

Nindoodemag : The Significance of Algonquian Kinship Networks in the Eastern Great Lakes Region, 1600–1701

Taken from: research done by: Heidi Bohaker

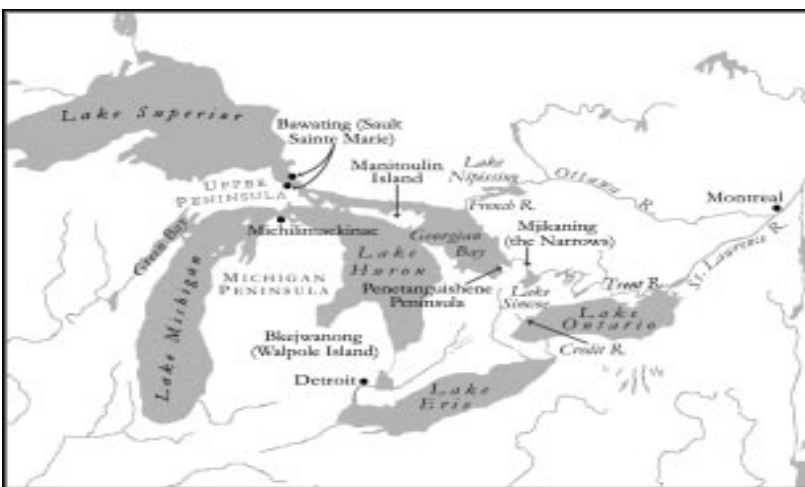


Figure 1 Significant Anishinaabe sites in the central and eastern Great Lakes region. Adapted from a map created by Joey Morin, freelance artist. Drawn by Rebecca L. Wrenn.

INSIDE THIS ISSUE:	
Robinson Treaty Annuities	3
Unexplained	4
Trivia	5
Ojibway Alphabet	6
Acceptance	8
Origins	10
First Nations Contributions	12

Please note - All photographs published in the Smoke Signal are stored at the library for future reference. If you want copies or would like to view the photos, just call the library to make arrangements. Meegwetch!

In the summer of 1701, the twelve hundred French residents of Montreal played host to some thirteen hundred Native American visitors from communities throughout the Saint Lawrence Lowlands and Great Lakes Region. They had gathered to ratify a peace agreement, carefully constructed during a decade of difficult and complex negotiations, which was intended to end conflicts among the Haudenosaunee (the Iroquois Confederacy) and the French and their native allies. As Gilles Havard has illustrated in *The Great Peace of Montreal*, the ratification ceremony on August 4 concluded a two-week-long trade fair at a spectacular grand council. There the amalgam of European and Native American diplomatic

protocols created a hybridized feast for the senses: the scent of tobacco burning in peace pipes mingled with powder and perfume as the members of the assembly, wearing their finest in dress and adornments, listened to the French and Native Americans give elaborate performances drawn from their respective oratorical traditions. Exchanges of gifts, from wampum and beaver pelts to bread and wine, punctuated the speeches. The relationships forged and strengthened as a result of this treaty would shape the region’s political history for many years to come (Figure 1).

This ceremony left behind a documentary record that also drew from distinct cultural traditions. As Havard observed, the text of the treaty followed Native American oratorical conventions with their extensive use of metaphor instead of the numbered clauses of European diplo-

matic practice. And though French plenipotentiaries and witnesses recorded their assent with signatures, Native American leaders drew pictographic images representing at times, according to the accompanying clerk’s note, the mark of a chief, or of a village, or of an entire nation (Figures II–IV). These pictographs of the Great Peace of Montreal bring to the foreground the challenge of understanding Native American collective identities. This treaty was not negotiated between two opposing camps, the French and Native Americans, or really even among three parties: the French, the Haudenosaunee, and France’s Native American allies. Aboriginal political organization was far more complex, a fact the French recognized in the preamble to the treaty. The document names twenty-five distinct Native American political entities as parties: the “hurons, outaouacs du Sable [Sable Ottawas], Kiskakons, outaouacs Sinago [Sinago Ottawas], nation de la fourche [Nation of the Fork], sauteurs [people at the rapids of Sault Sainte

