



# 25th Annual ECHOES OF A PROUD NATION POW-WOW JULY 11-12, 2015



KAHNAWAKE MOHAWK TERRITORY  
RENEWING OUR SPIRITS THROUGH THE POWER OF THE DRUM





Bienvenue à Kahnawà:ke! Une excursion d'une journée à la communauté historique Mohawk peut inclure le Pow-wow annuel, une visite au Centre Culturel Kanien'kehá:ka Onkwawén:na Raotitiohkwa, une visite au musée de la Mission Saint Francis Xavier et le sanctuaire de Sainte Kateri Tekakwitha. Il y a plus de 250 entreprises dans la communauté, y compris de nombreuses boutiques et restaurants dont les visiteurs peuvent profiter. Contactez le Centre de Bienvenue de Kahnawà:ke pour organiser une visite guidée! Nous espérons que les visiteurs ont une agréable journée à la 25e annuels Echoes of a Proud Nation Pow Wow et nous avons hâte de saluer beaucoup d'entre vous sur notre stand d'information!

Welcome to Kahnawà:ke! During your visit to the community, be sure to stop by the Kahnawà:ke Welcome Center, located on River Road for information on what to do and see in Kahnawà:ke. Open seven days a week, the Welcome Center will also gladly help you plan out your visit in advance, including booking tours of one or more of the local museums, we can also make reservations at one of the communities' local restaurants, and we will be glad to help you to book a room in one of our many bed & breakfasts or hotels. We hope that visitors have an enjoyable day at the 25th annual Echoes of a Proud Nation Pow Wow and we look forward to greeting many of you at our information booth!



Pour information / for information: Centre Bienvenue de Kahnawà:ke/  
Kahnawà:ke Welcome Center 450-635-2929



Kahnawà:ke Welcome Center



@visitKahnawake





## SATURDAY, JULY 11

### DAY 1 SUNRISE CEREMONY

- 9:00 am** **Gates Open**  
Arts & Crafts Exposition & Sales Open  
Food Concession Open
- 9:00 to Noon** Dancer Registration
- 1:00 pm** Grand Entry Parade of Dancers  
Flag Song to Honor Veterans  
Welcome & Invocation by Elder  
Inter-Tribal Dancing, Dance Competition
- 5:00-7:00 pm** **Supper Break**  
Student Violinists: Ratirennenha:wi  
Hoop Dancers, Barbara Diabo & Dawson Horne
- 7:00-10:00 pm** Grand Entry (Repeat of Morning Events)  
Closing

## SUNDAY, JULY 12

### DAY 2 SUNRISE CEREMONY

- 9:00 am** Gates Open  
Arts & Crafts Exposition & Sales Open  
Food Concession Open
- Noon** Grand Entry Parade of Dancers  
Flag Song to Honor Veterans  
Inter-Tribal Dancing, Dance Competition (cont.)  
Hand Drum Finals
- 5:00 pm** Awarding of Prize Money and Honoraria  
Victory Dance  
Flag Song / Retiring of Flags  
Farewells

## LE SAMEDI 11 JUILLET

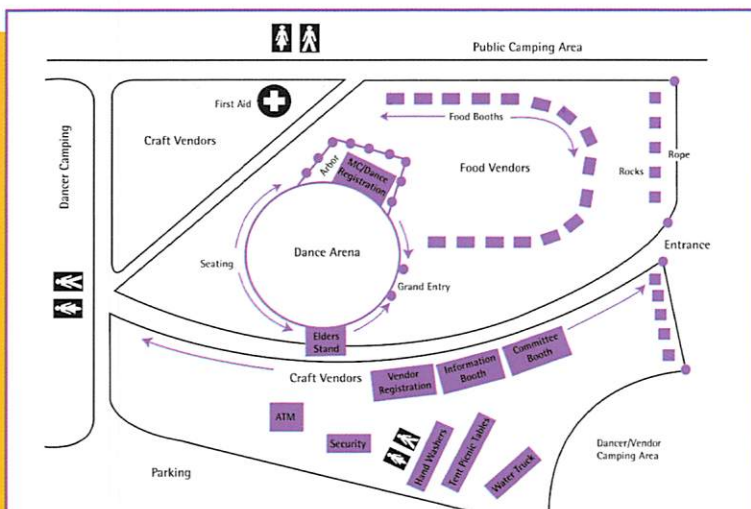
### JOUR 1 CÉRÉMONIE DU LEVÉE DU SOLEIL

- 9 h** **Ouverture du site public**  
Exposition d'artisans et vent au public  
Ouverture des restaurants
- 9 h à Midi** Inscription des danseurs et danseuses
- 13 h** Entrée solennelle  
Chant du drapeau à l'honneur des vétérans  
Présentation <Honorer nos Ancêtres>  
Danse inter-tribale, compétition de danse
- 17 h à 19 h** **Pause du souper**  
Violonistes étudiants: Ratirennenha:wi  
Danseurs Hoop, Barbara Diabo et Dawson Horne
- 19 h à 22 h** Entrée solennelle (répéter les événements du matin)  
Fermeture

