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Aaniin,

I am very proud to acknowledge the historic milestone of the Great Lakes Pow Wow Guide – 25 years of which the Anishinabek Nation has been providing this annual publication! Miigwech to the Anishinabek Nation communications department for their on-going effort and dedication in producing a top-notch, sought-after guide.

The continued support and use of this incredible guide by Anishinabe people, especially in this digital age, has led to its success over these many years. I am pleased to see that the Great Lakes Pow Wow Guide remains the choice publication that not only highlights annual Pow Wow celebrations, but is a source on protocols and pow wow etiquette. This guide has grown in leaps and bounds, drawing interest from people all over Turtle Island as they seek out that “experience that promotes pride and belonging” - we are all one family after all!

Pow wows are the favoured venue to acknowledge and showcase the reclamation of our Anishinaabemowin, our Anishinabe nooswin, our dodems, our songs and our dance. It is a great time to be Anishinabe! Our achievements are indeed worthy of celebration.

We have so much to be proud of. There are many incredible accomplishments and people to celebrate. I would particularly like to dedicate this 25 year anniversary production of the Great Lakes Pow Wow Guide to two prominent water walkers: the late Grandmother Josephine Mandamin for her tireless work and commitment to the protection and survival of Nibi throughout the Great Lakes and beyond, and her great-niece, Autumn Peltier, who is carrying on her legacy. Their work encourages and compels us all to do better, to respect and protect Nibi—to protect our lifeline. The Anishinabek Nation is poised to make history yet again. Our nations will put to a vote the Anishinabek Nation Governance Agreement (ANGA) in November 2019. The ANGA itself is simply a tool to get out of the archaic Indian Act, specifically in the area of leadership selection and it will help us to develop our own forms of government according to reclamation of our traditional governance systems. This, with the authority to determine our citizenship and advancing Anishinabek culture and language, will support the effort underway to promote, healthy, vibrant and thriving nations. The Indian Act has hampered our potential, has intruded in our families and nations. The ANGA will be an opportunity for you to consider. I invite you to find out about all that you can as our communications team ramps up their effort to inform our citizens.

On behalf of the Anishinabek Nation Grand Council and Political Executive, I wish you all a safe and enjoyable time as you travel throughout Anishinabek Nation territory and beyond to participate and experience the wonderful hospitality of each host community as they make the 2019 pow wow season the best ever!

See you in the circle,

Glen Hare (Gwiingos)
Grand Council Chief
Anishinabek Nation

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Honouring Nokomis and nibi on the 25th anniversary of the Great Lakes Powwow Guide

By Marci Becking

Celebrating 25 years of the Pow-Wow Guide makes us look back to how it all began. In June of 1994, our first “Pow Wow directory” was printed as one page in the Anishinabek News. We’re counting that as issue number one of the Great Lakes Pow-Wow Guide which evolved throughout the years to what it is today.

1997 is the first magazine-style printed edition that is published as an actual Pow-Wow Guide. It states on the cover that it is the 3rd annual edition, so my discovery math is correct. Its insides are all black and white and it was 60 pages. The pages are filled with pow-wow photos, the pow-wow listings, advertising and a lot of information on the Union of Ontario Indians and other provincial territorial organization.

Today, our Pow-Wow Guide is not much different. With the rising costs of printing and distribution, we now print 15,000 copies and keep it at 36 pages. Many people still look to the Pow-Wow Guide as a one-stop directory. I know that there are websites and Facebook pages dedicated to various pow-wows all over Turtle Island. Still, I get calls on a regular basis asking when the Pow-Wow Guide is coming out.

I had known in January that I wanted to use author/illustrator Joanne Robertson’s cover art of The Water Walker on the front of this year’s Pow-Wow Guide. I had already assigned the feature to Anishinabek News Freelancer Rick Garrick who had reached out to Grandmother Josephine Mandamin in January when she had come out of the hospital. She replied to us both in an e-mail saying to reach out to her in early February.

Rick had called me on the morning of February 22. I was travelling with a colleague back from Toronto. Good thing she was driving so I had a chance to look at my some 80 e-mails and texts letting me know that our Anishinabek Nation Water Commissioner, who had walked more than 10,000 kilometres around bodies of water all over Turtle Island, had passed into the Spirit World.

I told him that Josephine told us already what she wanted to say.

The internet is filled with YouTube interviews and articles where she spoke of the water that she so dearly loved and spoke for. There is even a book about her work and there are Water Walkers who will continue the work for her.

It is now up to us to continue the conversation about our precious water supply and implement measures to protect the water for the next seven generations.

Marci Becking serves as the Senior Communications Officer for the Anishinabek Nation.

Cover art by Joanne Robertson


Joanne is the founder of the Empty Glass for Water campaign to bring attention to the drinking water crisis in Indigenous communities across Canada. She works as a research assistant at the Shingwauk Residential Schools Centre and continues to support the water walks through live GPS spotting to make sure the water is safe.

For more information on the late Nokomis Josephine Mandamin and her legacy, see Rick Garrick’s story on page 9.

25th Annual Great Lakes Pow-Wow Guide

The Great Lakes Pow-Wow Guide 2019 is the 25th annual directory/magazine produced by anishinabeknews.ca and published by the Anishinabek Nation communications unit. 15,000 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.

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CHIPPEWAS OF RAMA FIRST NATION—The Ogemawahj Tribal Council recently updated a series of books featuring governance, language, culture, community activities, history and the land in each of the member First Nations.

“We’ve been doing some work with our communities and our school boards updating a curriculum resource that was created in 2002,” says Greer Atkinson, education program/project coordinator with Ogemawahj Tribal Council. “So we did a project this year to update them and take them from 30 pages to 70 pages.”

Atkinson says the books were created in partnership with Nelson Canada. Each community helped with the project by providing updated information and images for the new books. “The booklets give students an opportunity to look at how the First Nation communities right beside them are the same and yet different,” Atkinson says. “Some things run through each book, for instance our First Nations tend to acknowledge veterans more often than is done generally in Canada, we hear veteran songs at Pow Wows each summer and stand to honour them. We also tend to use humour more often and differently than other Canadians.”

Atkinson says language and education are key components in the books. “These books showcase language champions in each community, featuring teachers and other people who are working hard at revitalizing Anishinaabemowin,” Atkinson says. “In the Rama booklet, several young people are featured for their passion, dedication and success at learning.” Atkinson says each of the books have their own personality with information about different aspects of the communities. “For instance, in Alderville, they have a really interesting monument that is dedicated to veterans, so we explored that,” Atkinson says. “And they have a unique partnership with local conservation authorities to develop and manage the environmentally sensitive Black Oak Savannah right on their territory, and they do quite a bit of land-based teaching on that.”

The Alderville War Monument soars about 50 feet high with three globes suspended from a cube symbolizing the four corners of the earth. In Georgina Island and Beausoleil, we [added to] their transportation sections because transportation is a huge issue for island communities,” Atkinson says. “[We] included new sections on the water and Water Walkers.”

Atkinson adds that the books include information about preparing wild rice and other foods, the difference in land ownership on reserve, and the complicated system of Indian status. “And sometimes we are exploring individual successes,” Atkinson says. “[With] the Mississaugas of Scugog First Nation, we took some time to profile some incredible artists that have come from that community.” Atkinson says the project included many meetings with people in the communities to gather updated information. “In Moose Deer Point, we had a table where a few Elders came out and talked to us about what was important in their community,” Atkinson says. “They are at the end of Twelve Mile Bay and one of the biggest things to impact their community was getting a road in 1966. So we spent quite a bit of time talking about how that developed the community.”

The Ogemawahj Tribal Council is also working on creating a Companion Leaders Guide through funding from the Kinoomaadziwin Education Body (KEB).

