p.m.

Rough Camping available, FEAST
BAGS strongly encouraged.

Food Vendors \$100.00 per day
Craft Vendors \$75.00 per day

Everyone welcome

Contact phone #: 1-705-856-1993:
Nancy Andre: Ext # 226, nandre@
michipicoten.com Theresa Black:
Ext #228 tblack@michipicoten.
com ; Linda Peterson Ext # 218,
lpeterson@michipicoten.com or
cell 1-705-971-8441

August 12 - 13

Saugeen First Nation 45th Annual
Competition Pow-wow

Location: James Mason Centre,
Saugeen First Nation located just
outside Southampton, ON. Three
hours northwest of Toronto along
sandy beaches of Lake Huron.

Access to drive-on sandy beach.

5 minutes east of Southampton
Ontario & 5 minutes to Sauble
Beach-located at Saugeen First
Nation#29

Admission: Nominal Fee, Free
Parking

Grand Entry: Both days at 1pm
Feast: Sat. at 5pm

Vendors please register in advance

Contact: Chief Lester Anoqueut @
800 - 680 - 0744 x1101

Rough camping available with
showers

August 19 - 20

Algonquins of Pikwakanagan

Traditional Pow-wow

Location: 2 km off Hwy 60.

Algonquins of Pikwakanagan First
Nation, Golden Lake, ON

Grand Entry: 12 noon on both days.

Rough camping available, No Hydro

Admission: \$6 ; 12 yrs under Free;

Participants are FREE (Dancers,
Drummers, etc)

Craft Vendors: Please register in
advance

Contact: Jamie Sarazin (613) 625
- 1109

Website:

algonquinsofpikwakanagan.ca

August 19 - 20

Chippewas of the Thames

Homecoming and 40th Annual

Competition Pow-wow

Location: Chippewa Ball Park,

Muncey First Nation, 640 Jubilee

Rd., Muncey, Ont., Located 25km

SW of London, Ontario; Off Hwy 2

Longwoods Rd., Exits on Hwy 402

Delaware, Hwy 401 Iona Rd.

Grand Entry: SAT 12 pm & 6 pm;

SUN 12pm

Feast: Sat 5pm

Special Events: Team dance, Hand

drum, Switch up, baby contest on

Sunday

Special Declaration: No Drugs or

Alcohol; Please no pets

Vendors: First Nations owned and

operated vendors only.

Rough Camping at the park with

showers avail at the community

centre

Contact: Email: anishnaabekwe@

cottfn.com or powwow@cottfn.com

Telephone: 519-264-2500

Website: www.cottfn.com

August 19 - 20

Annual Mattagami First Nation

Pow-wow

"Honouring our Elders Past and

Present"

Location: Mattagami First Nation

is located 2 1/2 hours North of

Sudbury and 1 hour South of

Timmins

Grand Entry: Saturday 12pm & 7pm

and Sunday at noon.

Feast: SAT at 5pm (Food Donations
accepted)

Vendors Welcomed - Contact

Dorothy Naveau @ 888 269 7729

ext 221

Everyone Welcomed to Attend

Declaration: This is a drug and

alcohol FREE gathering

Free Rough Camping

Contact information: Dorothy or

Jennifer 1-888-269-7729

August 19 - 20

Chippewas of Rama First Nation

Competition Powwow

Location: John Snake Memorial

Multipurpose Grounds at 6030

Rama Road, Rama ON

Grand Entry: Saturday 1PM and

6:30PM; Sunday 12:30PM

MC: Vince Beyl, Chris Pheasant

Arena Director: Allan Manitowabi

Head Singing Judge: Rodney

Stanger

Head Dance Judge: Crystal "Beany"

John



Niichiiwak

The Anishinabek Nation HIV Program invites First Nations people living with or affected by HIV from Anishinabek territory to join the Niichiiwak (Friends) Committee.