## LE DIMANCHE 12 JUILLET

### JOUR 2 CÉRÉMONIE DU LEVÉE DU SOLEIL

- 9 h** **Ouverture du site public**  
Exposition d'artisans et vent au public  
Ouverture des restaurants
- Midi** Entrée solennelle  
Chant du drapeau à l'honneur des vétérans  
Inter-Tribal Dancing, Dance Competition (cont.)  
Finale "Hand Drum"
- 17 h** Attribution des prix en argent et des honoraires  
Danse de la Victoire  
Chant due drapeau  
Rentrée des drapeaux et messages d'adieu



# 2016

Please join us for next year's Echoes of  
a Proud Nation Pow-Wow  
July 9 and 10, 2016

Joignez-vous à nous pour le prochain  
pow-wow  
"echoes of a proud nation"  
les 9 et 10 juillet 2016



## Message from the Pow Wow Committee

We are proud and excited that this year marks the 25th Annual Echoes of a Proud Nation Pow Wow! It has been held on Tekakwitha Island, every second weekend of July, since 1991. For a quarter of a century, thousands of Native and non-Native souls have been lifted by our Pow Wow's displays of incredible Native dancing, music, food, and arts and crafts. For more than a quarter of a century, our Pow Wow has been promoting an atmosphere of friendship between Kahnawà:ke, our neighbours, and visitors from all parts of the world.

The Echoes of a Proud Nation Pow Wow has never been, and will never be, a political event. Instead, it was conceived and continues to be a culturally-based occasion of healing and renewal. It is an opportunity to re-dedicate ourselves to remaining positive and supportive of our community, working together to ensure it is always a strong and peaceful place for future generations.

To achieve longevity and success of any event is a tremendous task. It happens only with the hard work and dedication of many, many people; people who plan, create, organize, and fundraise for months on end. Through the years, we have been blessed with an outstanding volunteer community group. They are concerned and caring individuals from all sectors of the community who consistently demonstrate a positive attitude and a strong commitment to rebuilding our community and the trust and confidence of the outside public.

Our wish is to bring pride to the hearts of our elders and our children and to build the spirits of our community members. Our theme, "Renewing Our Spirit Through the Power of the Drum", is a result of this vision and spirit of bringing our community together.

Celebrating life is the essence of the Pow Wow. It crosses all religious lines and is open to all. We sincerely hope many people come to Kahnawà:ke to share with us and enjoy this culturally rich experience.

Welcome to Kahnawake's 25th annual Pow Wow!



## 2015 Committee Members

<b>Treasurer</b>	Lori Beauchamp
<b>Secretary</b>	Lynne Norton
<b>Gates &amp; Admission</b>	Leah Horn Vanessa Horn Donna D'ailleboust Sheena Isaac Amy Guyer-Mason
<b>Info Booth</b>	Sandra McComber
<b>Dance Registration</b>	Aleda Morris
<b>Vendor Registration</b>	Lynne Norton Lenore Angus
<b>Security</b>	Lee Martin

## 25 YEARS AGO 1991 Committee Members

<b>Chairperson</b>	Jack Diabo
<b>Chairperson</b>	Jessica Hill
<b>Members</b>	Deneen Dearhouse, Flossie Horn, Debbie Brisebois, Lanny Jacobs, Lisa Two-Axe, Martin Loft (program layout), Ryan Rice, Lori Beauchamp, Carol Goodleaf, Shirley Scott, Nancy Deer, Joe Cross, Clifford Diabo, Albert Stalk, Amelia McGregor, Natalie Foote, Hazel Jacobs, Louis Norton

**ECHOES OF A PROUD NATION  
POW WOW OFFICE  
P.O. Box 1079  
Kahnawake Mohawk Territory, J0L 1B0  
tel. 450-632-8667 fax 450-632-2813**



## POW WOW ETIQUETTE

THERE ARE SEVERAL GUIDELINES THAT YOU SHOULD KNOW AS A COURTESY TO THE POW-WOW PARTICIPANTS.

For the flag song, Veteran's Song and other honoring songs, please stand quietly out of respect.

The M.C. will direct you when to stand, always remove your hats and head gear.

Never pick up a piece of a dancer's outfit. Point out the item to the dancer and they will retrieve it.

Photography is permitted only at certain times, listen to the M.C. for details. If you would like to photograph individuals, ask them for permission first and respect their decision.

The chairs around the dance floor are for the dancers.

Do not walk across the dance area.

## Services...

- FREE PARKING
- Handicapped Parking Available
- Bus Parking
- Handicapped & Golden Age Facilities
- Taxi Service on Site
- CITSO Bus Service to Angrignon Metro (see pg 29)
- Interac/ATM for withdrawal only

**NO DRUGS – NO ALCOHOL – NO PETS**

## POW WOW ÉTIQUETTE

IL Y A QUELQUES REGLEMENTS QUE VOUS DEVRIEZ SAVOIR PAR RESPECT AUX PARTICIPANTS DU POW WOW.

Pour le chant du drapeau, le chant des Veterans ainsi que les autres chants honorifique, s.v.p. vous lever sans bruit par respect pour les danseurs.