“The Leaders Guide process involves having a few community members work with a few teachers from local schools to develop lesson plans that are based on the current book content and are aimed at Grades 3, 5 and 7,” Atkinson says. “The KEB is helping us with that second part to bring these books into the schools and really build the relationship between the First Nations and their local schools and school boards.”
Anishinabek Education System

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The Anishinabek Education System was developed by and for the Anishinabek First Nations through education laws pursuant to the Anishinabek Nation Education Agreement with Canada. This Agreement recognizes Anishinabek First Nation jurisdiction and control over education on-reserve. The AES includes the Kinoomaadziwin Education Body, Regional Education Councils and Local Education Authorities. The Kinoomaadziwin Education Body is the administrative structure of the AES; the AES supports the delivery of educational programs and services for Junior Kindergarten to Grade 12 for the Participating First Nations.

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New exhibit explores the history of the Ojibwe Jingle Dress and marks its 100th anniversary

“Zibaaska’ iganagooday: The Jingle Dress at 100” will open April 3 at Mille Lacs Indian Museum and Trading Post

One hundred years ago in 1918-1919 when the global influenza pandemic killed millions worldwide, including thousands of Native Americans, a revolutionary new tradition of healing emerged in Ojibwe communities in North America: the jingle dress dance. Oral histories vary on where exactly the jingle dress first appeared, but some origin stories point to the Mille Lacs Ojibwe community.

Opening April 3, the new exhibit “Zibaaska’ iganagooday: The Jingle Dress at 100” at Mille Lacs Indian Museum and Trading Post explores the story of the zibaaska’ iganagooday, or jingle dress, its connections to healing and how it has spread across Native communities in the last century. Today jingle dress is a popular dance form on the competitive powwow circuit and is performed by Native women with a variety of tribal affiliations.

Visitors will be able to examine jingle dresses—many from the Minnesota Historical Society collections—from a variety of eras and communities and see how Native women have handcrafted garments or transformed store-bought dresses by adding decorative cone-shaped jingles, originally created from snuff tobacco cans.

“The jingle dress dance is an Ojibwe tradition, one that empowered women a century ago, during a global health crisis. This exhibit looks at the history of the tradition and how its meaning has evolved over the past century, including changes to the dresses,” said curator Brenda J. Child, Red Lake Ojibwe and Northrop professor of American studies and American Indian studies at the University of Minnesota. “Until recent decades, it remained primarily an Ojibwe and Dakota tradition. When visitors see the exhibit, they will appreciate the jingle dress dance as a modern tradition, but one with a foundation in Ojibwe song and dance.”

Exhibit content is presented in both English and Ojibwe and is curated by Child and her students. The exhibit is a partnership between the Minnesota Historical Society, the University of Minnesota Department of American Studies, and the Mille Lacs Band of Ojibwe community.

“Zibaaska’ iganagooday: The Jingle Dress at 100” will be on display through Oct. 31, 2020 at Mille Lacs Indian Museum and Trading Post. A symposium on the jingle dress and its history will be held at the museum in June 2019.

About the Mille Lacs Indian Museum and Trading Post

The Mille Lacs Indian Museum and Trading Post includes a museum dedicated to the history of the Mille Lacs Band of Ojibwe and a fully restored 1930s trading post with art and related merchandise made by local and national Native artists. The site is located on U.S. Highway 169 on the southwest shore of Lake Mille Lacs. For more information, visit www.mnhs.org/millelacs.

The Minnesota Historical Society is a non-profit educational and cultural institution established in 1849. MNHS collects, preserves and tells the story of Minnesota’s past through museum exhibits, libraries and collections, historic sites, educational programs and publishing. Using the power of history to transform lives, MNHS preserves our past, shares our state’s stories and connects people with history. Visit us at mnhs.org.

The Minnesota Historical Society is supported in part by its Premier Partners: Xcel Energy and Explore Minnesota Tourism.

Location: Mille Lacs Indian Museum and Trading Post, 43411 Oodena Dr., Onamia, MN 56359.
Reviewed by Alex Hebert

This book is about a girl named Lillian who is in foster care system. She is moved from place to place until she gets placed with an Indigenous woman named Mrs. Flagstone.

It takes a while for Lillian to get used to being with Mrs. Flagstone because she had bad experiences at the other foster homes. She never felt like she belonged anywhere. Lillian even gets bullied at school for being different.

Lillian starts to call Mrs. Flagstone ‘Auntie’ and things get really interesting when Auntie takes Lillian to meet her mother, Kokomis. Kokomis teaches Lillian how to make Indian cookies, takes her to a pow wow and introduces her to dancing and even makes Lillian her own regalia.

I liked how she continued to feel that there would be betrayal from either Auntie or Kokomis and didn’t trust that what she was doing and learning wouldn’t just disappear.

I especially liked Kokomis. Anishinaabemowin was simple and learnable. People can easily start using these words in everyday life. I recognized some of the words from my Ojibway class at school.

What happens with her sister? Is she okay? The spirits said she was in a good place.

The ending was good because they were teaching about history and culture at the school. It was cool for her to learn her identity and her clan. It would have been good for her to receive her name in a ceremony. I liked that Kokomis taught her about the medicines and to rekindle her inner fire.

Elder Josh Eshkakogan told us at a Treaty Education session about the importance of your inner fire called shkode.

I would like there to be a check up from Mrs. Beasley the social worker to tell them that she is doing well and to show how she likes being there. I know some friends who are foster kids and I would like to know that they are safe.

I don’t understand why kids have to be taken away from their home. Why can’t the adults be taken away? Leave the kids to have their same room with their own things. I know this is a kid’s book, but some adults can learn from this book, too.

Mom’s perspective on ‘Lillian and Kokomis’

My son asked many important questions while reading this book. Alex has friends who are in the foster care system and we spoke about the importance of feeling the sense of belonging. It wasn’t until Lillian is placed in a home where culture was practiced that she understood where she belonged and rekindled with her inner fire - shkode - and found her identity.

It is established in the book that perhaps culture wasn’t practiced in Lillian’s family. This prompted a conversation with Alex about inter-generational trauma from Indian Residential Schools. We also talked about helping the family so that Lillian could go back home. I explained to Alex that the Anishinabek Nation is helping First Nations with the Family Well-Being program. With Koganaawsawin - the system that will implement the Child Well-Being Law - the focus will be on healing the family.

We talked about living in a world with one foot in a running shoe and the other in a moccasin. We both agreed that Kokomis’ teaching of ozhaawashko-makwa (Blue Bear) about whatever space you occupy, that is where you belong.

I felt that even though the suggested reading level is 9-12, the content might be for a more mature child.


Alex Hebert is a 13 year-old citizen of Dokis First Nation and attends White Woods Public School in Sturgeon Falls. At age seven, he was the designer of the world’s first Treaty of Niagara LEGO wampum belt. His story is featured in the book “Alex Shares his Wampum Belt”, which is available through the Anishinabek Nation head office.
Water Walker Josephine Mandamin prays for the protection of the water for future generations during one of her water walks to raise awareness of the state of the water in the Great Lakes and other waterways.

Late Water Walker Josephine Mandamin fondly remembered

By Rick Garrick

WIWKEMKOONG UNCEDED TERRITORY—Memories of the late Water Walker Josephine Mandamin and her water walks were recently shared by four water walkers and the author of the children's book, The Water Walker, Joanne Robertson.

“It was probably the most transformative experience I've had in a long time,” says Mary Anne Caibaiosai, a Wiikwemkoong citizen who lives in Kitchener. “She was one of those people that showed unconditional love and purpose in what she was doing in that vision that she had. And she was so kind and caring and always checking up on the walkers to make sure we were all there and that we were all okay. She was in many ways like a mother to a lot of us.”

Caibaiosai participated in Mandamin’s last water walk, the 2017 Water Walk from Duluth, Minnesota, to Matane, Quebec. She joined the water walk in Leamington, which was about halfway along the route.

