



Public Energy

PERFORMING ARTS

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CONTACT

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Photo: Michele Morasta-Maggio Musicale Fiorentino

Elle Sofo Sara
VÁSTÁDUS EANA
(THE ANSWER IS LAND)

March 3, 2024
Market Hall PAC
Peterborough Ontario

ELLE
SOFE
COMPANY

PublicEnergy.ca
PERFORMING ARTS

VÁSTÁDUS EANA / THE ANSWER IS LAND ELLE SOFE SARA

75 minutes, no intermission

dáiddalaš jo iheadji, koreográfaartisti / *director, choreographer* **ELLE SOFE SARA**
álgo juoigit ja dásárat / *original cast* **KAJSA BALTO, *JULIE MOVIKEN,**
***OLGA-LISE HOLMEN, *SARA MARIELLE GAUP BEASKA, EMILIE MARIE KARLSEN,**
***NORA SVENNING, *GRETE DALING**
nubbejoavku juoigit ja dásárat / *second cast* **INGRID EGGEN,**
***VILJA TJEMSLAND KWASNY, *EMMA ELLIANE OSKAL VALKEAPÄÄ, MARIANNE KJÆRSUND,**
RISTEN ANINE GAUP, TRINE LISE MOE
*2024 Canadian Tour Cast

komponista / *composer* **FRODE FJELLHEIM**
mielkoreográfa / *co-choreographer* **ALEXANDRA WINGATE**
drámáturğa / *dramaturge* **THOMAS SCHAUPP**
biktasat / *costumes* **ELLE SOFE SARA RAMONA SALO**
lávdehábmén / *set design* **ELIN MELBERG**
čuovgahábmén / *light design* **ØYSTEIN HEITMANN**
čuovga tekniikkár / *light technician* **ANNIELL OLSEN**
jietna tekniikkárat / *sound technicians* **EIVIND STEINHOLM**
johttin jodiheadji / *tour leader* **INGVILD KIRKVIK**
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MOVEMENT, SIRI BØRS-LIND
some / *social media* **ÁNNE KÁTJÁ GAUP**
gáhpirduojárat / *hat sewing* **ZOJA GALKINA, UNNI FJELLHEIM, SARA INGA UTSI BONGO,**
KAREN INGA BULJO OSKAL JORUNN LØKVOLD, HILLY SARRE
gákteduojárat / *dress sewing* **KAREN INGA BULJO OSKAL ANN MARI SARA**
čájálmasa namma boahdá dás / *performance title* **RÁJÁCUMMÁ/ KISS FROM THE**
BORDER, NIILLAS HOLMBERG OUTI PIESKI, JENNI LAITI
video documentation and photos **ANTERO HEIN/ HEIN CREATIONS ALEXANDER BROWNE**

ELLE SOFE COMPANY TOUR FUNDERS

NEXT FROM PUBLIC ENERGY PERFORMING ARTS



IZZIE M: THE ALCHEMY OF ENFREAKMENT
Chocolate Woman Collective (Tkaronto)
Nozhem First Peoples Performance Space
(Room 101, Enwayaang Building, 1 Gzowski Way, Peterborough)
March 8 & 9, 2024, 7:00 pm
Co-Presented By Nozhem First Peoples Performance Space, Public
Energy Performing Arts and Chocolate Woman Collective

Step right up to witness a performance that transmutes time: a barbaric banquet boasting aberrant bodies and dusky denizens from exotic cultures — ALIVE!! Hurry! Hurry! Hurry! Behold the wonders of Injun rarities Monique Mojica (Guna and Rappahannock) and Barry Bilinsky (Metis/Cree), for a limited performance run. With freakish alchemy and chaos, there is only one way to find out if Izzie M. will be able to pull-off her own disenfreakment! It will leave you gasping in delight, aweing in amusement, defying your wildest dreams — and nightmares!

Reserve tickets at publicenergy.ca/tickets

ABOUT PUBLIC ENERGY PERFORMING ARTS

Public Energy Performing Arts is Peterborough's animator of dance, theatre, performance and interdisciplinary work. Since 1994 we have presented a mainstage series of artists drawn from across Canada and beyond, commissioned new work in concert with other Canadian presenters, supported the development of the local dance, theatre and performance community and nurtured audiences that are knowledgeable and passionate about the performing arts.