Continued from Page 1

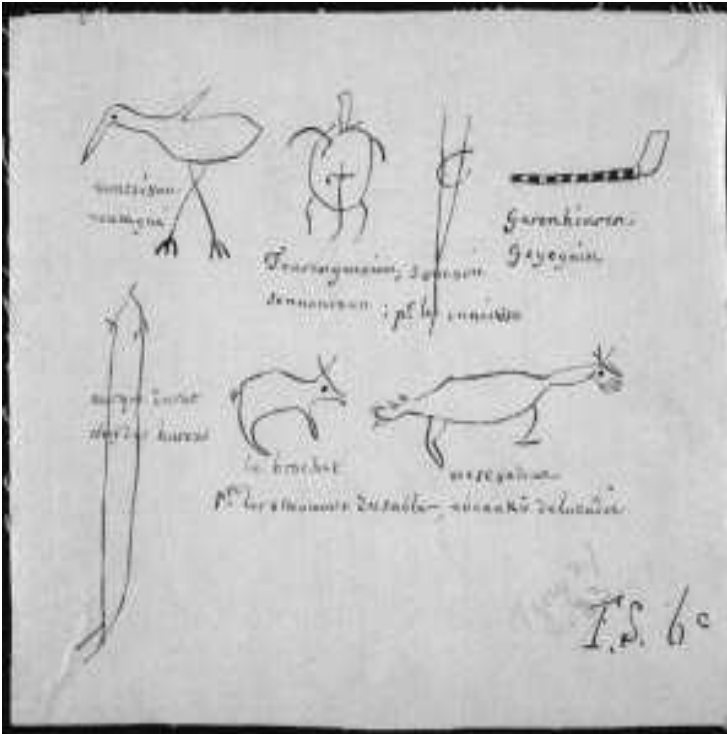


Figure II - Signature page from the 1701 Great Peace, folio 43, recto. Clerk's copy. "Ratification de la Paix . . ." Fonds des Colonies, série C11A, 19: folios 41-44. Courtesy, Archives nationales, France, Paris.

Marie], pouteouatamis [Potawatomi], sakis [Sauk], puants [Winnebago], folles avoines Menominee], renards [Fox], maskoutins [Mascouten], Miamis, Illinois, amikois [Amikwa], nepissingues [Nipissing], algonquins, Temiskamingues [Lake Temiskaming people], Cristinaux [Cree], gens des terres [inland people], Kikapoux, gens du Sault [people of Sault Saint Louis], de la Montagne [people of the mountain], Abenakis, et vous nations iroquoises [Iroquois Confederacy].”² Yet the names of these political entities do not consistently correspond with the Native American pictographic signatures on the treaty document itself; there are thirty-eight or thirty-nine distinct pictographs (depending on how one counts). Similar images appear on a few scattered treaties and deeds from regions of New England and the middle colonies from the seventeenth century, but the Great Peace of Montreal contains the earliest known images of such inscriptions on a treaty document by France’s Native American allies of the Great Lakes region.

Twenty of these images, those of catfish, crane, beaver, bear, plover, thunderbird or eagle, marten, sturgeon, and other fauna, display a remarkable similarity to pictographs on late eighteenth and nineteenth-century treaties with the French allied Algonquian-speaking Anishinaabe peoples, who may be more familiarly known to scholars of these periods as Ojibwa (or Chippewa), Ottawa (or Odawa), Potawatomi, and Algonquin. In these later periods, the images clearly represent the *nindoodemag*, or kinship networks, of those Anishinaabe signatories. In this cultural tradition, people inherited their *nindoodemag* identities from their fathers; they conceived of themselves as related to and having kin obligations toward those who shared the same other-than-human progenitor being. Evidence from a wide range of sources, including oral traditions, iconography, linguistics, and material culture, all speak to the importance of these networks in Anishinaabe social and political life. *Nindoodemag* shaped marriage and alliance patterns and facilitated long-distance travel; access to community resources was also negotiated through these networks.

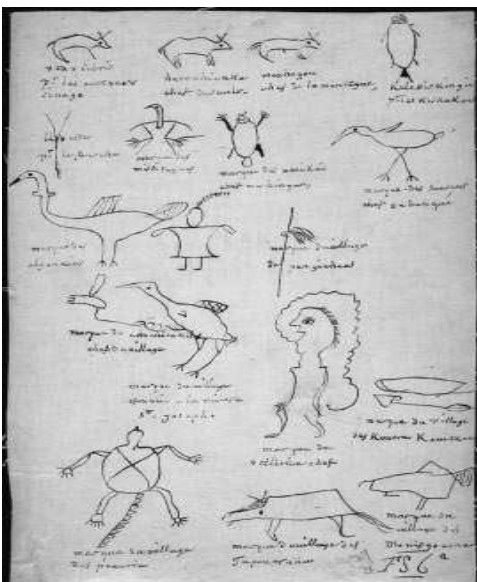
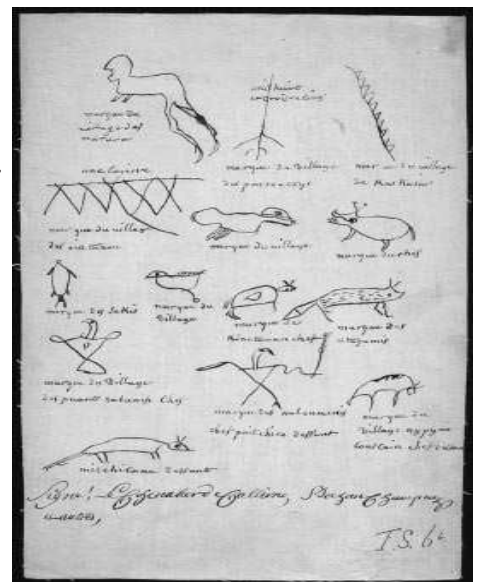