Le Maître de Cérémonies vous indiquera quand vous lever, il ne faut jamais porter de chapeaux ou casquettes.

Ne jamais ramasser un morceau de costume du danseur, indiquer le morceau au danseur et il ira le chercher.

Les photos sont permises seulement dans certains cas, le Maître de Cérémonies vous indiquera le moment idéal. Si vous voulez des photos individuelle, demander la permission aux danseurs et respecter leurs décisions.

Les chaises autour de la piste de danse, sont uniquement pour les danseurs.

S.V.P. ne pas marcher en travers de la piste de danse.

## services...

- STATIONNEMENT GRATUIT
- Stationnement privé pour handicapés
- Stationnement pour autobus
- Installations pour handicapés et personnes
- Service mobile sur site
- CITSO Service autobus à Angrignon Metro (voir pg 29)
- Interac/ATM disponible - retraits seulement

**PAS DE DROGUE – PAS D'ALCOHOL  
PAS D'ANIMAUX**



# HONOR STAFF

## MASTER OF CEREMONIES Kirby Mianskum

I am a Cree from Moose Cree First Nation located in Moose Factory, Ontario. I started to learn about PowWow singing in 1975. Today I am still singing and traveling to Pow Wows. I enjoy Pow Wow so much that I gave up a lot of things like alcohol and drugs so that I can carry it on and pass it to our youth and children. "Presently, as a member of Poplar Singers we are still keeping the traditions alive". Enjoy the Pow Wow and be happy.



## HEAD DANCE JUDGE Lisa Charette

Lisa Charette is a proud Anishinaabe living in Ottawa with her two beautiful children. She is a jingle dress dancer. Over the past 25 years, she has been called upon to be head dancer and head judge in different communities. Lisa has performed for audiences both in Canada and abroad. When she is not dancing, she works as a policy analyst with Industry Canada. She is honoured to be asked to be this year's head judge.



## SMOKE DANCE JUDGE Solon Spruce

Solon Spruce is a Seneca from the Tonawanda Bear clan. Solon is a champion smoke dancer and has been dancing in contests since the age of 13. Solon is also a singer of smoke dance/powwow and Longhouse songs and an active member of the Longhouse community.



## SMOKE DANCE SINGER Matt Myke

Sgę:nq swagwegoh! (Greetings Everyone). My name is Matt Myke. I am a member of the Cayuga Nation Wolf clan from the Six Nations of the Grand River territory. I am a true believer in the Haudenosaunee way of life and was raised in the Sour Springs Longhouse learning the Cayuga language. I have learned ceremonial songs, social songs and dances pertaining to the Haudenosaunee culture my entire life. I am the proud father of 3 wonderful children, expecting my 4th in June and hope to pass my knowledge onto them one day. Singing and dancing are both passions of mine along with playing and coaching lacrosse. I am a member of the Sour Springs Singing Society from Six Nations and we will be travelling to your community to entertain the people with social/earth songs and dances on Friday evening. I also have the privilege and honor to be the MC/Smoke Dance Singer for this year's 2015 pow wow. I want to encourage everyone to come out, dance their style and most of all, have a fun time. Hope to see you there!



## ARENA DIRECTOR, Johnathon Mianskum

## HOST DRUM, Poplar Singers

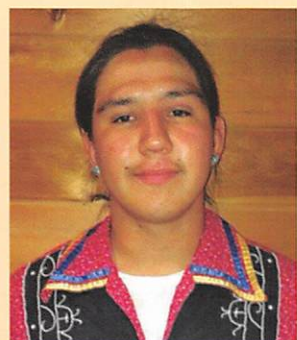
## HEAD FEMALE DANCER Emily Regis

Shé:kon, my name is Emily Regis, I am Mohawk turtle clan from Kahnawake. I have been dancing since I could walk, dancing traditional and fancy shawl. I began smoke dancing in my teen years and continue to travel to competitions and pow wows throughout the Iroquois Confederacy. I am honoured to serve as head lady dancer at this year's pow wow.



## HEAD MALE DANCER Tekahentake Regis

Shé:kon, My name is Tekahentake Regis and I am a Mohawk from Kahnawake of the Wolf clan. I currently reside in Syracuse, NY where I attend Onondaga Community College. I've been dancing ever since I can remember, not only at different powwows and competitions but also at the Longhouse. I am so honored to have been asked to be the head male dancer at this year's Echoes of a Proud Nation Pow Wow. Niawen to the committee for this opportunity.





# Passion is woven into family's beadwork

*Mom and daughters stay connected carrying on Mohawk craft tradition.*

By Zack Goodleaf

"I'm always thinking about it. When I'm away from it, I feel it's time that could be spent beading. It's almost like an addiction—a healthy addiction, minus the bent fingers from holding the needle for so long," says Kentiohkwarónkwas Margie Meloche, with a laugh.

Margie is the matriarch of a passionate and talented family; husband Thomas Deom, son Tekarahkwake, and daughters Skarahkotane and Iaonhatie to whom she's passed on the Iroquois tradition of beadwork.