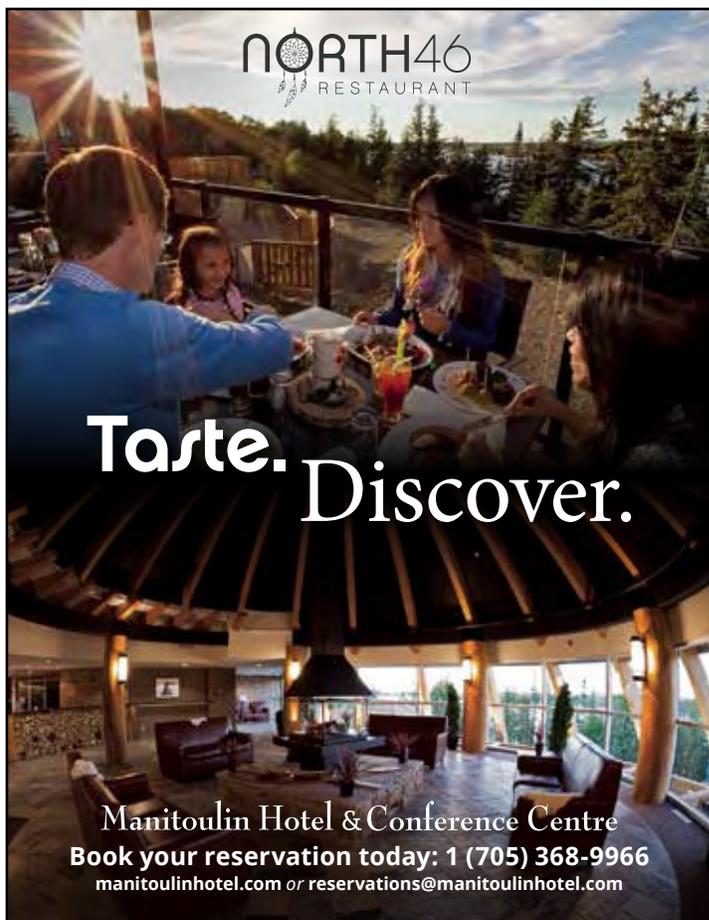
There will be opportunity to grow personally and professionally:

- Receive HIV training, improve presentation skills
- Participate in self care sessions and cultural activities
- Contribute to conference planning
- Assist with hosting HIV interactive booths
- Participate in Prevention/Awareness Campaigns
- Provide input on new resources
- Assist with harm reduction distribution

Confidentiality is assured!
Travel expenses and honorariums provided!

Contact Laura Liberty, HIV Coordinator | Email: laura.liberty@anishinabek.ca
Phone: 705-497-9127 Ext 2319 | Toll Free: 1-877-702-5200 | Text 705-477-3172

www.anishinabek.ca



nORTH46
RESTAURANT

Taste. Discover.

Manitoulin Hotel & Conference Centre
Book your reservation today: 1 (705) 368-9966
manitoulinhotel.com or reservations@manitoulinhotel.com

POW-WOW LISTINGS

Head Veteran: Jeff Monague
Dozens of vendors onsite; camping available; admission \$10/day or \$15/weekend
Visit www.facebook.com/ramapowwow for updates on specials, contests, and prizes
Contact number: 705-330-8003

August 18 - 20

Neyaashiinigmiing Pwaaganigaa Chippewas of Nawash First Nation
33rd Annual Traditional Pow wow "Honouring our Veterans"
Location: Cape Croker Park, 112 Park RD, Neyaashiinigmiing ON
Admission: ages 7 - 54 \$5+ a non-perishable food item; Young children and elders are free
MC: Beedahsiga Elliott, Neyaashiinigmiing First Nation
Arena Director: Robin Antone, Oneidas of the Thames
Head Veteran: Bob Daly, Moraviantown First Nation
Host Drum: Smoketail
Co-host: Ohniagra
Invited drum: Big Train
Special Events: Neyaashiinigmiing Talent Night 6-10pm, Free Admission
Declaration: Please No Drugs, Alcohol or Pets
For more information check out our website: <http://www.nawash.ca/>

nawash-pow-wow

August 19 - 20

Wahnapiatae First Nation 22nd Annual Traditional Pow-wow Honouring Our Warriors
Location: Wahnapiatae First Nation Pow wow Grounds, Wahnapiatae, Ontario via Capreol, Ontario
Directions: 52 km north of Sudbury (just past Capreol, ON)
Admission: FREE
Sunrise Ceremony: Thurs-Sun 6am
Grand Entry: Sat. 1pm & 7pm; Sun. 1pm
Registration daily: 11am -12:30pm (regalia must be on to register)
MC: Gerard Sagassige
Arena Director: Robert Stonepoint
Calling all Dancers, Singers, and Drummers
Vendors: Traditional Foods and Crafts please
Rough Camping available,
Contact: WFN Cultural Coordinator Lori Corbiere (705) 858-0610 (business hours) ext 220 or email: cultural@wahnapiataefn.com
Website: wahnapiataefirstnation.com