FIGURE III Signature page from the 1701 Great Peace, folio 43, verso. Clerk's copy. "Ratification de la Paix . . ." Fonds des Colonies, série C11A, 19: folios 41-44. Courtesy, Archives nationales, France.

Figure IV Signature page from the 1701 Great Peace, folio 44, recto. Clerk's copy. "Ratification de la Paix . . ." Fonds des Colonies, série C11A, 19: folios 41-44. Courtesy, Archives nationales, France.



This information is taken from the presentation done by Heidi Boheker done in October of 2010. More information to come in following issues.

Robinson Treaty Annuities—Ojibway of the Mississauga River Band*taken from research done by summer students.*

September 19, 1857	1905	1937
Bonekeosh	Boyer Peter(widow)	Boyer Mary
Omushcafsaniene	Boyer Madore	Boyer Madore
Sagheese	Boyer Juliun (fy)	Boyer Dave
Aishegumekeghik	Gahequance(widow)	Farmer John (fy)
Mishahwasegaid	Lavival Victoria	Pahweiweitong (fy)
Paiguuekegahbow	Daybutch Henry	Sahgeese Joseph (fy)
Nahquece	Missabais(widow)	Chiblow Frank (fy)
Waitoshwainah	Nebanaikumekishkung	Shamogan Alex
Paibouewaituetung	Nowkwaisosegai(widow)	Dubie's Widow
Upekun	Odowausquette(John Farmer)	Sahsahbik
Quahquoweauce	Nebowkezhiks(widow)	Wahquence Alex
Mishahwops	Pahpahquai Antoine	Boyer Paul (Paul Morningstar)
Nowquaiosegai	David's (widow)	Wageeshegesa Robert Mrs.
Ahbedahbonwaishkum	Negonahbai	Babiwash Marion
Nebowekeghik	Paigwemesai's Widow	Niganobe Joesph
Mahcheonquetoquui	Paigwemeshai's (son Robert & Widow)	Morningstar David
Paigumesai	Paibomewaitwetung	Boyer George
Numabenefs	Daybutch Frank	Nibanobin William
Missahbui	Pahtwaitwetung	Niganobe Alex
Waimegwon	Sahgeese(widow)	Pagemesic Joseph
Meghegahmaikeghikago	Missahbences (son, Joseph)	Osamik (Widow)
Anaiudum	Achnungs (widow)	Boyer Dan
Wahbeze	Niganaibe	Daybutch Michael
Thaimahgah	Sahgeese Joe	Wahquence Isaac
Ontongahbowequii	Sahgutchwakezhik	Daybutch Ignace
Baibahmakswahe	Do Sou Ignace (widow)	Boyer Louis
Negonawasing	Do Sou Frank	Sahgeese Simon
	Do Sou Joseph	Nigonabe John
	Do Sou Matoshish	Boyer Moses
	Shamagah's Alex	Boyer Peter
	Wahavaikezhiliqoquui	Morningstar Lawrence
	Bawbowash Mary Ann	Daybutch Stephen
	Wahquences (son Alex)	Daybutch Thomas
	Waituchawainah Angel	Boyer Josheph S.
	Nigwinabe Joseph	Pagemesic Gilbert
	Gahzequance John	Morningstar Joseph
	Wukezhikegoose	
	Wabenenung Joe	
	Wyazie James	Do Paul
	Wyazias (fy)	Watatignok
	Wyazie John	Sahsahbick

For Comparison for the years 1857, 1905 & 1937. In 1857, the Anishnabe names were prominent. In 1905, the Names of today were starting to become recognizable. In 1937 most or all of the names have either changed to what they are today. Also, the names in 1857 would have to be translated into English to identify who they were to see which families were originally here at the time of signing the Treaty. (fy—family). Shows gradual population increase also. Information taken from research done by summer students.

Only when the last tree has died and the last river has been poisoned and the last fish has been caught will we realize, we cannot eat money.

Cree Indian Expression

UNEXPLAINED EVENTS ON THE REZ

Submitted by: Clifford Niganobe (as related to me by community members)

Some time ago, around 1957 or 1958, some young children were walking home from school, or from church. which is located up the hill and these students lived down the hill at this time. I am not sure if this is still used today, but that was an expression back then, "people from down the hill" and "people from up the hill."

