

Smoke Signals Radio Archive Episode 1994-04-09
Segment 4
Episode Air Date: 1994-04-09

Dan Smoke teaches listeners about the two different types of First Nations gatherings, the traditional powwow and the competition powwow, and encourages listeners to visit the First Annual Welcoming the Nations Gathering that is being held at the University of Western Ontario. Later, Dan teaches listeners about the Clan System of family units that Indigenous Peoples belong to, and gives details about a Clan Teaching event that he and Mary Lou will be attending.

Host(s): Dan Smoke, Mary Lou Smoke

DAN SMOKE: Aanii! Boozhoo! Sge:no! Shekòli! That was **Paul Ortega** from his album *Two Worlds Singing the Stomp Dance*. Paul Ortega was recently at the **Trent University Elder's Conference**, where he also was a presenter as an Elder and he was also the entertainer. He is one of the featured premier entertainers in Indian country, all across **Turtle Island**. He is widely sought after to sing and to tell his stories and to weave the kind of message that he has with his music and his stories that come from his **Apache Nation**. Right now, we're going to hear some community announcements from Mary Lou, who will share those with you right now.

[Mary Lou continues with community announcements]

DS: Miigwetch, nya:weh, Mary Lou. When she was talking about the powwows, one thing we would like to let our listeners know is that there is two different kinds of powwows, two different kinds of gatherings. The **First Annual Welcoming the Nations Gathering** that is currently taking place right now as we speak over at the Alumni Hall, hosted by the **First Nations Student Association and Friendship Society**, that is a **traditional powwow**. And at traditional powwows, we do see a lot of things like the historical presentations by First Nations representatives that are going to be taking place throughout the afternoon by people like **Darryl Stonefish, Bellinger Brown, Marcia Simon, and Del Riley**. You do see a lot of that at traditional powwows. Now, the other kind of powwow is the **competition powwow**. And at a competition powwow, you see different categories. Like in the **Grand Entry**, which begins with the eagle staffs, the veterans' flags, and followed by veterans, you have the dancers come in. The head male dancer, the head female dancer, and then the other people with that flag party. But following them, you see the men's traditional dancers. That is a category in itself where men, in the traditional dance category, will compete with one another for a prize of whatever the prize may be for first prize, second prize, third prize.

And then you have men's **fancy dance**, men's **grass dance**, and then following that you have the women's **traditional shawl dance**, the women's fancy dance, women's **jingle dress dance**. And these are all, again, different categories. So that's six categories right there of different dances where the people in those categories compete for the prize money, as well as first, second, third prize. Then, you have the adolescents, the teenagers, and it goes right on down to the tiny tots. And the tiny tots even have their own traditional dance, tiny tots competition, and the fancy dance tiny tots competition, and they also will compete for the prize money, whatever that may be. Whoever is hosting the gathering, they then make this, have a giveaway at the conclusion of the competition, at the conclusion of the powwow, of the gathering, at which time they announce the various winners of the various categories, and each winner comes up, and each person who placed second or third will come up and receive his prize money. And the various honoraria for the various other delegates who are there also

representing various offices of honour within First Nations communities will also go up and accept their gift.

And this giveaway is also going to be at the, I believe there is going to be one today also at Alumni Hall, which will probably be taking place about 5:00, and that will be followed by a potluck supper. So, you're all welcome to come on out and join us for some inter-tribal dancing. Now, inter-tribal dancing is dancing where anyone is allowed to come into the dance arena and dance. And all you have to do when you enter into the dance arena is acknowledge that you're dancing for the **Creator**, you're dancing for creation, and just feel the drum. The drum we recognize as being the heartbeat of our **Mother Earth**. The heartbeat of Mother Earth. Just feel that heartbeat. Feel your Mother's heartbeat. It's the very first sound that we, as human beings, hear. We hear our Mother's heartbeat, and so that sound comes back to us when we enter the dance arena and we begin our dance, begin to dance for creation, and dance for the Creator, and dance for all life. So that is a little bit about the powwow. That's a little bit about the First Annual Welcoming the Nations Gathering taking place right now at Alumni Hall.

So, come on out, please come on over and join us for an inter-tribal dance, for a potluck dinner, and all donations again are welcome. And if you would like to talk to any of the dancers, talk to any of the craftspeople, please do. They're very approachable. We encourage that. We urge you to do that. And ask questions. Don't be afraid to ask question, because how else are you going to learn? That's why we're there. We're there to help inform a little bit about how we make these arts and crafts, what the various pieces on our outfits, what they mean, what the different beadwork may symbolize, what the eagle feather means. Like, we all...we're willing to share that if anyone asks in a nice way, asks that question, "what does that mean?" So, come on out!

DS: Right now, we're going to. Oh, as Mary Lou was saying as she announced the different events taking place, today we're going to be going up to **Toronto** for the **Clan Teaching** that will be shared by **Jim Dumont** who is of the **Three Fires Confederacy**. He is a **water drum** carrier. He is also the **Grand Chief of the Eastern Door**, the **Eastern Doorkeeper of the Three Fires Midewiwin Medicine Society**. And we saw him and Dorothy at the **Skydome Powwow** last weekend. And he was also telling us that he was also looking forward to sharing this Clan Teaching with our brothers and sisters. Now, the last time that I heard that this Clan Teaching was shared was at the **Teme-Augama First Nations** community up in **Bear Island**, which is quite far north. And it was up there that the Clan Teaching was shared for the first time in many, many, many years. And when Jim went to spend this time with them, to teach them and to share this teaching with them, it was, like as I said, the first time many people heard about this, the Clans. The Clans are family units. We each, as Indigenous Peoples, belong to a Clan. We're all given a family to belong to. And when we talk about that extended family that we belong to, that means that because I'm a member, for example, of the **Killdeer Clan** here in Southern Ontario, I can go across to **California**, or I can go across to the west coast, and there I will find other Killdeer Clan members.

And when I come into their territory, I acknowledge that I'm coming into their territory, but these fellow Killdeer Clan members are members of my family and I am a member of their family. And so, they welcome me into their territory, they welcome me into their homes, they provide a roof over my head for me to sleep, they provide food for me to eat, and I, in turn, do the same for them when they travel and they come down to this territory and I find out that they're also Killdeer Clan members. That means that we belong to the same family unit. And so, up in **Temagami**, presently today, the land claim that was recently negotiated by the Temagami, Teme-Augama Anishinaabe, the TAA, with the province of Ontario, that has been abrogated, that has been repudiated because the Clan System, the traditional Clan System is starting to be

revived, is starting to be re-traditionalized, is starting to be believed in again, is starting to come back to our people and it will be, again, the ruling traditional government of the Anishinaabe people at Bear Island. And it is because of this Clan Teaching that Jim Dumont shared. And so, we will go up there and we will bring back some of those teachings to you, our listeners, next week. We're really looking forward to this, and we're kind of excited.

DS: So, we just want to say gawaabamin, which means...we don't have any word in our language that says goodbye, so we'd like to say gawaabamin, *till we meet again*, in the Ojibwe language. And onen ki' wahi, which in the Iroquoian language, which also means *till we meet again*. And we're going to close this week with Paul Ortega, from his album entitled **Three Worlds**, and this song is "**The Honour Song**." Now, The Honour Song is played at every powwow, at every gathering. You'll hear it again over here at Alumni Hall when the retiring of the eagle staff or the Grand Entry is happening. So, this is Paul Ortega, "The Honour Song," here on Smoke Signals. Onen ki' wahi, gawaabamin.