August 25 - 27

Three Fires Annual Pow-wow and Traditional Gathering
Mississaugas of New Credit

Location: New Credit Indian Reserve, R.R.#6, Blue#2789
Mississauga Rd., Hagersville, ON
Direction: 2 km N of Hagersville; 40km S of Hamilton; Hwy #6 S, W @ Haldiman 1st Line Road. Watch for signs.
Grand Entry: Sat. 1:00 & 7:00pm; Sun. 1:00pm
Feast: Traditional feast on Sunday 4:00 pm
Vendors: Craft Vending -Only allowing 30 vendors this year. Pre-registration is a MUST for craft vendors. \$30/Day; \$50/Weekend - Food Vendors by invitation only
Rough Camping
Admission: \$5.00; 6 & under - Free; FREE parking Daily
Declaration: No Alcohol; No Drugs; Please Bring your own plates, utensils and cups for the weekend.
Contact: New Credit Cultural Committee Phone Number: 905-768-3067 after hours: Faith Rivers (519)757-7253
Email: info@newcreditpowwow.com
Web: www.newcreditcc.ca

August 26 - 27

Whitefish River First Nation 24th Annual Wawaskinaga Pow-Wow
Location: Whitefish River First Nation Pow-wow Grounds, Sunshine

Alley, Birch Island, ON (signs to be posted)
Directions: Located just off Hwy 6 - 7566 B Hwy 6. Turn onto Sunshine Alley Rd. Keep left at the first fork and keep right at the second fork
Grand Entries: Saturday @ 12:00pm & 7:00pm; Sunday @ 12:00pm
Admission: Free
Vendors: Please call to register your booth
Events: Environmentally friendly traditional Pow-wow, paper products please, bring your feast bag
Declarations: Absolutely no Drugs, Alcohol or Pets. Please Follow Pow-wow Protocol. Whitefish River Pow-Wow Committee NOT responsible for lost, damaged or stolen personal property or other effects.
Contact: Vanessa McGregor at 705-285-4335

August 26 - 27

20th Annual Silver Lake Traditional Pow-wow
Location: Silver Lake Provl. Park, Maberly, ON
Directions: From Kingston/Toronto, Hwy # 401 exit 611 take Hwy # 38 - 1 hour North to Sharbot Lake intersection of Hwy # 38 and Hwy # 7 Turn right on # 7 - 8 minutes



Quattro HOTEL
& Conference Centre

Sault Ste. Marie, Ontario



229 Great Northern Road, Sault Ste. Marie, Ontario, 1.800.563.7262

Destination Hotel for all
Indigenous Groups & Organizations

EXCLUSIVE CONTRACTS FOR LOWER RATES
OR RATES THAT INCORPORATE CHARITY CONTRIBUTION






- Free WiFi • Complimentary Hot Continental Breakfast
- Modern & Spacious Suites
- Culturally sensitive to Smudging and other rituals
- Outdoor space for Sacred Fire


QUATTROSSM.COM

PROUD SUPPORTERS OF







POW-WOW LISTINGS

east towards Ottawa to Entrance to Silver Lake Provl. Park.
From Ottawa take Hwy#417 W. take exit 145 to Hwy#7 W. Toronto/ Carleton Place, 1 hour drive following Hwy#7 through Perth to entrance to Silver Lake Provincial Park.
Feast: 5:00 pm both days
Grand Entry: Gates open at 10:00 am; 12 pm on Sat. & Sun.
Admission Fee: Seniors and children Under 12 are free, 12 - 65 \$4.00
Vendor and Camping Fee: call for information
Special Declarations: No Drugs or alcohol, No selling of sacred items, No Pets unless working dog, camping available
Contact: Trudi at 613-375-6356 trudi_lemma@hotmail.com