Anyways, they were walking home and they came to the area where the Daycare is now situated. All of a sudden they looked up and they were surprised at what they saw! Falling from the sky like snow, were these very thin metal like strips or flakes, hundreds of them or even thousands of them, that fluttered to the ground. These fell all around the area around them. They landed on the ground, in the trees and the bushes. One of the children picked one up and it just disintegrated at his touch.

They had no idea where it actually came from! Could it have been from a passing plane, a unidentified flying object, a helicopter, who knows? Could it have been a weather experiment put on by the Russians, or Americans? Yet no sound of an engine whatsoever was heard. This incident was never reported to the authorities or anyone else. Those who witnessed this

event kept it amongst themselves and each person can back up each others story to this day.

Another incident of this sort happened where the old church use to stand on a dark starry night at around 2 or 3 am.

A homeowner stepped outside at this time to have a cigarette. He lit his cigarette and all of a sudden, this bright light illuminated the top of the church. It was like a beam from a flashlight, only brighter pointing down on top of the church. This only lasted about 15 to 30 seconds and it just went out. The man then proceeded to take a puff on his cigarette, and to his surprise, his cigarette was burnt right down to the filter with just the ashes hanging on. He did not even take a puff of his cigarette while this was going on. He then went back to bed. He was not sure if he was dreaming or just laying half awake in bed, when he had this feeling of being watched by these little beings that were all around his bed. He felt as though he was being carried away by them. He woke up the next day feeling very tired.

In another situation, the police and the fire department were actually called. From the top of the hill, during the late evening hours, a red glowing light was spotted on the next hill. Someone thought it was an actual fire, so the fire department was called. When they got there, they could not find any sign of a fire, yet when the people were watching it from where they were on the hill, they could see the red glowing light. From where they were watching, (which was a fair distance,) it seem like it was a fire. Finally, after a length of time the light went out. Everyone was left baffled and could not find an explanation as to what it was.

Finally, one of the office workers on the rez, was working at her desk. All of a sudden she had this feeling she was watched. She looked around and saw no one then she looked out through her window. Up in the sky, she could see this object hovering, remaining stationary in the sky. It couldn't have been a plane or a helicopter as it just stayed in one spot in the sky so, she decided to go outside to get a better look at it. By the time she got outside for a better look, it had disappeared!

Mississauga Reserve Hunting Stats for the period 1980 –81

Total Population	178
Total Population Interviewed	154
Total number of Households	47
Number of Households interviewed	39
Number of Households not Contacted	8 (17%)
Number of Uncooperative Households	1 (26%)
Number of Households completing hunting section	20 (45%)
Number of Households not completing hunting section	24 (55%)
Number of People who have hunted in their lifetime	54
Percent of total population who have hunted in their lifetime	35.1%
Number of People who have hunted in 1980-81	36
Percent of total population who have hunted in 1980-81	23.4%
33 of 36 hunters hunted on the reserve	91.7%
0 of 36 hunters hunted on private land	
19 of 36 hunters hunted on crown land	52.8%

Want an email address with mississaugi.com? Email us at info@mississaugi.com with your username and password and we will set it up for you. They are free!

Sometimes I go about pitying myself, And all the while I am being carried across the sky by the clouds.

Ojibway Indian Poem

Powwow Trivia

- In the Women's Dance Categories, there is one category that is often referred to as the "Healing Dance". Which is it?**
A) Jingle Dress B) Northern Traditional C) Southern Traditional D) Fancy Shawl
- The Grass Dance is an old dance that came from stomping grass down to make a campsite for Tepees. True or False**
- Fancy Feather is the most recent style of dancing in the men's categories. True or False**
- A dancer should usually wear their number on their right hand side. True or False**
- What is the trademark food sold at a Powwows?**
A) Powwow Burgers B) Snow Cones C) Curly Fries D) Indian Tacos
- If the arena director puts a hat on the ground during dancing, what has happened?**
A) He is telling the dancers to stop dancing B) An eagle feather fell off someone's regalia C) They have picked a winner D) He puts it next to the dancer that is qualified
- Today, the Dine Indians are referred to what?**
A) Choctaw B) Arapaho C) Cree D) Navajo
- What region were the Potawatomi from?**
A) Alaska B) Midwest C) West D) North
- Before starting the song on a drum, it is traditional to pass around what object (and place some on the drum)?**
A) Milk B) Tobacco C) A Dog D) Clouds
- When walking around the arena, in which direction should you walk around?**
A) Counter clock wise B) Sideways C) Backwards D) Clockwise



Answers on page 14.....