“It was important and is important still to get involved in water walks because what she did and what now others who follow in her footsteps are doing is trying to raise awareness of the water and the fact that it is not in good shape,” Caibaiosai says. “So this walk is a ceremony — that was the importance of it, of helping her to carry out that dream she had and the importance that she felt towards the water.”

Norma Peltier, a Wiikwemkoong citizen who participated in the 2015 Sacred Walk from Matane, Quebec, to Madeline Island, Wisconsin, and the 2017 Water Walk, says Mandamin emphasized the power of prayer during the water walks.
“Sometimes our body gets heavy when we have sad thoughts, and sometimes when we are happy, our bodies are so light,” Peltier says. “So that is what she taught us — if we could change that thought and put those positive thoughts in that tobacco and speak to that water, then that water will change for the positive, it will come back alive.”

Peltier says it took 97 days to complete the 2017 Water Walk.

“In our prayers, that’s all we had to do was pray for that water all those 97 days,” Peltier says. “It was hard in some places — there were places where I did cry. You go to some of those places and you feel that water, it’s crying because it is so discoloured, it is so polluted.”

Biinjitiwaabik Zaaging Anishinaabek Councillor Maryann Mickelson, who participated in the Lake Nipigon Water Walk in 2014, says Mandamin was a “real inspiration”.

“A lot of us don’t realize how important water is to ourselves and for humans and animals to be able to survive,” Mickelson says. “It was kind of an eye-opener for myself. A lot of people used to run their water for a long time and not think about it, and now when I’m at home and I’m running the water for the dishes I always think of Josephine and I turn my water off. I fill it up now instead of letting it run when I’m rinsing my dishes.”

Mickelson says it was like walking with your grandmother during the Lake Nipigon Water Walk.

“She was a kind person, very soft spoken, liked to laugh and talk about her experiences on her journeys and her walks,” Mickelson says. “You felt welcomed, invited, you felt safe when you were with her and comfortable.”

Mickelson says the Lake Nipigon Water Walk was not completed but will be in the future.

“But it would have been nice to have Josephine a part of that,” Mickelson says.

Cheryl Suggashie, a Pikangikum citizen who participated in the eastern direction walk of the 2011 Mother Earth Water Walk from all four directions of Turtle Island, says it was important for her to join the walk because of the inadequate water services in Pikangikum.

“I joined them in Montreal and then we walked to Bad River, Wisconsin,” Suggashie says, noting the water walkers got up every morning at 3 a.m. “It took us about three weeks. There were people from all over, like Churchill, Manitoba and even Washington.”

Suggashie says Mandamin taught them “a lot while we were walking.”

“Every day was different,” Suggashie says. “It was tiring some days and other days we did ceremonies, like a pipe ceremony or a morning ceremony. Other days we had feasts with community members.”

Joanne Robertson, author of The Water Walker, says she got involved in the 2011 Mother Earth Water Walk after Mandamin asked her to create a map of the water coming in from all four directions to Lake Superior.

“So I coordinated that walk for her,” Robertson says. “I was looking out for their well-being and the water’s well-being.”

Robertson says the book came from a promise she made during the water walk to archive the journey so the water walkers’ grandchildren would remember the work they did for the water.

“I tried a number of ways to archive the work they were doing and nothing stuck,” Robertson says. “When I wrote the book, everything fell into place. So that was the one that stuck.”

Robertson says Mandamin enjoyed visiting children in schools to share the book.

“And they absolutely loved her,” Robertson says. “They were always concerned about if her knees were okay and how she was doing. Kids loved her and she loved them.”

Robertson adds that a Junior Water Walker program has since been developed for school classes to choose a body of water in their area to learn about, adopt and help protect.

“In May, kids around the world will be walking for water, and she was so thrilled about that,” Robertson says.

To learn more about the Water Walks, visit www.motherearth-walkerwalk.com.

"The Water Walker" is available through Second Story Press or wherever books are sold. Now also available in Anishinaabemowin.
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Assembly of First Nation first Round Dance draws large attendance

By Lisa Abel

OTTAWA—The sound of hand drums, songs and laughter filled a hotel conference room in Ottawa as hundreds of people attended a Round Dance hosted by the Assembly of First Nations in January.

Chief Wayne McKenzie of Timiskaming First Nation offered a welcome to Algonquin Territory. Assembly of First Nations National Chief Perry Bellegarde thanked the Algonquin peoples and acknowledged that it was the first time the AFN had organized a Round Dance in the nation’s capital.

“There are protocols we have to follow. We’re bringing this ceremony from the prairie territories, the Treaties 1 to 8,” Chief Bellegarde said. “It’s about prayer, ceremony, love, kindness, respect, and the feeding of ancestors, our relatives and the spirit beings.”

In addition to the Round Dance protocol, a special ceremony was conducted in honour of the AFN Eagle Staff, which is over 20-years-old. The AFN Elder’s Council had suggested that the energy of the Eagle Staff be refreshed and rejuvenated: new beadwork and Feathers were prepared in accordance to protocols.

“Now we have the Assembly of First Nations Eagle Staff that will lead us and help our community stay strong and represent us, and not only in Canada, but in the world,” Chief Bellegarde said.

The ceremony, described as an Eagle Feather transfer, saw the old Eagle Feathers and flag, as well as the new Eagle Staff, brought around the dance arena by the Elders, veterans and youth.

“These Eagle Feathers defended our nation, defended our tribal sovereignty throughout the land, and so, it’s time to take another course with them,” emcee Harold Thompson explained, adding that the items would be taken care of in a spiritual manner. “[The newly assembled Eagle Staff] is something bright, something new, something focused, just like how we want our leadership to be.”

The ceremony was followed by a feast of soups, stews, bannock and sandwiches, and a giveaway towards the end of the evening. Invited Drummers and Singers included Harvey Dreaver (Stickman), Donnie Speidel, Quintin Dreaver, Mark Okikihctaw, and Allan Bonaise. Elder Marshall Dreaver from Big River, Saskatchewan was also in attendance.

Elder Roberta Oshkabewisens said that the Round Dance has been a part of our communities for some time. Smaller community dances were held in the winter, in honour of ancestors who had passed on, and those journeying into the spirit world.

“It is to help them in that way, and to give them a feast, because a lot of people and a lot of beings are fasting during the winter,” she said. “This helps them celebrate where they’re going, how they’re doing their path, their walking. The songs, the laughter and the dancing helps them in their way.”

National Chief Bellegarde was pleased with the sense of community at the Round Dance, which drew over 400 people from the Ottawa area and across Indigenous country.

“If we want to rebuild our people, it will be on language and ceremonies. So sharing this, amongst all of the tribes, it’s a very powerful, special feeling right now,” he said.”And with everything that’s going on across Canada, it also rejuvenates the strength and who we are as First Nations people. I’ve always said we have common law and civil law, but this is part of Creator’s law, and that’s something we all have to learn from, and that’s a good thing.”
Anishinaabemowin Enji Jiingtamok
(Ojibwe language at the Pow-wow)

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

The AN7GC 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.

Annual fundraising initiatives include the Anishinabek Veterans Memorial Golf Tournament taking place each June as well as the Anishinabek Evening of Excellence taking place each August. Visit www.an7gc.ca for more information.

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

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www.an7gc.ca
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Chi-Miigwetch to our generous partners!
Reaching for higher standards of health for all Anishinabek communities

BENEFITS TO HEALTH TRANSFORMATION

- Anishinabek control over Health Programs and Funding
- Human Resources Support
- Our own Infrastructure
- Simplified Reporting
- Culturally appropriate programming
- First Nation control on how funding is spent – turning surplus into a positive
- Choice of how or what services are delivered
- More jobs

- Incentive to keep money within the First Nation
  - Seeing health as a business model
- First Nations and citizens still having access to programs like Jordan’s Principle
- Predictable Funding
- Funding for traditional medicines and healers
- Data Management – this could help prioritize certain programs or funding to customize the health care in the community

For information contact
Jessica Sandy, HT Administrative Coordinator
705-497-9127. ext. 2231  Email: jessica.sandy@anishinabek.ca
ANISHINABEK NATION
Education Secretariat

Our Mandate
To assist with political advocacy to all 40 Anishinabek Nation First Nations in the area of education and to support First Nation learners on their lifelong learning journeys. The Education Secretariat looks at issues from early childhood education, elementary, secondary, and post-secondary education, and is committed to monitoring and analyzing any policy and legislative proposals that come from both the Provincial and Federal governments of Canada.