She first witnessed traditional beadwork as a child and was fascinated with the beauty and intricacy of the art. "When I was younger my mother would take me to visit Alice Delisle-Diabo, and she used to make moccasins. I would watch her, and I was always amazed by her work and by what she was able to create." That initial exposure to beadwork led Meloche to where she is today: a master of her craft.

Margie, a school bus driver for Kar-



Iaonhatie, Margie and Skarahkotane (l-r) enjoying the afternoon and beading at home.

ihwanoron Ionterihwaienstahkhwa, is motivated more by the intrinsic, rather than the extrinsic rewards, "I get to think a lot about the person that will wear what I'm making – it's like therapy for me. It feels good to hear people say

how nice my work is. If I don't sell a single piece, it's worth all the hard work just to hear somebody compliment my work." Yet, for Margie, sharing her passion with her daughters is what she really revels in. "I really like that my daughters are doing it. I enjoy seeing their creativity."

Fifteen-year-old Iaonhatie already shares her mother's passion. She sees beadwork as a way to connect with her people's traditions, "It's a beautiful part of our culture," she says thoughtfully.

Iaonhatie, a Kahnawake Survival

## HONOR STAFF

### HEAD VETERAN

**Ray Kaniehtakta Deer, SFC, U.S. Army** retired and Canadian Forces Veteran, Royal Montreal Regiment. He started Powwow dancing while stationed in Germany from 1985 to 1991. During that period he met Native American soldiers from numerous Nations: Apache, Sioux and Blackfeet. These new friends convinced Ray to join a 'pow-wow exchange group' with the idea to hold mini powwows at different bases across Europe. Upon rotating back to the U.S. West Point NY, September 1991 he heard that (Home) Kahnawake began hosting our own Powwow. He and his family (wife Sharon, son Bright-Cloud and later on daughter Singing Wind) have been participating at the Echoes of a Proud Nation Pow-Wow since 1992. Later, his daughters Sunshine, Joy, grandchildren and now great grandchildren joined the pow-wow circle. For a dancer and a Veteran there is no greater honor than being asked to be the Head Veteran or Head Dancer at any powwow. I would like to thank each and every Powwow Committee Member throughout the years for the privilege of being on your Honor Staff. Without all of your dedicated work we would not have this outstanding celebration. To my Powwow buddies, Sonny, Leonard, John and many more. Our motto: Dance till we can't. One day we will have to hang up our moccasins. But Not Today. Nia:wen.



*"It's a beautiful  
part of our  
culture."*

School student, also dances. She brilliantly marries the arts of dance and beading by creating her outfits for the annual pow wow. Designing and sewing an outfit takes from 6 to 12 months, and two things always ensure it's done on time: a bit of help from her Mom, and the right attitude. Iaonhatie

*(continued on page 8)*



(continued from page 7)

believes, "When you put your mind to it, you can do it."

She loves the total experience of design-to-wear, "Getting the dress done, putting it on, and seeing the result makes me feel proud," she says. But, she's driven by a bigger purpose, "I hope it inspires people - maybe it will inspire them to dance, or to bead, and that makes me happy."



A hummingbird design is beaded onto the beginnings of a wrist cuff.

Daughter Skarahkotane, 22, cites her mother Margie as an inspiration. "My mother had a big impact on my sister and me. For as far back as I can remember, I would walk into the room and see my mother doing beadwork. When I walk into the house today, she's still doing it. She hasn't stopped, and I don't see myself stopping anytime soon either."

A recent graduate from Dawson College's Graphic Design Program, Skarahkotane wore a traditional outfit for the ceremony, made by her mom but she helped. "I was really intimidated by making my own yoke for my graduation outfit, but I pushed myself, and I really liked how it came out," she admits proudly.

She too shares her mother's drive for beadwork. "When I get started on something I have to finish it. I could bead for 10 hours, it bothers me to leave something unfinished. It's my passion. I see myself growing old and still sitting and doing my beadwork."

You can meet these amazing women and see their incredible traditional arts at this year's pow wow. Iaon-



Traditional hand-beaded vase completed by Margie in 2013.

hatie will be smoke dancing in her self-designed-and-beaded outfit and Skarahkotane and Margie will be showcasing and selling their beadwork.

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There's lots to see, come and browse!

For the person who likes to create, we also sell beads and beading supplies, Leather by the hide or just small pieces.