August 26 - 27

Timiskaming First Nation's Annual Pow-Wow and Traditional Gathering "Honouring our Women"
Grand Entry: 12pm
Feast: Saturday 5pm
Host Drum : White Bear Sobriety
Head Dancers: Wayne McKenzie & Janice Wabie
NO FEE for Vendors - Must Register
Women's Hand drum Special Sunrise Ceremony
Princess & Brave 2017
Free Rough camping
Saturday & Sunday breakfast & Fish Fry Feast Saturday night
Saturday night Fireworks
Extravaganza
Pow-wows are considered both a sacred and social event by traditional Anishnabe families. It is a time to renew our ties with the beliefs and traditions of our ancestors. It also is a time to enjoy the company of family and friends both new and old. This is the one real opportunity that most people have to see Anishnabe traditions in action!
We do not charge for admission, parking or camping space.
In addition to viewing and participating in the dances, visitors can browse through art, craft, souvenir, and food booths.
To register (booth or drum) contact: Tammy Chevrier 819-723-2255 or email Tammy.chevrier @atfn.ca
Website: www.timiskamingfirstnation.ca

August 26 - 27

21st Annual Zhiibaahaasing First Nation Pow-wow
Location: Pow-wow grounds, centre of the community, Turn onto Shesheganing road follow all the

way to Zhiibaahaasing First Nation. Home of the World's Largest Peace Pipe, Drum and Outdoor Dream Catcher.
Grand Entry: Sat. 1:00 & 7:00 pm, Sun. 12 pm
Feast: Feast Saturday at 5 pm everyone welcome. Breakfast for all campers Saturday and Sunday 7:00 am.
Admission Fee: FREE
Vendor Fee: FREE - all donations would be greatly appreciated
Camping: Rough camping, on-site showers available.
Special Events/ Feature: Free Social Gathering Friday the 25th includes fish fry
Special declarations: No Alcohol, Drugs, or Pets
Contact: Bobbi-Sue Kells-Riberdy at 705-283-3963

September 2 - 3

M'Chigeeng First Nation 27th Annual Traditional Pow-wow
Location: M'Chigeeng First Nation Traditional Pow-wow grounds
Grand Entry: Sat. 1:00 & 7:00 pm; Sun. 12:00 noon (Tentative)
Admission: Free; Free Parking
Rough camping, no Hydro
Declarations: No Drugs or Alcohol permitted; Honourarium provided to all registered dancers & drummers; All drummers to bring their own Feast Bundles
Contact: Band Office, 705-377-5362

September 2 - 3

Nipissing First Nation 29th Annual Traditional Pow wow
"Water is Life"
Location: NFN Cultural Grounds - 23 kms west of North Bay on HWY 17W, Turn South on Jocko Point Road to 2100 Paradise Lane.
Sunrise Ceremony: 7am
Grand Entry: 12pm
Admission: FREE
Elder: Dan Commanda
Host Drum: Young Creek
CoHost: Young Eagle
Head Male Dancer: Clifton Mianskum
Head Female Dancer: Amanda Bellefeuille
Feast: Saturday 5pm (Priority to Elders, Drummers and Dancers)
Special Events: Miss Nipissing First Nation Pageant; Annual Rock Your Mocs Competition
Declaration: This is a drug and alcohol FREE event; Please no pets
For more information Contact: Event Coordinator via email: julesa@nfn.ca or Phone: (705) 753-2050 x1260

September 9 - 10

Georgian Bay Native Friendship



Aamjiwnaang students learning to pow-wow dance.

- Photo by Colin Graf

Centre 17th Annual Traditional Pow wow
"Bizindaaw-Oshkinijig"
Location: Sainte-Marie Park, Off Hwy 12 & Wye Valley Road, Midland
Grand Entry: 12:00 noon and 6:00 p.m. Saturday
12:00 noon Sunday
Closing ceremony: 4:30 p.m.
M.C. - Bob Goulais
Arena Director- Robert Stoneypoint
Head Dancers -chosen Saturday
Host Drum - chosen Saturday
Admission: \$5.00; Children Under 10 - Free
Contact: Georgian Bay Native Friendship Centre (705)526-5589
Website: www.gbnfc.com

September 16 - 17

The 8th Annual Traditional Pow Wow and Harvest Festival
A Celebration of First Nations Culture
Location: The Museum of Ontario Archaeology; 1600 Attawandaron Road, London, ON
Admission: Donation
Grand Entry 12pm both days
Closing ceremonies: 4:30 pm (No evening events)
Vendors are welcome
Please be advised that there is no ATM on location
No parking is available on the streets around the Museum. There is Free parking at Saint Marguerite schools with free ongoing shuttle bus rides to and from the Museum provided by Elgie Bus Lines. The Shuttle Buses run continuously between the Museum and Saint Marguerite from 9:30 am to 4:30 pm.
Everyone is invited to experience a traditional aboriginal Pow Wow! The Pow Wow runs rain or shine. There will also be indoor activities and workshops with lots of fun for the entire family!
Website: www.archaeologymuseum.ca or www.museumpowwow.ca