Ongoing Initiatives
- First Nation Lifelong Learning Table
- Youth Life Promotion
- Advocacy
- First Nation Education Coordination Unit
- Aboriginal Institutes Consortium

Who we represent
- 40 First Nation
- 25 First Nation Schools
- 4 Regions

Our Clan
Migizii Dodem
“The Bird Clan are the keepers of knowledge and responsible for spreading the seeds of knowledge. The Bird Clan were traditionally the teachers and farmers.”

How We Can Help
If you are a member of one of the 40 Anishinabek Nation First Nations, do not hesitate to contact us about:
- School board service issues
- High cost special education
- Policy analysis
- Political assistance

For more information contact Paige Sillaby, Policy Analyst, Education Secretariat
Ph: (705) 497-9127, ext. 2279 | Email paige.sillaby@anishinabek.ca | www.anishinabek.ca/education
COMING THIS SEPTEMBER

GAAWIN NIIN 
DOO-GINDAASWISII
I AM NOT A NUMBER
Ages 7–11
written by
Jenny Kay Dupuis and Kathy Kacer
illustrated by
Gillian Newland

The award-winning story based on the life experiences of Irene Couchie. Irene was removed from her First Nations family to live in residential school in Spanish, Ontario where she was prohibited from speaking her language and practicing her culture. Translated to the Nbisiing dialect in Irene’s home community of Nipissing First Nation by Muriel Sawyer and Geraldine McLeod with contributions by Tory Fisher.

Dual language edition in Nishnaabemwin, Nbisiing dialect and English

Nibi Emosaawdang
The Water Walker
Ages 6–9
written and illustrated by
Joanne Robertson

The award-winning story of Nokomis Josephine-ba Mandamin and her great love for Nibi. Nokomis walked thousands of kilometers to raise awareness of our responsibility to protect the water, inspiring so many. Translated into Anishinaabemowin by Shirley Williams and Isadore Toulouse, who are from Nokomis’ home community of Wiikwemkoong Unceded Territory.

Dual language edition in Anishinaabemowin and English

The First Mighty Muskrats Mystery! Ages 9–13

Four cousins solve the case of a missing archaeologist on the Windy Lake First Nation in the first in a new series by Michael Hutchinson.

“The Muskrats feel like the kind of real kids that have been missing in children’s books for quite some time.” —QUILL & QUIRE

“A]n Indigenous version of the Hardy Boys full of rez humor.” —KIRKUS

Second Story Press www.secondstorypress.ca
NIPISSING FIRST NATION
31st Annual Traditional
Pow Wow
Gaa-Miingooyan Enyweng
The Language That Was Given To You

Aug 31st & Sept 1st, 2019
NFN Cultural Lands 23km West of North Bay on Hwy 17
Turn South at Jocko Point Rd, 2100 Paradise Lane

Featuring Specials at Noon Saturday & Sunday
M.C: Bob Goulais
Arena Director: Clifton Couchie
Host Drum: High Ridge Singers
Co-Host: Genaabaaing Jrz
Head Elders: TBA & Virginia Goulais
Veteran Representative: Kimberly Fong-Munro
Head Male Dancer: Mckenzie Ottereyes-Eagle
Head Female Dancer: Desiree Sands
Head Male Youth: Brent Couchie
Head Female Youth: Kelsey Borgford

Friday Evening - Miss NFN
11:00am till 2:00pm: Registration
1:00pm Saturday: Grand Entry
5:00pm Saturday: Drummers and Dancers Feast
7:00am Sunrise Ceremony Thursday to Sunday
Jingle Dress Special Sponsored by Linklater Family

Contact Person: Mindy Martel, Event Coordinator
705 753 2050 ext. 1260 or Mindym@nfn.ca

*Free Admission* EVERYONE IS WELCOME!
Vendors Must Register - Rough Camping 18+
ABSOLUTELY NO DRUGS / ALCOHOL or Pets

www.nfn.ca/links-resources/
ANISHINABEK NATION GOVERNANCE AGREEMENT*

 AGREEMENT BENEFITS INCLUDE:

• First Nations will be legally recognized as governments.
• First Nations can determine who their citizens are.
• First Nations will be removed from parts of the Indian Act.
• First Nations will receive a significant increase in funding from Canada for governance work.

LET’S DO THIS.*
governancevote.ca
JORDAN'S PRINCIPLE

Do you know a First Nations child aged 0-18 who has a disability or medical condition whose needs are not being met, either on or off reserve?

Jordan's Principle may provide assistance with Mental Health, Medical Equipment, Speech Therapy and so many more.

Start by process by contacting the dedicated Jordan's Principle Call Centre and Help Line:

Jordan's Principle Call Centre
(1-855-572-4453)
French: 1-833-PJ-ENFAN
(1-833-753-6326)
Email: InfoPubs@aadnc-aandc.gc.ca
Teletypewriter: 1-866-553-0554
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.

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.

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.
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.
May 15
Mountain View School Division 8th Annual Graduation Pow-Wow
Location: Dauphin Regional Comprehensive Secondary School gymnasium - 330 Mountain Rd, Dauphin, Manitoba
Everyone welcome
Grand Entry: 10:00 am
Contact: Carole Shankaruk
Email: cs Shankaruk@mvsd.ca

May 18-19
Hiawatha First Nation 25th Annual Pow-Wow
Honouring our Past, Celebrating our Future!
A Cultural Celebration of Drumming, Regalia Dancing, Crafts & Foods
Location: Lakeview Ceremonial Grounds, 126 Paudash St., Keene, ON Hiawatha First Nation
Grand Entry: Noon Sat. and Sun.
Drug and Alcohol Free Event. No Pets.
Hiawatha First Nation is not responsible for damage to person or property.
Contact: (705) 295-4421 or Email: mbhogan@hiawahafn.ca
More Details @ www.hiawahafirstnation.com

May 25-26
43rd Annual Odawa Traditional Pow-Wow
Location: 200 Moodie Dr. (south of Hwy 417) Ottawa
Grand Entry: Sat 12 pm & 6pm, Sun 12pm (Gates open at 10am)
Free Admission (Donations accepted at the gate)
Emcee: Don Burnaby
Co-Emcee: Rhonda Doxtator
Arena Director: Amanda Fox
Honourarium for Dancers and Singers will be provided
For Vendor inquiries contact info@odawa.on.ca or call: (613)722-3811
Website: http://www.odawa.on.ca/powwow.html

May 25-26
32nd Annual Upper Mattaponi Indian Tribe Pow-Wow
Location: Tribal Grounds, Rt. 30 King William V.A. - 13476 King William Rd
Admission: $5; Adults $8
Grounds open: 10 am
Grand Entry: Sat 12 pm; Sun 1 pm
Drum Competition (5 drummers minimum to compete) and Dance Competitions
Food Concessions over 20 vendors
Declarations: NO drugs, NO alcohol, NO Pets, NO firearms and NO Coolers
Bring your own lawn chairs and blankets
Contact: Ken Adams (804)370-5249 or Frank Adams (804)690-1694
Website: www.umitribe.org