**GOOD LUCK  
TO ALL  
DANCERS!**

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# COMPETITION PRIZES

CATEGORY	1 <sup>ST</sup> Place (Sponsor)	2 <sup>ND</sup> Place (Sponsor)	3 <sup>RD</sup> Place (Sponsor)
<b>Golden Age Traditional 60+</b>			
Male	\$500	\$300	\$200
Female	\$500	\$300	\$200
<b>Elders 45-59 yrs</b>			
Male	\$1000 (Caisse Populaire)	\$600 (Caisse Populaire)	\$400 (Caisse Populaire)
Female	\$1000 (Caisse Populaire)	\$600 (Caisse Populaire)	\$400 (Caisse Populaire)
<b>Seniors 18-44 yrs</b>			
Women's Traditional	\$1000 (Caisse Populaire)	\$600 (Caisse Populaire)	\$400 (Caisse Populaire)
Men's Traditional	\$1000 (Caisse Populaire)	\$600 (Caisse Populaire)	\$400 (Caisse Populaire)
Women's Fancy	\$1000 (Caisse Populaire)	\$600 (Caisse Populaire)	\$400 (Caisse Populaire)
Men's Fancy	\$1000	\$600	\$400
Women's Jingle	\$1000	\$600	\$400
Men's Grass	\$1000	\$600	\$400
<b>Juniors 12-17 yrs</b>			
Women's Traditional	\$400	\$300	\$200
Men's Traditional	\$400	\$300	\$200
Women's Fancy	\$400	\$300	\$200
Men's Fancy	\$400	\$300	\$200
Women's Jingle	\$400	\$300	\$200
Men's Grass	\$400	\$300	\$200
<b>Children 6-11 yrs</b>			
Girl's Traditional	\$200	\$150 (Mohawk Bingo)	\$100
Boy's Traditional	\$200	\$150 (Mohawk Bingo)	\$100
Girl's Fancy	\$200	\$150 (Wheels)	\$100
Boy's Fancy	\$200	\$150	\$100
Girl's Jingle	\$200 (Jacobs Hardware)	\$150	\$100
Boy's Grass	\$200	\$150	\$100
<b>Smoke Dance</b>			
35+ Male	\$1000 (MIT)	\$600	\$400
35+ Female	\$1000 (MIT)	\$600	\$400
18-34 yrs Male	\$1000 (MIT)	\$600	\$400
18-34 yrs Female	\$1000	\$600	\$400
12-17 yrs Male	\$400	\$300 (MIT)	\$200
12-17 yrs Female	\$400	\$300 (Creekside)	\$200 (MIT)
6-11 yrs Male	\$200 (Calico Cottage)	\$150 (Calico Cottage)	\$100 (Calico Cottage)
6-11yrs Female	\$200	\$150	\$100



# Pow-Wow Inspires Dancing

By Zack Goodleaf

While hoop dancing may not be an Iroquoian tradition, it has certainly taken hold of two talented Kahnawakehron:on. For Barbara Diabo, who has been dancing for over 40 years, this dance form is a richly spiritual experience.

Originally from Kahnawake, Diabo's parents the late Allen Satiokwires Diabo and Mary Garneau, moved the family to Nova Scotia when she was young. She returned to Montreal at 18, where, she tells us, she was able to expand her interest in dance, "I started studying jazz, modern, contemporary, and Latin dancing. I even studied belly dancing."

Diabo first saw traditional pow wow dancing at age 20, and immediately felt a connection. "I was raised off of the reserve, but brought-up to be proud of being Mohawk. I always



Dawson Horne practicing in his backyard, is trained by award winning hoop dancer Barbara Diabo. In just a few short months he progressed to wielding up to 5 hoops.

felt that I was Mohawk, yet didn't have a daily reference to it and didn't really know what that meant. So, when I saw pow wow dancing, it really touched me.

---

*"Every form of dance  
is emotional and  
expressive, but to me,  
hoop dancing feels  
bigger than myself."*

---

Hoop dancing, once a male-only dance form which involves the sacred circle (the hoop) and represents our journey through the circle of life, also had a profound impact on Diabo, "Hoop dancing was the first dance with which I felt a spiritual connection. Every form of dance is emotional and expressive, but to me, hoop dancing

feels bigger than myself. I made it my mission to learn all that I could about it."

To say she succeeded is an understatement. In both 2014 and 2015, Diabo competed at the Heard Museum World Championship Hoop Dance Contest in Phoenix, Arizona. Most recently she made it all the way to the semi-finals—a feat made more amazing considering she hadn't been hoop dancing for long. Diabo also danced at the Gathering of Nations in New Mexico as one of only eight Hoop Dancers in North America invited to perform.

Lucky for us, Diabo has recently begun teaching hoop dancing and other traditional dances as a way to give back to the community. "I love this town—even though I grew up away from it, this has always been my community. If I can help anyone find the fun and the passion I've found in dance, great."

*(continued on page 22)*



Barbara Kaneratonni Diabo



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(continued from page 17)

Also discovering a passion for hoop dancing, and showing remarkable skill after only a few months, is 13-year-old Dawson Horne, son of Mark Horne and Marie Lahache Horne.

Dawson explains, "In 2010 I saw Cirque du Soleil's Totem featuring hoop dancer Nakotah Larence and thought that it was really cool. So for my birthday (his thirteenth this past October) I asked for hoops."

Dawson's mother Marie admits she first wondered what 13-year-old boy wants hoops for his birthday. But now, "To see how dedicated he is and how much effort he puts into his dancing amazes me—he amazes me." Diabo, who has been coaching Dawson concurs, "He is really good, I mean really, really good. He can go far in hoop."

He dances whenever and wherever he can, "I often dance after I swim, or on the grass in the backyard

when I get home from school. I've even danced in the snow before."