September 16 - 17

Curve Lake First Nations Pow wow

Location: Lance Wood Park, 38 Whetung St E, Curve Lake, Ontario
Admission: children (12 and under) \$5; ages 13 - 59 \$8
Grand Entry: 12pm both days
Native Song, dance, storytelling
Everyone Welcome
ABSOLUTELY NO DRUGS OR ALCOHOL, No Pets
For more information Contact: 705-657-3661 or email: culturaloutreach@curvelakefn.ca or Anne at AnneT@curvelake.ca or 705-657-2758.

September 23 - 24

Chippewas of Georgina Island Traditional Pow Wow
Theme: Celebrating Our Culture
Location: Sibbald Point Provincial Park, 26071 Park Road, Sutton West, Ontario (this is not located on Georgina Island but on the park lakefront where you can view the island)
Sunrise Ceremony and Sunday Morning hot breakfast
Contact: Lauri Hoeg 705-437-1337 x 2236 or lauri.hoeg@georginaisland.com
All information and contacts for booking vendors available on our facebook page: Chippewas of Georgina Island Pow Wow 2017
Website: www.georginaisland.com
Camping contact: www.ontarioparks.com/park/sibbaldpoint

September 23 - 24

2nd Annual Traditional Pow wow and Indigenous Artist Showcase "Akweni Ki" You can do it.
Location: Brampton Fairgrounds, 12942 Heart Lake Rd., Caledon, ON
Sept. 23: Traditional Pow wow
Traditional Drumming and dancing, Traditional Food
Sept. 24: Indigenous Artist Showcase: Artists, Musicians, Dancers, Fashion Show
Over 100 Vendors expected
For more information Contact: (416)743-2233 or email: Info@oneidacircle.org
Website: www.oneidacircle.org

Necessities

Stop by to pick up all
your needs, served by
our friendly staff!



Snacks .
Miijim . Crafts .
Fireworks . Gifts .
Clothing & more

STORE HOURS

Mon - Fri
7:30am-10:30am

Sat - Sun
8:00am - 10:30pm

NEW GAS BAR

Mon - Fri
7:30am - 10:00pm

Sat - Sun
8:00am - 10:00pm

Owners

Kaitlin and Justin McLeod

Visit us
on Facebook



Right where I belong



"As a transfer student, my experiences at Nipissing University have been exceptional. Nipissing University and the Office of Aboriginal Initiatives have made my transition into my program effortless and have provided me with the support needed to succeed. As an Indigenous student, cultural activities fostered within the Office of Aboriginal Initiatives have impacted my studies in unimaginable ways. Having this cultural foundation allowed me to explore opportunities within the community and make connections through an Indigenous lens."

**Marley, 3rd Year BA in Criminology and Criminal Justice
Hometown: Ohsweken, Six Nations**



- Academic, Personal and Cultural Support
- Enji Giigdoyang Student Lounge
- Events and Speakers
- Aboriginal Advantage Program