June 1-2
Aundeck Omni Kaning Annual Traditional Pow-Wow
Theme: Reclaiming Our Identity
Grand-Entry: Saturday June 1st 12pm and 7pm, Sunday, June 2nd 12pm
Feast: Saturday @ 5pm
Location: AOK Powwow Grounds, Follow the Signs, Down Lake Road Host drum: Black Bull Moose
MC: Mistawasis
Arena Director: Robert Stoney Point
Adult Female Dancer: Saturday: Lynne Waindabence Sunday: TBD
Adult Male Dancer: Adrian Trudeau
Youth Male Dancer: Pierre Debassige
Youth Female Dancer: Aiyana Nahwegahbo
Honourariums for the first six drums
DRUG & ALCOHOL FREE EVENT NO Pets! - Rough Camping Available for a small fee
Vendors Welcome
Admission: Free Event
Contact: Mandy Shawanda, mshawanda@aokfn.com, or call 705-368-0739 ext 1

June 1-2
30th Traditional Pow-Wow
“Let’s Honour the Strawberry”
Location:TBA
Admission: $5.00
Grand Entry: Sat 12pm & 7pm; Sun 12pm
Feast: Sat 5:30pm
Contact: Vanessa Kennedy Barrie

June 6
Chippewas of the Thames Annual Children’s Pow-Wow
Location: Antler River Elementary School, 324 Chippewa Rd
Grand Entry: Thursday, 10 am
Admission: $2/person
Special Declaration: No Drugs or Alcohol, Service Pets Only
Vendors: First Nations owned and operated vendors only.
Contact: 519-289-1000

June 8-9
Sheshegwaning 25th Annual Traditional Pow-Wow
Location: Sheshegwaning Pow-Wow Grounds, In the community next to skating rink, Sheshegwaning, ON Directions: Hwy # 540
Grand Entry: SAT. 1 am & 7:00 pm; SUN. Noon

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.

- Part-time, online diploma in Indigenous Policy and Administration
- Master of Public Policy and Administration: Concentration in IPA

For information please visit:
carleton.ca/sppa/ipa or email: ipa@carleton.ca
Designated Smoking Area - NO Pets!

Drug & Alcohol-free event - No Pets!

Everyone Welcome - Bring a chair!

Sawyer
Youth Female Dancer: Brooklyn Kicknosway

Youth Male Dancer: Theland Kicknosway

Head Female Dancer: Elaine Sackaney Oshkibewisens

Ashawasega
Head Male Elder: Elwood Arena Director: Roger Assiniwe

Head Veteran: Phillip Moore Emcee: Gary Dokis

Dr. North Bay Location: Lee Park. 800 Memorial FEAST: Sat 5pm
7pm; Sunday: 12pm

Grand Entry: Saturday: 12pm & "Dancing with Our Ancestors"

POW-WOW LISTINGS

Admission: Free Admission Feast at 5pm on Saturday. Breakfast served on Saturday and Sunday Drug and Alcohol-free event. No Pets!

Contact: Greg Dayfox (705) 283-1339

June 8-9 Henvey Inlet First Nation 16th Annual Traditional Pow-Wow Theme: Gwekaanimak ‘Winds of Change’

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: Henvey Inlet’s Thunderboyz

Guest invite drum: High Noon Arena Director: Robert Stoney point Emcee: Chris Pheasant Stickman: Robert Stoney point Head dancers: Rye Whetung/Raven Nogansh Honourariums to the first six drums Many specials and giveaways 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 2019 Pow wow

June 8 - 9

North Bay Indigenous Friendship Centre’s Maamwi Kindaaswin Pow-Wow “Dancing with Our Ancestors”

Grand Entry: Saturday: 12pm & 7pm; Sunday: 12pm FEAST: Sat 5pm

Location: Lee Park. 800 Memorial Dr, North Bay Host drum: High Ridge Co-host drum: North Bay Singers Emcee: Gary Dokis

Head Veteran: Phillip Moore Arena Director: Roger Assiniwe Head Male Elder: Elwood Ashawasega

Head Female Elder: Roberta Oshkibewisens

Head Male Dancer: Cody McKenzie-Sackaney

Head Female Dancer: Elaine Kicknosway

Youth Male Dancer: Theland Kicknosway

Youth Female Dancer: Brooklyn Sawyer

Everyone Welcome - Bring a chair!

Drug & Alcohol-Free Event - Designated Smoking Area - NO Pets!

Welcome!

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. Krystal ext. 200 or Andrew ext. 253 Admission: FREE Event Contact: Jen Seguin at 705-472-2811 ext.222 or Emails: akwego2@nbifc.org

June 8-9

3rd Annual Spirit of the Drum Pow-wow Location: Duck Island, 40 Abbott Street, Smiths Falls, ON
Contact: Becky Allen 613-283-0288 paul.merredeuw@ucdsb.on.ca or ballen@smithsfalls.ca

June 14-16

Rainy River First Nations Traditional Pow-Wow Location: Emo, ON: Hwy 11 and Hwy 71 Junction Grand Entry: Fri 7pm warm-ups; Sat and Sun 1pm and 7pm Admission: FREE Please no Drugs, Alcohol or Pets (unless service pets) Contact Rainy River First Nations Pow wow coordinator: (807)482-210-9619

June 15-16

Rabbit Island Traditional Pow-Wow Waaboozoo Anising Jiingdamowin Location: Prairie Point, Rabbit Island Wiikwemkoong Unceded Territory Host Drum: Thunder Earth Men’s Traditional Special hosted by Craig Fox Rotating community head dancers daily.

Disclaimer / Declaration: 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: Sandra Peltier 705-348-2707 Vendor Contact: Dolly Peltier 705-210-9619

June 22


Grand Entry 12:00 noon Dancer registration: 10 am Flags retire at 4pm followed by a Feast at 5pm Only the first five invited 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: admin@nameres.org

June 22-23

Aamjiwnaang First Nation 58th Annual Pow-Wow Location: 1972 Virgil Ave., Sarnia, Ontario(Bear Park behind the Community Centre) Dance Registration from 10 am to Noon on Saturday the 22nd Drum Contest Registration - Saturday the 22nd 10 am to 11:45 am Emcee: Adrian Hario Arena Director: Wesley Cleland Drum Judge: Dany “Blindigaygizhig” Deleary Dance Judge: James Wrightman Host Drum: Snake Island Grand Entry: SAT 12 pm and 6pm, SUN 12pm All Dancers MUST REGISTER IN PERSON for all dance categories including Tiny Tots, Baby Contest & Specials. Dance and Drum Contests over $52,000 in Prizes (All prizes are paid in cash) 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. Contact: Tracy Williams at twilliams@aamjiwnaang.ca or Tanya Williams at tanya.williams@aamjiwnaang.ca or 519-336-8410

June 22-23 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: Whitefish Jr Co-host Drum: High Ridge Emcee: William Constant Co-Emcee: Wesley King Arena Director: Jordan Williams White Eye
Pow-wow Listings

June 29-30
Dokis First Nation 19th Annual
Traditional Pow-Wow
"Achieving Balance"
Location: Dokis First Nation Pow
wow Grounds
Grand Entry: Saturday 12:00PM &
7:00PM; Sunday 12:00PM
Feast: Sat 5pm
Sunrise Ceremony: 5:30AM
Saturday & Sunday
Host Drum: Smoke Trail Singers
Emcee: Stephanie Pangowish
Arena Director: Meegwans Snake
Head Adult Male Dancer: Wesley
Cleland
Head Adult Female Dancer: Tracy
Cleland
Youth Male Dancer: Talon
Beaucage
Youth Female Dancer: Britney
Dokis-Belanger
Special Guest: Theland Kicknosway
(Singer, Grass and Hoop Dancer,
Public Speaker)
Daily Honourariums for the
registered dancers - must be in
Grand Entry!

Registered Drums with minimum
5 singers will receive and
honourarium of $500 - all singer
and dancers must register daily to
be eligible for honourarium.