The Ojibway Alphabet

Baa	Bii	Boo	Bi	Ba	Be	Boo
Chaa	Chii	Choo	Chi	Cha	Che	Choo
Daa	Dii	Doo	Di	Da	De	Doo
Gaa	Gii	Goo	Gi	Ga	Ge	Goo
Jaa	Jii	Joo	Ji	Ja	Je	Joo
Kaa	Kii	Koo	Ki	Ka	Ke	Koo
Maa	Mii	Moo	Mi	Ma	Me	Moo
Naa	Nii	Noo	Ni	Na	Ne	Noo
Paa	Pii	Poo	Pi	Pa	Pe	Poo
Saa	Sii	Soo	Si	Sa	Se	Soo
Shaa	Shii	Shoo	Shi	Sha	She	Shoo
Taa	Tii	Too	Ti	Ta	Te	too
Waa	Wii	Woo	Wi	Wa	We	Woo
Yaa	Yii	Yoo	Yi	Ya	Ye	Yoo
Zaa	Zii	Zoo	Zi	Za	Ze	Zoo
Zhaa	Zhii	Zhoo	Zhi	Zha	Zhe	Zhoo

The grammatical structure--phonology, or sound system; morphology, or word structure; and syntax, or sentence structure--of Native American Indian languages varies considerably, but none of the languages can be called primitive.

<http://www.indians.org/welker/americas.htm>

Smelting Season Almost Here

Submitted by: Clifford Niganobe

Well, it is almost that time again to get your dip nets out for those delicious little fingerlings. I am talking about the yearly feed of smelts that people enjoy once a year.

Actually, it will probably be a few weeks more before they start to run, or spawn or swim. Usually when the frogs begin their chirping, this marks the start of the season, that isn't too far away. The big lake is beginning to thaw in preparation for these little guys.

I remember smelting back when I was younger. There was a smelting hole at the creek where Elizabeth Chiblow now lives. That creek used to run freely into the Mississauga River and the smelts would come up by the billions and billions. So much that as the run progressed into a week and then two, they would even be running during the day and you could see a lot of them. Most people these days only want a single feed of them, while others freeze them to eat later in the year or use them for bait. Some used them to fertilize their garden to help the vegetables grow healthier.



Ready for a feast

I also remember, when Carlson used to bring his trucks with boxes to fill them up. Actually, this was a chance for some of the local boys to make extra money filling up boxes for him.

Another spot to catch them was just below the train bridge on the Mississauga River. Water is deep there, and you have to dip your net very deep to catch them. In Culter, the smelt run used to be beside their day school in the village. The creek was windy and deep enough for the smelts to make their run. You didn't have to worry about wading out into the creek, you could catch them right from the shore. I guess the creek was about 2 to 3 feet wide at it's widest point. Unfortunately, Algoma Mills (Lauzon Creek) is the only place to go in this area now

Unfortunately, these days, the smelts are getting less abundant than before. Most people say the cormorants are eating them all. Minwanjige!!! (eat good)

Upcoming Courses: WHIMIS

Time: 9:00 am to 12:00 noon
 Where: Activity Room, Band Office
 Date: April 13, 2011

Mississauga First Nation Sports Complex**Hours of Operation**

Monday—Friday 9am—9pm
 Saturday & Sunday 10am— 3pm

In Motion Fitness Centre Fees

	Student	Adult	Senior/ elder	Family
Day Pass	3.00	5.00	3.00	10.00
1 month	15.00	25.00	15.00	50.00
3 month	40.00	55.00	40.00	80.00
6 month	60.00	80.00	55.00	140.00
Year	100.00	150.00	100.00	250.00

**Mississauga Sports Complex
Gymnasium Rental Fees**

Gym Fee Rentals	Licensed Event	\$35.00/hr
	Non Licenced Event	\$30.00/hr.
	Conferences	\$20.00/hr
Meeting Room	Recreation events	\$15.00/hr
	Seminars & workshops	\$15.00/hr
Kitchen Rental	1 day	\$30.00 added to invoice

Health Card Renewal or Application

Monday to Friday 8:30 am to 5:00 pm

62 Queen Avenue (Old MNR Building)

Blind River, ON

NO APPOINTMENT NECESSARY

Northern Ontario Credit

Have you filed your Application for the Northern Ontario Energy Credit? The deadline to apply for the 2010 credit is June 30th, 2011. Applications can be picked up at the Niigaaniin at the Band Office.

You can also do the application online at Ontario.ca/NorthernOntarioCredit

FOOD BANK IS OPEN EVERY FRIDAY FROM 9:00 AM TO 11:45 AM AT THE MEEJIM BUILDING ON SAWMILL ROAD

Social Insurance Card Application and Replacement

Can be done every 2nd Wednesday of the Month at 62 Queen Avenue (old MNR Building) in Blind River. Replacement cards cost \$10.00. You can call 705-356-2226 to get more information on what you need to bring with you to replace or renew SIN or Health Cards.