See why you belong at Nipissing
ibelongatNipissingU.ca/an

705-474-3450 ext. 4441
aboriginalprograms@nipissingu.ca

NIPISSING
UNIVERSITY

NORTH BAY, ONTARIO



Anna, with
4imprint 1 year

Jeff, with
4imprint 5 years



Joe, with
4imprint
3 years



Stacey,
with
4imprint
6 years



Cindy,
with
4imprint
12 years

Dave, with
4imprint
19 years

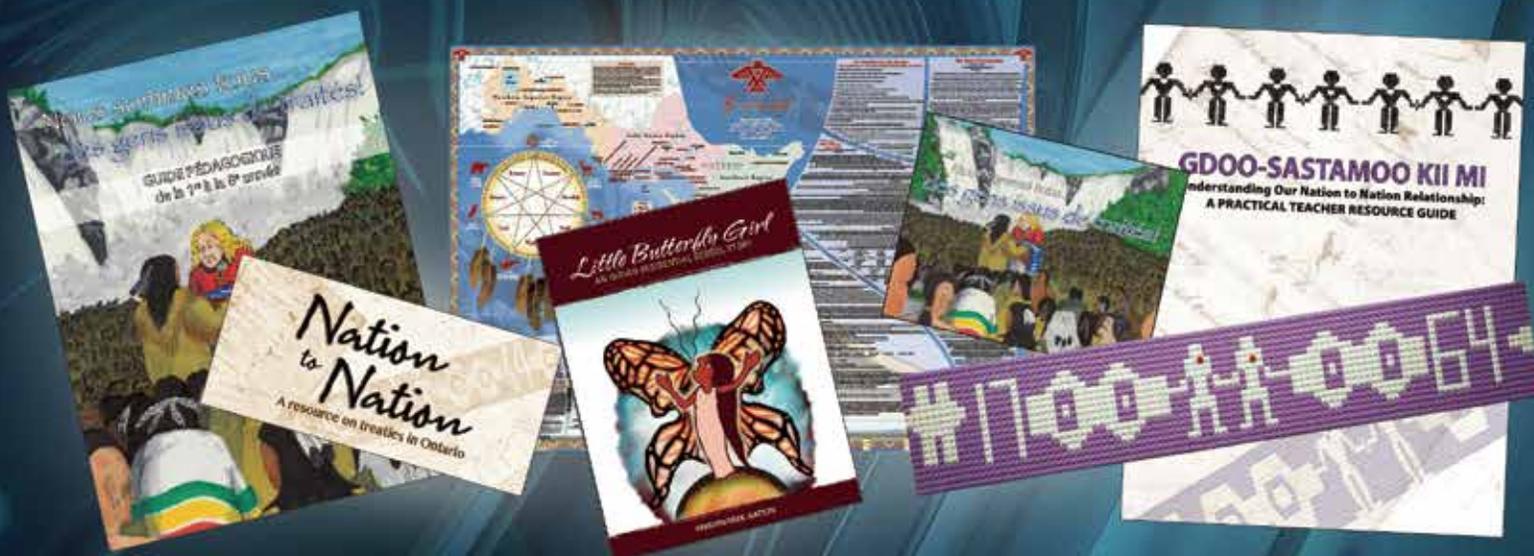
4imprint®

Big time selection. Personal service

Explore more than 10,000 promotional products at
4imprint.ca or call **1-800-300-1336.**

EDUCATION RESOURCES

creating treaty relationship resources for everyone



WE ARE ALL TREATY PEOPLE: Teachers Kit

This kit is comprised of a teachers guide which has lesson plans that include specific Ontario curriculum expectations for Grades 1 to 8. Each lesson plan was developed to cover more than one subject at a time. The guide connects to Social Studies (History & Geography), Math, English and the Arts curriculum. "We Are All Treaty People" is included in the kit, and teachers will be able to bring it into the classroom with renewed confidence as the accompanying teachers guide provides contextual Treaty Tips for Teachers, Teacher Support for each lesson plan, Reading and Responding summative section, reproducible Graphic Organizers and Additional Teacher Development Resources. The resource is designed to support both teacher and students holistically as lessons connect to the physical, mental, emotional and spiritual self. (Available in French and English)

GDOO-SASTAMOO KII MI - UNDERSTANDING OUR NATION TO NATION RELATIONSHIP: A Secondary School Resource Guide

Connects to the Ontario curriculum in many subject areas. The resource includes the teachers guide Gdoo-sastamoo kii mi; the book Nation to Nation: A resource guide to treaties in Ontario; Little Butterfly Girl (Indian Residential School book); Treaties Matter: Understanding Ipperwash; a copy of the United Nations Declaration on the Rights of Indigenous Peoples; a copy of the We Are All Treaty People book and DVD; materials for a group blanket project, posters, maps and bookmarks. The guide also refers to links and online lesson plans that involve various videos produced by the Union of Ontario Indians, Ojibwe Cultural Foundation and Kenjgewin Teg Educational Institute. (Available in French and English)



POLICY AND COMMUNICATIONS DEPT.
Union of Ontario Indians
(705) 497-9127

www.anishinabek.ca

Save the Date

ANISHINABEK NATION 3RD ANNUAL HEALTH CONFERENCE

January 23, 24, 25, 2018

Quattro Hotel & Conference Centre, SSM, ON



Heroes in Health Awards | Workshops | Presentations
Information | Craft Vendors