"I like dancing and playing around with my hoops; it's that simple really. To me, that I get to dance is a gift," says Dawson, humbly. "I'm try-

*"I like dancing and playing around with my hoops; it's that simple really. To me, that I get to dance is a gift," says Dawson, humbly.*

ing to spread the word about it so I can get other people to dance."

Hopefully, the enthusiasm and dedication of Dawson and Barbara will encourage more people to take an interest in hoop dancing, a dance as



Dawson takes every opportunity to practice with his hoops.

beautiful and unique as the people who practice it.

Anyone interested in taking dance lessons with Barbara can contact her at barbaradiabo@yahoo.com or by telephone 514-207-1421.



# Back to the Beginning

## Echoes from a Proud Nation

By Maris Jacobs

If you're under the age of 25, chances are you don't remember when there wasn't a pow wow here in Kahnawake, or the 1990 Oka Crisis, which resulted in the feelings of anger and hurt that ultimately led to the idea of our pow wow. After that crisis, our community needed and wanted something new, exciting, and healing.

It was the Kanien'kehaka Onkwawenna Raotitiohkwa Cultural Center (KOR) that got the pow wow ball rolling with a committee of community volunteers and members of the KOR staff. "The first pow wow was a way to welcome and show appreciation to all the individuals who supported Kahnawake in 1990," said Jessica Hill, a member of the first coordinating body.

Because this was going to be a first for the community, Hill needed the advice of a seasoned pow wow coordinator. She recruited Amos Key of the Six Nations of Grand River as an advisor. Amos had been one of the organizers of the big pow wow in Toronto, and his family had been organizing powwows for years. He played a key role in assisting and teaching the committee how to pull together a successful event.

Hill recalls the first pow wow, "...fell into place as if it was meant to happen. The stress of the year before really brought people out. People wanted to be involved. It was very exciting."

The committee did not expect what happened. Thousands of people came. "There were so many people. We could not believe it!" declares a still astonished Hill. One



The most significant change to the scenery is the dance arena. Today dancers compete on a raised mound as opposed to ground level back in the 90s. This photo depicts the dance arena in 1991. Elder Joe Deer is standing in the center.

attendee heard to even exclaim, "There are so many people on the Is-



Jessica Hill

land, it's going to sink!"

Hill says that while all the pageantry of costume and competition is a mainstay for any pow wow, it's the vendors that have the biggest

impact on success. "A really important part of the pow wow is the businesspeople whose lives are (all about) arts and crafts. It's a tradition in Kahnawake." Bead and leather works, drums, rattles, carvings, and paintings are all hand-crafted by First Nations people and all for sale.

As other means of drawing a crowd, the committee focused on recruiting entertainers from far and wide. "We started out also inviting different Indigenous groups from other countries. But being a Kahnawake event, the committee wanted a strong Mohawk representation, so we made a conscious effort to ensure the head dancers were Mohawk," said Hill. There was only a handful of local dancers at the time; today those numbers have

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greatly multiplied thanks to the pow wow's popularity.

Another big difference since the first powwow is that many Kahnawake dancers now craft their own outfits. Since the establishment of the pow wow, there has been a dramatic resurgence in Mohawk crafts, especially beadwork.

Also important to that first committee was that visitors not mistake the pow wow as a Mohawk custom or ceremony. To solve this potential issue the KOR incorporated a culturally traditional Friday night social. It has since become something Kahnawakehron:on and visitors look forward to every year. "[The social] is to welcome all the dancers and invite people to be reminded of the Mohawk culture," says Martin Loft, Public Programs Supervisor at the Cultural Center, and also a member of the first organizing committee.

Both Hill and Loft recall 1989's



Above in 1991 is Head Male Dancer, Amos Key (Noreen Montour was Head Female). Key was instrumental in advising the Committee with the first pow wow in Kahnawake.

Pow Wow in Paradise, organized by Tewa Evans and her family from Kahnawake, to help victims of Hur-

ricane Hugo in St. Thomas in the U.S. Virgin Islands. It brought all the vendors and dancers together. "It had social, business, and arts and crafts aspects," says Jessica, which is one of the reasons why they both felt the same approach would work here in Kahnawake.

The Echoes of a Proud Nation Pow Wow is responsible for many good things including, believes Loft, a more accurate perception of Natives by its non-Native attendees, "[The pow wow] brought more awareness and a positive understanding of different Nations."

Summing up the importance of the pow wow Hill says, "It shows that we honor the people who support us in times of hardship, and it's a demonstration of how we appreciate it. It's about caring for one another, being good to each other, meeting new people, and having fun. It's also brought some money," she finishes with a wide grin and laugh.

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**Good Luck to All  
Have a Safe Weekend**

**Keep Cool  
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# Mohawk Fashion Designer Going Strong After 16 Years in the Biz

By Zack Goodleaf

While most of us wonder what we want to accomplish in life, Tammy Beauvais had determined her goal at an early age. "When I was seven years old, somebody asked me what I wanted to be, I said, 'A fashion designer.' I already knew." Tammy has since turned that childhood ambition into a very successful career.