Authentic Native Craft Vendors
Only: $100 for the weekend
Food Vendors: $250 for the
weekend (no electricity or water)
Must be paid in full by Saturday,
June 30 at 3 pm
Miss Okikendawt Pageant 2019
Admission: Free, everyone
welcome! Bring a chair!
Feast: Sat at 5 pm - please bring
your feast bags!
Parking: Please follow signs and
park in designated areas. No
camping allowed in parking. RVs
permitted
Camping: Please camp in
designated areas - rough camping.
No camping will be allowed in
designated parking area. In the
even there is a fire ban, please
follow instructions accordingly.
Absolutely NO alcohol or drugs - No
Pets!
Dokis Cultural Committee will not
be responsible for any injuries,
thief, damages or any other
liability associated with the pow
wow.
Contact: Paige Restoule 705-494-
0912 and/or Gwen Dokis 705-499-
4615 dokispowwowcommittee@gmail.com

June 29 - 30
Fort William First Nation Pow-Wow
Location: Anemki Wajiw (Mount
McKay) Warmups: Friday
Grand Entry: Sat 1pm and 6pm;
Sun 1pm
Closing Ceremony (retiring the
flags): 6pm Sunday
Admission: FREE
Camping is available
Disclaimer: Drug and Alcohol free
event. Please no pets.
Contact: Gail Bannon
GailRBannon@fwfn.com or
(807)622-4514

June 29-30
Little River Band of Ottawa Indians
- Jiingtamok 2019
Location: Tribal Gathering Grounds,
June 29-30
Munsee-Delaware Nation Pow-Wow and Traditional Gathering - 25th anniversary
Location: 289 Jubilee Drive, Munsee, ON
Grand Entry: 12 pm both days
Family Event with Free Admission
Rough Camping available.
Showers at the community centre
Declaration: No Alcohol, No Drugs and No Pets please. No Audio or Video recording allowed.
Contact: Debbie Richter 519 289 5396 ext. 234 or toll free: 1-800 298 7137

July 6-7
Sheguindah First Nation Annual Traditional Jingu Timok
Celebrating 30 Years!
Location: Pow-Wow grounds, Sheguindah First Nation, Hwy. 6. Admission: FREE
Lighting of Sacred Fire: Thursday morning July 4th
Sunrise: Thursday thru to Sunday morning sunrise ceremony approx 5:30 am at Pow wow grounds
Grand Entry: 12pm and 7 pm Sat and 12 pm Sun
Feast bags recommended for Saturday feast approx 5pm
Rough Camping avilable, first come first serve!
Native Craft and Food Vendors only permitted - $125 for the weekend
No drugs or alcohol. No pets.
Not responsible for accidents and injury. Not responsible for lost, stolen or damaged items.
Contact: Chop at 705-857-1630
Kari 705-210-5567 or Pearl at 705 698-8002
Email: cjodoin1@saulttribe.net
6050 ext. 26332
Contact: Cody Jodoin (906) 635-2987 ext. 234 or toll free: 1-800 289 3375

July 4-7
38th annual Sault Ste. Marie Tribe of Chippewa Indians
Summer Gathering and Pow-Wow
Location: Sault Tribe Pow-Wow Grounds; Entrance from Bahweting Dr. off Skunk Rd.
Admission: Free
Thursday, July 4 - Spiritual Gathering
Friday, July 5 – Kids Carnival and Karaoke Night starting at 5:30 pm
Saturday, July 6 - Drum & dancer Registration 10 am to 5 pm
Grand Entries at 1 & 7pm
Traditional Feast at 5pm
Sunday, July 7 - Grand Entry at noon
Traditional Giveaway at 3 pm
Dance & Drum contest winners announced at 4 pm.

July 5-7
Miwapukew First Nation, Conne River, NL
Theme: Honoring Missing and Murdered Indigenous Women and Girls
Grand-Entry: Friday to Sunday at 1:00pm NL time
Feast: Friday to Sunday 5:00pm
Location: Miwapukew Reserve,
Conne River, NL
Host drum: Big Train
Guest drum: Kitpu
Emcee: Mike Doucette
Arena Director: Garland Augustine
Head Female Dancer: Sabrina Muise
Head Male Dancer: Thaddie Claire
Information on honourariums if necessary
DRUG & ALCOHOL FREE EVENT-
Designated Smoking Area- Pets must be leashed and owner responsible for cleanup.
Bottled water provided for drummers and dancers
Contact: Colleen Lambert, tcr@mfngov.ca
Kevin Drew powwow@mfngov.ca
Website: www.mfngov.ca

July 5-6
First Nation & Aboriginal Advisory Committee at the French River Visitor Centre
13th Annual Gathering and Pow-Wow
Theme: “Thirteen Grandmother Moons”
Admission: FREE Family Event
LOCATION: French River Visitor Centre south west side of the French River Bridge on Hwy 69
Friday, July 5, 2018 – 10 am – 3pm – open mic and Quill and Birch Bark workshop
Saturday, July 6, 2018 – GRAND ENTRY at 12:30 p.m.
Naa TA haa bi gehguhn “Strings that Sing”
Give away and FEAST: 5pm
SPECIAL DECLARATIONS: Everyone is welcome. This is a family-friendly celebration. No drugs or alcohol permitted. Please no Pets in Ceremony grounds, exception service dogs. Wheelchair Accessible. Vendor space is free.
Contact: Julie Michano (807) 228 2087

July 5-7
36th Annual Bítígtong Nishnaabeg Traditional Pow Wow
Location: Heron Bay, Ontario, Pic River pow wow Grounds
Directions: Off Highway 627
Sunrise ceremony: 10 am
Grand Entry: Saturday at 1 pm & 7 pm and Sunday at 1 pm
Breakfast: Sat & Sun 8 am
Feast: Saturday & Sunday - 5pm (Please Bring Feast Bundles)
Admission Fee: No admission fee Friday; Warmups, Princess/Brave Pageant (Registration 6pm)
Singer Special see poster for more details
Vendors please contact Julie Michano to register
Special Declarations: Rough camping available. No drugs are alcohol permitted.
Contact: Julie Michano (807) 228 2087

July 13-14
Kettle and Stony Point First Nation
48th Annual Competition Pow-Wow
Location: Pow wow Grounds, 9226 Lake Rd. Kettle and Stony Point FN ON
Admission: 6-19 $5; 19-99 $9
Seniors and children FREE
Grand Entry: Sat 1pm and 7pm; Sun 12pm
Registration: Sat 10-12pm and Sun 5-7pm

POW-WOW LISTINGS

2608 Government Center Drive
Manistee, Michigan 49660
Traditional Pow-Wow with some dance and drum specials
Grand Entry: SAT 1:00 pm & 7pm; SUN 12:00 pm
No Admission or Parking Fees
Bleacher seating avail however feel free to bring your own chair
Native American Art, Craft and Food Vendors
Declaration: Please No Alcohol, Drugs, Weapons or Pets (unless they are Service Pets)
Contact: Jay Sam 231-398-6893 or kpheasant@lrboi-nsn.gov
Website: www.lrboi-nsn.gov

2019 Great Lakes Pow-Wow Guide | Page 24
**Pow-Wow Listings**

**July 13-14**

Alderville First Nation
25th Annual Pow-Wow

Honouring our Language Keepers
Honouring our Knowledge Keepers

Grounds open 2pm Friday
Pow Wow Grounds 5787 Roseneath Landing Road, Roseneath K0K 2X0
Admission: 6-6 Free 7-12 $3, 13-59 $6, 60 + free Participating Drummers and Dancers Free,
Grand Entry 12 pm Rough Camping available - no hydro; showers available off site; Drums please call 905 352-3996;
First Nation Food and Craft Vendors contact 905 352-2011 Alderville First Nation Reception

**July 19-21**

Drums of the Painted Mountain Pow-Wow

Location: Southwest Virginia Community College; 724 Community College Road, Cedar Bluff, VA
Contact: Nate Clifton 276-525-2250 n8clifton@gmail.com

**July 26-28**

26th Annual Anishinaabe Family Language and Cultural Camp
“Celebrating the Unity of Our Language & Culture”

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.
Admission: No registration Fees Meals Provided (Bring your Feast Bundles)

Bring your Nation’s Flag and a Giveaway Gift

Declarations: Showers on site, First come-first served for the camping area. We politely ask that English be used as second language while in attendance, Please ensure to dress appropriately if participating in Ceremony (Women wearing long skirts)

Some presentations/workshops may include: cultural teachings, traditional medicines, craft making, games, language learning, etc.