“Live with intention. Walk on the edge. Listen Hard. Practice wellness. Play with abandon. Laugh.. Choose with no regret.. Appreciate your friends. Continue to learn. Do what you Love. Live as if this is all there is.”

Mary Anne Radmacher

Band Council Resolution— The Council of The Mississauga First Nation***Date of Duly Convened meeting 9/2/2011 - #032-10-11***

Do Hereby resolve:

THAT the **Mississauga First Nation** Council do hereby request reimbursement from the Ministry of Transportation in the Province of Ontario to support expenditures in the amount of \$93,051.08 for 2010. These expenditures represent the Roads Programs costs for maintenance and construction.

Date of Duly Convened meeting 09/02/2011— # 034-10-11

Do hereby resolve:

Whereas Part of the Framework Agreement on First Nation Land Management (Framework Agreement) provides for its amendment by First Nations who have ratified the Framework Agreement, as the **MISSISSAUGA FIRST NATION** has done;

AND WHEREAS subsequent amendments have been made to the Framework Agreement from time to time in accordance with the Framework Agreement provisions;

AND WHEREAS; the First Nations who have ratified the Framework Agreement have again requested that certain amendments are made to the Framework Agreement that will enhance the Framework Agreement to allow other First Nations to become signatories to the Framework Agreement;

AND WHEREAS; the executive of the Lands Advisory Board has recommended an amendment to the Framework Agreement as directed by the First Nations;

AND WHEREAS; Canada has agreed with the Lands Advisory Board to amend the Framework Agreement and the First Nation Land Management Act to incorporate the agreed upon changes;

AND WHEREAS the First Nation is satisfied that neither of the proposed amendments will affect in any way its rights, powers, entitlements, obligations or jurisdiction pursuant to the existing Framework Agreement as amended to date;

AND WHEREAS; the First Nation has been provided with a copy of the proposed amendment to the Framework Agreement, to be known as Amendment No. 5, as agreed upon by Canada and the Lands Advisory Board;

NOW THEREFORE BE IT RESOLVED,

THAT the Chief and Council of the **MISSISSAUGA FIRST NATION** do hereby approve of the proposed Amendment No. 5 to the Framework and hereby authorize the Chief to sign Amendment No. 5 on behalf of the **MISSISSAUGA FIRST NATION**.

Elder's Meditation of the Day (<http://www.whitebison.org/meditation/index.php>)

“the spirit still has something for us to discover— an herb, a sprig, a flower—a very small flower, maybe you can spend a long time in its contemplation, thinking about it.

Lame Deer, Lakota

Importance of Scholarships and Bursaries

Submitted By: Don Mcleod

Anyone who has ventured forth to further their academic learning and career knows only too well the obstacles that impede them at times. Full time course loads create a certain amount of stress. Added to that is the financial shortfall all students experience. Within most First Nations there is only a limited amount of financial help that can be used to assist the students. Most First Nation Education Departments will tell students that the financial help they receive is not adequate therefore the students must supplement their income with a part time job. However, even part time employment takes away time from studies.

Through my own personal experience I found that bursaries and scholarships can alleviate much of the financial stress a student experiences. Bursaries and scholarships don't fall into one's lap. I have found out that taking the time to complete a bursaries and scholarships might take about 3-5 hours to complete. Sometimes they require transcripts, debts, short essays and a little leg work to ask professors for letters. Personally the work one puts into acquiring financial assistance can amount to \$300-\$500 an hour. So take the time to locate and fill in all the requirements of bursaries and scholarships. You will be surprised at how much financial assistance is available; of course, you have to do the work.

Below are links for a few of the websites you can apply to:

<http://talentegg.ca/incubator/2010/09/07/apply-for-scholarships-bursaries-and-grants-to-help-pay-your-tuition/>

<http://www.canlearn.ca/eng/postsec/money/grants/gindex.shtml>

<http://www.cra-arc.gc.ca/tx/ndvdl/tpcs/ncm-tx/rtrn/cmpltng/rprtng-ncm/lns101-170/130/schlrshp-eng.html>

Another Weird Rez Tale

Submitted by Clifford Niganobe (as related by community member who wishes to remain anonymous)

A few years ago, I felt like I was abducted and I would like to mention that my husband is a firm believer in alien life forms. He supports my story all the way.

Anyways, I went to bed one night and the next morning I awoke with two identical welts on both sides of my head at my temples. I showed my spouse and he tried to tell me that it was an allergic reaction to my sunglasses being on my head. I have worn glasses before and they never left welts like the ones I had that night. I don't remember any of my dreams that night. Maybe my memory was erased or something like that, because I usually remember my dreams but for some reason, I couldn't remember any I had that night.