Interestingly, Tammy did not study fashion design. Instead, she studied social work at First Nations Technical Institute in Tyendinaga, Ontario. She shares how both her schooling and early traditional teachings guided her decisions. "In school we were encouraged to be healers and to take care of our community, but before we did

that, we were to take care of ourselves. Teachings also say that our spirit is at its strongest when we are children. So, in doing my own healing and going through the social work program I re-connected to that initial early instinct to become a fashion designer."

In her thus far sixteen-year career, and with the help of her Navajo husband of ten years Michael Yellowhair, Tammy has become a well-recognized designer name throughout Canada and the United States. Beauvais has had world-renowned figures wear her works, "Two popes have clothing of mine," she says, as well as celebrities including Robert De Niro and Pierce Brosnan.

At one point, Tammy lived in Manitoba, where she took part in a Sundance ceremony. She credits this for helping to build the self-control im-



Tammy Beauvais Designs, Owner

portant to her career as a designer, "I had to fast and dance in the sun for four days. That is discipline, not giving up and not quitting." Beauvais also cites her spirituality as a major factor in her success, "If I didn't have

(continued on next page)

## SANDWICHES AND WRAPS

### Chicken Pesto \$7.50

Grilled chicken, basil pesto, mozzarella, roasted red pepper, red onion and spinach served on regular ciabatta or multigrain.

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## SUPER BLENDS 16oz \$5.00

BREAKFAST SMOOTHIE  
Almond milk, strawberries, banana, chia, flax, low fat yogurt, almonds.

QUINOA SMOOTHIE  
Almond milk, quinoa, low-fat yogurt, berry blend, banana, flax seeds.

5 VEGGIE SMOOTHIE  
Spinach, kale, cucumber, carrot & beet juice, avocado, fruit puree, pineapple, chia.

PINEAPPLE SUNRISE  
Pineapple, tropical fruit puree, yogurt, beet juice, almonds and flax seeds.

GREEN GINGER SALAD  
A perfect pairing of kale, spinach, cucumber, swiss chard, pineapple and ginger to detoxify, boost immune and reduce inflammation.

FRESH PRESSED JUICES  
8oz \$2.50 16oz \$5.00  
Carrot/Apple, Carrot/Apple/Beet/Ginger  
Green Detox (in season) \$6.00



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my spirituality and my culture to fall back on, I don't think I'd be able to do it."

While high fashion is a truly global market, Tammy Beauvais and her native-inspired designs cater to a relatively small market, which means she has to travel throughout North America to connect directly with her consumers. This presents a challenge to Beauvais and her business, "Each place I go, I have to redesign for that market. That is difficult and expensive."

Also difficult is the constant need to design new things and tap into her creativity, "It's almost painful at times because you have to keep drawing from within yourself." But where there is struggle, there is innovation—innovation that has kept Beauvais on top of commercial trends and has helped her online boutique realize a steady increase in sales since launching, "E-commerce is the future", adds Beauvais.

While her travels have taken her from Alaska to Arizona and British Columbia to Nova Scotia, she has always been grounded in Kahnawake and to the Echoes of a Proud Nation Pow Wow.

"The Echoes of a Proud Nation Pow Wow has been an excellent and fantastic venue for me right from the beginning. I am so appreciative and thankful for being able to participate. I've always done great at the Pow Wow, I've had lots of support from our community members, and also the support from visitors has always been great". She adds, "I attend 30-plus Pow Wows a year, and the Echoes of a Proud Nation Pow Wow is the best run and well-organized event. I wish them continued success."

To see all of her latest fashions and accessories visit [tammybeauvais.com](http://tammybeauvais.com). Tammy can also be reached for custom orders at [sales@tammybeauvais.com](mailto:sales@tammybeauvais.com).

# Ratirennenhá:wi

"They Carry The Music With Them"

The three year El Sistema inspired pilot project with the Kahnawake Education Center on the Kahnawake Mohawk reserve has operated as an after-school initiative from 2012-2015. It provided daily, after school, community-focused and arts based activities to children ages 7-12.

Viva Sistema was based on the highly successful El Sistema model that originated in Venezuela and is now in use in over 50 countries. The program was offered free of charge to the participants and has worked for social development through musical excellence and has used the Arts to tackle larger social issues such as

bullying, violence and school retention rates.

Most of the learning took place in an ensemble context; using the violin, cello, songs in both Kanienkeha and English and other fundamental musical skills.

The number of Viva Sistema students nearly tripled between 2012 and 2015. By all indicators, the program appears to be making a positive impact not only on its participants but also on the schools and the Kahnawake community, who have given the program the name Ratirennenhá:wi – "They carry the music with them."



Above: the students practice with support from teachers. Below: cellist Ieianerakhwa Nylah-Rose.