Contact: Kenny Naganwane
Phesant: 231-590-1187 or 231-398-6892 or Toll Free (888) 723-8288.
Email: kpheasant@lrboi-nsn.gov
Website: www.anishinaabemdaa.com or www.lrboi-nsn.gov

**August 3-4**

Thessalon First Nation 24th Annual Traditional Pow-Wow

Location: Thessalon First Nation Pow-Wow Grounds, Thessalon, ON
Directions: Hwy. #17 East turn right Maple Ridge Rd., turn right Blish Road, follow signs.
Registration and camp set up: Friday at Pow-wow grounds
Grand Entry: 12 pm both days
Feast: Sat. 5pm - Bring Feast Bags (plates/cutlery)
Rough Camping available
Declarations: No drugs or alcohol permitted. No Pets.
Contact: Harley Syrette at 705-842-2670 ext 236

**August 3-5**

Wikwemikong 59th Annual Cultural Festival
Location: Wikwemikong, Ontario, Manitoulin Island, ON off Highway 6, follow Wikwemikong Way to Thunderbird Park

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Shawl Dancer Kamryn Whiteye. – Photo by Kelly Anne Smith

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**2019 Great Lakes Pow-Wow Guide | Page 25**
**August 9-11**  
Chapleau Cree First Nation 26th Annual Pow-Wow  
**Location:** Fox Lake Reserve Pow Wow grounds  
**Registration and social night on Aug. 9 featuring Emery Burninggrass**  
**Grand Entry:** Noon and 6 pm on Sat. and 11 am on Sun.  
**Traditional Feast on Sunday at 3pm**  
**Emcee:** Roger Daybutch  
**Host Drum:** Thunder Creek  
**Grand Entry:** Both days at 12pm  
**Admission:** Free  

**August 9-12**  
29th Annual Celebration of the Genaabaajing Jintamok “Traditional Pow-Wow”  
**Theme:** Mnaajaa’aanaanig Getaaajaw “Honouring our Veterans”  
**Location:** Serpent River First Nation (Cutler, ON)  
**Directions:** Half way between Sudbury and Sault Ste. Marie on Hwy 17.  
**Sunrise Ceremony:** Ray Jackson, Time will be announced at pow wow  
**Grand Entry:** Friday 7pm - Social; Saturday 12pm & 7pm; Sunday 12pm  
**Feast:** Sat 5pm Please bring feast bundles  
**Host Drum:** Smokey Town Singers Co-Host Drum High Ridge Singers  
**Emcee:** Bob Goulais  
**Head Dancers:** Rob Spade & Celeste Pedri  
**Arena Director:** Robert

**August 10-11**  
Algonquin Peoples 25th Annual All Nations Gathering  
**Honouring Our Commitment to Mother Earth**  
**Location:** Whitefish Lake, Centennial Hills Road (at km 38) Algonquin Provincial Park

**Sunrise Ceremony both days**  
**Grand Entry:** Sat 1 pm, Sun Noon  
**Feast on Saturday followed by and Evening Powwow**  
**Appreciation Call at 4 pm Sun Travel Feast at 5 pm**  
**Admission $8.00 daily at gate**  
**Elders, Drummers, Dancers, Dignitaries**  
**& Children under 12 are free**  
**Please bring a Feast Bag**  
**(plate, cup, bowl & utensils)**  
**Absolutely no dogs, alcohol or drugs**  
**For more information contact Whitney & Area Algonquins (613) 637-1453**

**August 10-11**  
Saugeen First Nation 47th 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 12pm  
**Feast:** Sat. at 5pm  
**Vendors please register in advance Contact:** Mike Henry 519 375 6581 or Band office 519 797 2781 x 1102  
**Rough camping available with showers**

**August 9-11**  
Tyendinaga Pow-Wow  
**Contact:** Ruby Doreen jokeway@kos.net

**August 16-18**  
2019 Neyaashiinimigwin Traditional Pow-Wow  
Chippewas of Nawash First Nation 35th Annual Traditional Pow-Wow  
**Location:** Cape Croker Park, 112 Park Rd, Neyaashiinigmiwin ON NOH 2TO  
**Admission:** ages 7 - 54 $5+, Young children and Elders are free  
**Parking:** $5  
**Special Events:** Neyaashiinimigwin Talent Night 6-9pm, Free Admission Declaration: Please No Drugs, Alcohol or Pets  
**Contact:** Shawn Nadjiwon (519) 534-0981 or email: nawash.events.planner@outlook.com

**August 17-18**  
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.  
**Registration:** Closes at noon on Saturday (must register for both days)  
**Saturday evening social**  
**Rough camping available, No hydro**  
**Admission:** $5; 12 years and under Free; Participants are FREE (Dancers, Drummers, etc)  
**Craft Vendors:** Please register in advance  
**Contact:** Jamie Sarazin 613-625 - 1109  
**agoonqunspikwakanagan.ca**

**August 17-18**  
Whitefish River First Nation 25th 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 - there is a vendor’s fee Events: Environmentally friendly 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:** Art Jacko at 705-285-4335

**August 17-18**  
Wahnapitae First Nation 24th Annual Traditional Pow-Wow  
**Location:** Wahnapitae First Nation Pow Wow Grounds, 139 Loonway Rd. Wahnapitae, Ontario via Capreol, Ontario Directions: 5 km north of Sudbury (just past Capreol, ON)  
**Admission:** FREE  
**Contact:** Shawn Nadjiwon (519) 366-2378  
**WahnapitaeFirstnation.ca**

**August 16-18**  
Keteguanseebbee Pow-Wow Garden River First Nation  
**Theme:** “Water is Life”  
**Water Ceremony Friday at 6pm**  
**Grand Entry:** Sat. 1-7 pm, Sun Noon  
**Feast:** Saturday at 5 pm  
**Host Drum:** Northern Wind  
**Co-Host Drum:** Crazy Spirit  
**Emcee:** Gary Parker  
**Arena Director:** Kevin Seryette  
**Head Veteran:** Bnaaswi Biliaswaaw  
**Head Youth Dancers:** Navaeh Pine  
**Special Hoop Dance Presentation:** Montana McGregor  
**Contact:** Amanda Cress 705-946-6300 ext. 250 or acress@gardener.org or Terri Tice territice66@gmail.com

**August 17-18**  
31st Annual Nanseneed Indian Pow-Wow  
**Location:** Nanseneed Indian Nation, 1001 Pembroke Lane, Suffolk, VA
POW-WOW LISTINGS