Public Energy works in Treaty 20 territory situated in the traditional territory of the Michi Saagiig and Chippewa Nations, collectively known as the Williams Treaties First Nations. We honour that we are in Nogojiwanong, the Anishinaabe word for “place at the end of the rapids”, a gathering place where stories have been shared for millennia. We acknowledge the Indigenous people for their stewardship of these lands and we recognize our responsibility to foster respectful relationships with the water, the land, and its people. Public Energy recognizes that treaties did more harm than good, criminalizing cultural practices and displacing Indigenous people from their territories. We commit to doing all we can to repair this legacy by providing a platform for the voices and artistry of Indigenous artists to be heard and respected.

ARTIST BIOGRAPHY

Elle Sofe Sara (b. 1984) is a choreographer, director and filmmaker. Sara’s work expands upon seemingly mundane, often overlooked areas of Sámi physicality—unspoken rituals that have escaped the vice grip of colonialism. Sara uncovers a space in which the past and the present coincide.

While her choreography is known for its playful approach, she also delves into taboo subjects such as trauma, abuse, and suicide. As an Indigenous artist, Sara seeks to create work that resonates as strongly for her community as it does for the art world. Internationally, Sara has created work with Liu Chi (China), Wimme (Finland), and Lana Hansen (Greenland) among others. She is also the co-founder of DÁIDDADÁLLU, a Sámi indigenous contemporary art collective.

Hailing from Guovdageaidnu, Norway, Sara holds an MA in choreography from the Oslo Academy of Arts (2010) and studied dance at the LabanTrinity school, London. She is the featured artist of the Arctic Arts Festival in Harstad (2020, 2021), winner of the Moon Jury Award at the Imagine Native Film Festival (2019) and one of four artists selected for Talent Norway’s emerging filmmakers program (2020-2023). When she is not working with choreography or film, or traveling for work, Sara can be found marking reindeer calves with her children or reading animal tracks in the snow.

ABOUT THE RESISTANCE

It is important to distinguish that there is a difference between *Vástádus eana* and actual activist movements. This is an artistic work that is meant to pay tribute to all the people resisting when there is injustice towards themselves, others or the land. A tribute to all the people who engage to make the world a better place, in mass movements or in everyday life.

WORKING WITH INDIGENOUS AND NON-INDIGENOUS PERFORMERS

In *Vástádus eana* I collaborate with Sámi and Norwegian performers. Many people ask me why I don’t work with Sámi dancers. Sometimes I work with Sámi dancers but for me it is most important that the key artists in projects are Sámi, like me, the composer, costume- and light designer are in this project. I truly feel that all the performers and other collaborators have an understanding and respect to where I come from, culturally and artistically.

WELCOME!

Vástádus eana/The answer is land is a poem that I came across a few years ago. The poem is part of an artwork called Kiss From the Border by Jenni Laiti, Niillas Holmberg and Outi Piesku, where eight lines of poetry were placed along the Deanu river valley, on the border between Finland and Norway. The Kiss From the Border project caught my attention because it is political and activist art that is driven by love rather than anger.

Love and connection to nature, our surroundings and people are important to me, as I live in a Sámi village and society. I had an urge to create a dance and yoik experience where connection to the place (the land, nature) and togetherness are the main themes. That’s the starting point of this project.

The yoiks (Sámi traditional songs) are mountain yoiks and yoiks relating to nature...It feels truly extraordinary that these yoiks, that come from all over Sápmi, are yoiked, heard and get a space in the public each time we meet an audience.

Often people ask me how they should define or look at my work: is it dance, is it a performance concert, theatre or what? In my opinion there is no need to define. *Vástádus eana / The answer is land* is its own.

Let yourself be carried away, feel and experience it!