This story and the other ones in the previous pages were all submitted by community members who wish to remain anonymous. The editor does respect their wishes and hope that all who read them will not criticize too harshly. Remember that this is a part of our history as well and any story that is contributed helps to create our history for our First Nation. We accept all stories from the past whether they are about aliens, hunting or being chased by a bear, they are all our past stories which will go down in our history



“in our every deliberation we must consider the impact of our decisions on the next seven generations”

Iroquois Confederacy Maxim

Visit us at <http://www.mississauga.com>

Band Council Resolution - The Council of the Mississauga First Nation

Date of duly convened meeting— 23/02/2011 #035-10-11

DO HEREBY RESOLVE; THAT, the MISSISSAUGA FIRST NATION CHIEF AND COUNCIL hereby request the Department of Indian Affairs prepare a One (1) Year Funding Agreement for the 2011—2012 fiscal year.

Date of Duly convened meeting— 23/02/2011 #36-10-11

DO HEREBY RESOLVE; Whereas by Anishnabek Nation Grand Council Resolution No. 2001/23 the Union of Ontario Indians (UOI) established the Constitution Development Project and since that time, conferences, leadership and citizens' consultants, information sessions, and Naaknigewin/Anishinabek Nation: and

Whereas by Anishinabek Nation Grand Council Resolution No. 2009/07 the Anishinabek Nation Chiefs in Assembly directed the UOI to develop and implement a plan for a constitutional convention to finalize and ratify the Anishinabe Chi-Naaknigewen Nation Constitution; and

Whereas by Anishinabek Nation Grand Council Resolution No. 2009/20 the Anishnabek Nation Chiefs in Assembly accepted a two-phase constitutional convention process to ratify the Anishinabek Chi-Naaknigewin/Anishinabek Nation Constitution; and

Whereas a successful Constitutional Convention 1 was held on March 2, 3 and 4, 2009 at Bawating, where Anishinabek citizens approved in principle, a final draft Anishinabek Chi-Naaknigewin/Anishinabek Nation Constitution.

Whereas; by Anishinabek Grand Council resolution 2009.20 Anishinabek First Nations agreed to designate a delegate for the second Anishinabek Chi-Naaknigewin/Anishinabek Nation Constitution convention to be held in March 2011.

NOW THEREFORE BE IT RESOLVED:

The *Chief and Council of the Mississauga First Nation* hereby appoint **Chief Douglas Daybutch** to be their representative and delegate at the ratification convention for the Anishinabek Chi-Naaknigewin/Anishinabek Nation Constitution on March 1, 2 and 3, 2011.

The *Chief and Council of the Mississauga First Nation* hereby grant Chief **Douglas Daybutch** with full authority to amend and approve the Anishinabe Chi-Naaknigewin/Anishinabek on March 1, 2, and 3, 2011 on behalf of the **Mississauga First Nation**.

Amendments and approval by Chief Douglas Daybutch shall have the same force and effect as if amended and approved by the Chief and Council of Mississauga First Nation.

Upon execution, a copy of this Band Council Resolution is provided to the UOI for its records.

The Band Council, who has reviewed the terms of the Resolution at a Band Council meeting duly convened and with a quorum of the present Council, approves and resolves that it shall be executed and issued on those terms