August 23-25
Biijinjiwaabik Zaaging Anishinaabek Pow-Wow
Location: Rocky Bay First Nation, MacDiarmid on the beautiful shores of Lake Nipigon
Theme: Traditional
Grand Entry: Sat and Sun 1 pm & 7 pm
Feast: Breakfast and supper provided Sat and Sun.
Declarations: NO DRUGS OR ALCOHOL. NO PETS!
Vendors: $75 for craft vendors. Food Vendors $250 for the weekend
Admission: Free
Contact: Pegs Lynch 807-885-3436
Location: John Snake Memorial Pow-Wow
Chippewas of Rama First Nation
August 24-25
Head Veteran: Walker Stonefish
Head Dance Judge: Raven Stanger
Head Singing Judge: Rodney MC: Paul Owl, Meegwans Snake
6:30PM; Sunday 12:30PM
Grand Entry: Saturday 12PM and Rama Road, Rama ON
Multipurpose Grounds at 6030 Location:  John Snake Memorial
Competition Pow-Wow
Chippewas of Rama First Nation
August 24-25
Firewood provided
Contact:  Pegs Lynch 807-885-3436
Admission:  Free
Food Vendors $250 for the weekend
Vendors:  $75 for craft vendors.
ALCOHOL.  NO PETS!
Declarations:  NO DRUGS OR provided Sat and Sun.
Feast:  Breakfast and supper
7 pm
Grand Entry:  Sat and Sun 1 pm &
Theme: Traditional
of Lake Nipigon
MacDiarmid on the beautiful shores
Location:  Rocky Bay First Nation,
Pow-Wow
Biinjitiwaabik Zaaging Anishinaabek
August 23-25
nansemond.org
Contact:  410-925-2564 contact@
HONOURING INDIGENOUS COMMUNITIES
HONOURING INDIGENOUS COMMUNITIES
across Canada
At Nelson we are committed to working with Indigenous communities across Canada to create authentic First Nations, Métis, and Inuit resources that empower educators and inspire Indigenous and non-Indigenous Canadians to work together co-operatively to promote intercultural understanding, empathy, and mutual respect.
We would like to thank the Ogemawahj Tribal Council and each of the First Nations communities for giving us the opportunity to learn about their culture and history.
The Ogemawahj Tribal Council First Nations are:
Alderville First Nation
Beausoleil First Nation
Chippewas of Georgina Island First Nation
Chippewas of Rama First Nation
Mississaugas of Scugog Island First Nation
Moose Deer Point First Nation
Artist: Rick Beaver
2019 Great Lakes Pow-Wow Guide | Page 27
**Nipissing First Nation 31st Annual Traditional Pow-Wow**

“Gaa-Mingnooyan Enyweng - The Language that Was Given to You”

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: Thurs - Sun 7am
Feast: Saturday 5pm (Food Donations accepted)

Grand Entry: 12pm both days
Admission: Donation

**September 7-8**

Akwesasne International Pow-Wow
Location: A’nowara’ko:wa Arena - Grand Entry: Sat and Sun at noon
Dance and Drum competitions during the day
Admission: Under 5 & 65+ are free. Ages 6-12 $5. General Admission $8
Weekend pass: $12
Free parking
No drugs or alcohol.
Contact akwesasnapowwow@yahoo.com

**September 14-15**

The 11th 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
Vendors: Call the museum to reserve your spot. Please be advised that there is no ATM on location.
Special Declarations: ALL DANCERS WELCOME. 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 am to 5 pm.
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 28-29**

Chippewas of Georgina Island Traditional Pow-Wow
Theme: “Endaad”
Location: Ferry Landing, Virginia Beach Marina, 7751 Black River Road, Sutton, ON L0E 1RD
Sunday: Sunrise Ceremony and Morning hot breakfast
Contact: Lauri Hoeg 705-437-1337 x 2236 or lauri.hoeg@georginaisland.com
Vendors contact: tammycharles@hotmail.com
Drums and Dancers contact: beadahsiga@hotmail.com
Facebook page: Chippewas of Georgina Island Pow Wow 2019
Website: www.georginaisland.com
No pets
Camping, Bed & Breakfast and ferry schedule information will be posted on our Facebook page and website.
KETEGAUNSEESEE

POW WOW

Men’s Contests:
Fancy – 1st: $500, 2nd: $300
3rd: $200
Grass – 1st: $500, 2nd: $300
3rd: $200
Traditional – 1st: $500,
2nd: $300
3rd: $200
Woodland – 1st: $500,
2nd: $300
3rd: $200

Women’s Contests:
Fancy – 1st: $500, 2nd: $300
3rd: $200
Jingle – 1st: $500, 2nd: $300
3rd: $200
Traditional – 1st: $500,
2nd: $300, 3rd: $200
Old Style Fancy –
1st: $500,
2nd: $300,
3rd: $200

Host Drum - Northern Wind
Co-Host Drum - Crazy Spirit
MC - Gary Parker
Arena Director - Kevin Syrette
Head Veteran - Bnaaswi Biaaswah
Head Youth Dancers - Navaeh Pine,
Steven Day Nolan
Head Male - Tyrone Shawana
Head Female - Cheryle Jacobs

Special Hoop Dance Presentation - Montana McGregor
Saturday, August 17th, 2019

Water Ceremony Friday, August 16, 2019 at 6:00 p.m

Hand Drum Contest:
1st: $300, 2nd: $200,
3rd: $100

August 17-18, 2019

Water is Life

For more information contact
Amanda Cress
P: (705) 946-6300 ext. 250
acress@gardenriver.org
or
Terri Tice - territice66@gmail.com
info@gardenriver.org
or 705-946-6300
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Always use PROTECTION

When you consent, reduce the risk of HIV.

If you have had unprotected sex, get tested for HIV.

FOR ADDITIONAL INFORMATION CONTACT
HIV Program, Anishinabek Nation
Ph: 705-497-9127, ext. 2319 | Toll Free 1-877-702-5200
"Coming from a Northern remote community and moving far from home to pursue my education was a huge adjustment for my family and me. Thanks to Nipissing, the transition wasn’t as tough as I anticipated; the Office of Indigenous Initiatives was welcoming and supportive right from the beginning. The Indigenous Foundations Program was beneficial for me especially because I had no previous post-secondary experience. It set me up for success with smaller class sizes, great professors and staff that worked with me one-on-one to learn at my pace. My plans are to continue into the Social Work program and I am eagerly awaiting my professional years. I am extremely grateful for the cultural support and services that are available to me as a student."

Julie, Child and Family Studies student, Hometown: Moose Factory, ON
Ontario Works and ODSP Clients:

Are you interested in attending a program at Canadore College?

Do you know what program you want or do you need help choosing?

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- Employment Services before and after graduation

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- Ontario Works or ODSP recipient or dependent
- Interest in pursuing a college education between Sept 2019 and Sept 2020

For more information please contact:
Mike Sawyer, IPREP Lead
705.474.7600 ext. 5548
michael.sawyer@canadorecollege.ca

Jane Commanda, IPREP Navigator
705.474.7600 ext. 5213
jane.commanda@canadorecollege.ca

For more information, talk to your Ontario Works staff for an application and referral to the program.

canadorecollege.ca/iprep
EDUCATION RESOURCES
creating treaty relationships for everyone

WE ARE ALL TREATY PEOPLE: Teachers Kit
This kit is compromised 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
Anishinabek Nation
705.497.9127

orders@anishinabek.ca
ANISHINABEK NATION

YOUTH LIFE PROMOTION

The Anishinabek Nation Education Secretariat is delivering the Youth Life Promotion Initiative, in partnership with the Anishinabek Nation Youth Program.

HIRING OF MENTAL HEALTH AND ADDICTIONS WORKERS LOCATED IN FIRST NATION SCHOOLS

DELIVERY OF LAND BASED PROGRAMMING AND PREVENTION ACTIVITIES

CAPACITY BUILDING FOR STAFF

INCREASING CULTURAL IDENTITY AND CULTURAL PRIDE AMONG ANISHINABEK NATION YOUTH

Promoting positive mental health and well-being of children and youth.

FOR MORE INFORMATION CONTACT

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Education Secretariat Policy Analyst
705-497-9127 ext. 2279
Paige.sillaby@anishinabek.ca

Sarah Blackwell, MHS (Community Distribution)
Youth Program Coordinator
705-497-9127 ext. 2266
Sarah.blackwell@anishinabek.ca

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HEROES IN HEALTH AWARDS
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Health Secretariat, Anishinabek Nation
Head Office: Nipissing First Nation
705-497-9127 | Email: info@anishinabek.ca