Elle Sofe Sara
Artistic leader and choreographer



PUBLIC ENERGY PERFORMING ARTS WOULD LIKE TO THANK OUR GENEROUS SEASON SPONSORS



AND OUR GENEROUS FUNDERS



CHANTS/SONGS

Lobi bivdit / *Asking for permission*

(luohteálgu, pre-joik)

Luohtedáhkki/ Composer: Sara Marielle Gaup Beaska

Dajahusat/ Text: Elle Sofe Sara, Sara Marielle Gaup Beaska

Vuollegašvuodain bivddán lobi	<i>Asking for permission with humbleness</i>
Báikkis bivddán lobi leahkit	<i>Asking this place permission to be here</i>
Attán lohpadusa báikái, eatnamii	<i>Giving a promise to this place and land</i>
guođđit nu mo gávdnen	<i>To leave it as I found it</i>

Vástádus eana / *The answer is land*

Komponista/ Composer: Frode Fjellheim

Dajahusat/ Text: Jenni Laiti, Niillas Holmberg, Outi Pieski

(Rájácummá divttaid vuodul)

Gažaldat eana, vástádus eana	<i>Land is the question, the answer is land</i>
Váldit dušše maid dárbbáša	<i>Only take what's needed</i>
Álo álm mastit miehterávdnjái,	<i>Scoop the water along the stream, cut the</i>
miehtemurrii álo njáskat	<i>branches along the grain</i>
Johka ieš min šaldi	<i>Let the river be the bridge</i>
Buhtes čáhci, sáivaluohti	<i>Clean water, the sacred song</i>

Dálvi / *Winter*

Komponista/ Composer: Frode Fjellheim

Dajahusat/ Text: Elle Sofe Sara

Dálvi bohtos ain *Let the winters still come*

Leaibejoga gájanasat / *Echoes from the Leaibe river*

Komponista/ Composer: Elle Sofe Sara

Arr.: Frode Fjellheim

Luukin vää'r / *The Lukin mountain*

Árbevirolaš leudd maid Anfisa Ivanova Gerasimova oahpahii.

Traditional leudd taught by Anfisa Ivanova Gerasimova.

Arr.: Frode Fjellheim

Luukin vää'rr lij go ceerkavena	<i>The Lukin Mountain was like a church,</i>
da Luukin vää'rr lij go ceerkavena.	
Suu'pp má'te lij go paappáena,	<i>an aspen tree was like a priest.</i>
suupp máte lij go paappáena.	
A suála- vää'rr lie go vooltárena,	<i>The Isle Mountains were like an altar,</i>
A suála- vää'rr lie go vooltárena.	
Kuózz áåuša lie go tuóvvásena	<i>the cones of spruce were like candles.</i>
da kuózz áåuša lie go tuóvvásena.	

Gabba heargi / *The white driving reindeer*

Komponista/ Composer: Frode Fjellheim ja árbevirolaš luohiti maid oahpahii Anna Nilsson

Lasko Árjetpluovis eret (voksarullabádden Karl Tirén).

Frode Fjellheim and traditional yoik by Anna Nilsson Laskos from Arjeplog

Stoerre vaerie / *The Great Northern Mountain*

Árbevirolaš vuelie maid Gaebpien-Njaita Charlotta oahpahii.

Traditional vuelie as taught by Gaebpien-Njaita Charlotta.

Arr.: Frode Fjellheim

Stoerre vaerie	<i>The Great Northern Mountain</i>
Söökes leah kraesieh	<i>Lush is the grass</i>
Aaltoeh miesieh gáatoeminie	<i>The female reindeers and the calves graze</i>
Daate lea stoerre vaerien vuelie	<i>This is the yoik of The Great Northern Mountain</i>

Umbesámegillii / *Ume Sámi original:*

Stuora várrie

Sügs leäh krásieh

Álduoh miesieh I' guahtuominne Dáhta leä

stuora várien vuöllie

Báhcet dearvan Beahcán duoddarat / *Farewell Beahcán-viddene*

Árbevirolaš luohiti maid Ivvár Niillas rohkki oahpahii.

Traditional yoik as taught by Nils I. Porsanger.

Báhcet dearvan,	<i>Farewell Beahcán tundras,</i>
báhcet dearvan Beahcán duoddarat	<i>farewell Beahcán tundras</i>
Dál mii fertet din maid guođđit	<i>Now we have to leave you No home, no</i>
li lean ruoktu, ii lean ruoktu gosa bođiimet	<i>home where we arrived</i>
Buot lei amas, buot lei vieris gosa bođiimet.	<i>Everything was unknown and strange</i>
	<i>where we arrived</i>
Boardat ala čuoččahii ja juoiggadii dan luoddi	<i>She stood on the stairs and yoiked the yoik</i>
go fertii vuolgut, fertii guođđit	<i>When she had to leave, had to leave behind</i>
Báhcet dearvan ráhkis duoddarat	<i>Farewell dear tundras</i>