## VIOLINS

Tewentahawihtha Montour  
Karonhiawá:nen Horn-Diabo  
Taiako'nikonhro:kewe Diabo  
Rariwenhá:wi Goodleaf  
Iakonerahakáhtste  
Goodleaf  
Teiohnahó:se McComber  
Akohá:wi McComber-Davey  
Logan McKenzie  
Teiowisáthe Beauvais  
Ava Hamelin  
Kahsennónkwa Deer-Tolley  
Iakoha'tí:io Loft

Oronia'á:wi Hamelin  
Tekahawí:sake Dailleboust  
Katsi'tsi:io Kirby-Lazare  
Niwa'kwarihtá:a Cross  
Katsi'tsahehrha Jacobs  
Kahentókwás Giasson  
Iakohontsawá:kon Cross  
Noah Rice -Rossetti  
Chayleigh Curotte  
Iewerahén:te Yuan  
Iohawí:non Diabo  
Ie'taronhá:wi Splicer

## CELLOS

Ieianerákhwa Norton  
Katsi'tsákwas Kirby-Lazare

Kanerahitisákhe Hemlock  
Cash Rice-Rossetti







# Welcome to Kahnawà:ke

## Kwahonkwará:wis tsi Kanonhstá:ton ne Kahnawà:ke

The Echoes of a Proud Nation Pow-Wow is a non-profit event held each July to share a weekend with our neighbors, friends, brothers and sisters in peace, harmony and friendship.



While hundreds of non-Native people work and shop in the Territory on a daily basis, the Echoes of a Proud Nation Pow-Wow is a perfect opportunity to visit Kahnawà:ke for the first time or to say hello to old friends. And, of course, it's the perfect opportunity to experience Indigenous culture and traditions first hand.

For 25 years we have welcomed the world to Kahnawà:ke, and we will proudly continue to welcome all visitors to our Territory for years to come.

Enjoy the weekend!/  
Aiá:wens aiesewaianeráhsten  
ki: ontiahia'khserò:kten.

**KAHNAWA'KEHRÓ:NON**  
**PROUD TO SERVE**  
**KAHNAWA'KEHRÓ:NON**





# Selma Delisle

## 1945 - 2015: In Memory

By Kenneth Deer

Every year, near the entrance for the Grand Entry, Selma Delisle would have a booth selling her ribbon shirts and dresses. She was always a fixture greeting friends and guests and relaxing while watching the world walk by.

Selma always loved the Echoes of a Proud Nation Powwow and helped when she could. She was one of the first judges for the Smoke Dance, an innovative addition to the pow wow program to link the western style of dancing to our Iroquoian traditions.

Helping where she could was what Selma was about. She was very generous with her time, her knowledge and her pocketbook. She liked helping people.

One example is Toda's Tickle Trunk: a place where people in need can find clothes and other goods which were donated by people in the community. Along with Sonny Joe Cross, Selma welcomed donations, made sure they were cleaned and arranged them for easy access for people looking for inexpensive necessities. The Trunk has been operating for years and has helped hundreds of people from Kahnawake and other communities.

Selma was a pioneer in the tobacco trade when it was not as popular as it is today. She believed in sharing the benefits of a collective right and participated in regulating the trade at the time. When the community built a new arena, she donated a Zamboni so the ice could be cleaned.

She had strong convictions. She was an influential voice in the issues that affect our community. She was passionately against drugs and alco-

hol. She participated in marches and actions against illegal drugs and wrote letters objecting to more alcohol outlets in the community.

And, of course, she campaigned against a casino during the three referendums on the issue. There is still a 'no casino' sign on the Tickle Trunk.

While we commemorate the Oka Crisis twenty five years later, Selma was always remembered as a person getting food into the community and cooking at the Longhouse when the people needed support.

She was a proud Mohawk and heavily involved in the Longhouse. Although not a Clanmother, she was a matriarch. Her devotion to our traditions and the Turtle Clan was unquestioned. She was always participating in the political, social and spiritual activities that form the life of a traditional person.

She was involved in many of the various Societies in the Longhouse and contributed to their ongoing activities. She was always ready to help in any way she could.

She was devoted to the Turtle Clan and its functions, making sure that the Clan lineage continues into the future.

And, all the while, she was a loving wife to her husband, Frankie, a loving mother to her children, grandchildren and great grandchildren.

She was a special person, not



Selma Delisle (front) passed away suddenly on June 19th. She recently posed for this photo with her daughters (l-r) Dee, Erica and Tsita.

afraid of controversy and always had the welfare of the people at heart.

The booth by the Grand Entry will not be the same without her.

Beloved wife of Frank Delisle.

**Also survived by her children:**

Dee, Tsita (Loran) and Erica.

**Her grandchildren:**

Tkahentehtha (Charlie), Sakonikonriiosta (Laurie), Kanentahawi (Ryan), Tionahose, Iahkokatste (Theo), Shaoiera (Catlin) and Iohontsarahkwasheton (Lak-waho).

**Her great-grandchildren:**

Onkwatasatarhase, Shakaonhaherha, Ronikonrakatse, Teiakokarahieshon, Olivia, Taiawenhatie, lessenakweniesta, Atat'shataha, Wahanati:sha, Tharoniahnonha, Atewennatekha, Kyden, Rakehnoktha, Iewennatatie, Awenniserahthe, Wentiioh and Kanétiiion.

**Her brothers:**

Roger, Pidgie, Joe, Boyboy and Timmy.

**Her sisters:**

Edna, Eba, Esther, Diddy and Faye.

**And:** Brothers-in-law, sisters-in-law, nephews and nieces.