**3rd ANNUAL BRIAN BOYER SR.
MIXED SLO PITCH MEMORIAL
TOURNAMENT**

MAY 20, 21, 22 2011

**COST: \$250.00 PER TEAM
5 FEMALES/5 MALES**

PRIZES

**\$1000.00 FIRST PLACE PLUS T-SHIRT
\$500.00 SECOND PLACE PLUS T-SHIRT
\$250.00 THIRD PLACE PLUS T-SHIRT**

**WILL BE ACCEPTING THE FIRST
12 TEAMS**

**FOR INFORMATION PLEASE CON-
TACT**

**WANDA BOYER @ (705) 356-1913 (H)
(705) 261-2428 (C)
(705) 356-1545 (W)**

TERRI LYNN CHIBLOW (705) 356-2172

**Honour Roll Students
W.C. Eaket Secondary School**



Grade 9—Colt Schuurman

**Grade 10—Denise Payette
Bneshiinh Mcleod
Calvin Bruneau**

**Grade 12—Robert Legace
Peyton Pitawanakwat
Kesley Chiblow
Wade Sayers
Krista Boyer
Wesley Morningstar**

**Congratulations goes out to these stu-
dents for a job well done.**



**ADANAC WATER
TREATMENT PREVENTION**

**IRON FILTERS—SOFTNERS-ULTRA VIO-
LET**

**NON CHEMICAL H2S ODOR REMOVAL—
SALES AND SERVICE, WE SERVICE ALL
BRANDS**

**STEVON HILL (705)542-8973
EMAIL: adanacwater@hotmail.com**

**Mike Chiblow
Owner/Operator
Certified Solar Installer**



Micro-FIT Specialists
Certified by the Ontario Solar Academy

Phone: (705) 576-2181

**Email: mike@stellar-
prosolar.ca**

http://ww.stellar-prosolar.ca

Origins

From The Great Mississauga—History of the Mississaugas

Perhaps the earliest historic account of the Mississaugi Indians is in their creation myth recorded by the Reverend Peter Jones (1861:33). To paraphrase it briefly: two mythical creatures, one a horned lynx and the other a toad were quarrelling. The horned lynx stabbed the toad in the side, upon which water from the side of the toad started to flood the earth. Nanahbozhoo saved himself and several other animals by building a raft. In order to form a new world he would need soil from the old. Several animals failed in their attempts to secure the necessary soil for Nanahbozhoo from the bottom of the lake except the muskrat. Upon receiving the soil, Nanahbozhoo was able to make the earth grow and subsequently created various Indian tribes to populate it. Jones (Ibid.) is skeptical in accepting the authenticity of the myth because of the close parallels of the great flood recorded in the bible. Because of the universality of the flood myth among Native groups throughout North America it is considered valid, but, unfortunately, no information can be elicited from the myth that may suggest an actual migration of Mississaugi to this area. In this respect, Schoolcraft's (1851, v. V:144) statement may be of significance.

To such of this people has had migrated down the French River to Lake Huron, and along the north shores of the Mississauging or Big Mouthed River, they gave the term Mississaugies— a people who at a later date, migrated eastwardly to the head of Lake Ontario, and the valley of the river Niagara below the Ridge, where they were in

bonds of close alliance with the Iroquois and aided them in exterminating the Wyandots for the territory in Canada, which is still occupied in part by the Mississaugies...These three local tribes, that is to say, the Niperclineans, or Algonquins proper, the Mississaugies, and the Saulteur or Ojibwas, were originally one and the same people. They spoke, and still speak, the same language.



General Seasonal Pattern

Excerpts taken from the Great Mississauga—History of the Mississaugas

The general seasonal pattern is described by Perrot, a French trader, who states (Blair 1922, v. I:279):

In the month of June they disperse in all directions along Lake Huron, as also do the Mississakis and the Otter People. This lake has rocky shores, and is full of small islands abounding by blueberries. While there they gather sheets of bark from the trees for making their canoes and building their cabins... While the children are gathering a store of blueberries, the men are busy spearing sturgeon. When the grain (that they have planted) is nearly ripe, they return home. At the approach of winter they resort to the shores of the lakes to kill beavers and moose and do not return thence until spring, in order to plant their Indian corn.

Raudot (Kinietz 1940:364) is in the general agreement with Perrot and adds the following: All the savages leave their village and the bank of the rivers and lakes where they are established and go inland in the winter, deep in the woods to hunt. They separate from each other in order to find more easily something to live on. They take with them their women and children, leaving in the village only those who absolutely cannot march.

From this I gather that the area we are in now, was our summer residence and the area around Pichu, kingdiogami, the Missaugi Valley, Aubrey Falls area was our winter residence in which we hunted during the winter months.

First Nations Contributions to the world

<http://answers.yahoo.com/question/index?qid=20090203020413AANXY8s>

Native Americans of North, Meso, and South America were the first to cultivate 75% of the varieties of food grown in the world today.

Corn was cultivated by Native people for thousands of years. Today it is grown all around the world.

Popcorn, peanuts and maple syrup, are Native American inventions; original ingredients used in Cracker Jacks.

Frozen Food - Clarence Birdseye offers quick-frozen foods to the public. He got the idea during fur-trapping expeditions to Labrador in 1912 and 1916, where he saw the natives use freezing to preserve foods.

Freeze-dried food - The Inca of Peru used to preserve potatoes using a freeze-dry process. They put them on mountain terraces, and the solar radiation and extremely cold temperatures created a freeze-dried product that lasted indefinitely.

Beef Jerky - Native Americans used this method to cure meat for many thousands of years.

Root beer - Native Americans made Root beer from Sassafras.

Wild rice a cereal grain

Chocolate - was given to the world by the Aztecs, Mayans, and Central American tribes

Vanilla - was used by the Aztecs to flavor their chocolate drinks

Chewing Gum - Spruce resin was used to quench thirst, and also as a medicine. South and Central American Indians collected chicle from the Sapodilla tree to make gum.

Many pharmaceuticals in current use were first discovered by Indian healers centuries before the Europeans came to the Americas.

The active ingredient in pain relievers such as Aspirin was known to Native people for centuries.

Pine trees were used to make a tea that helped relieve coughs. Many cough syrups today use the same ingredient.

A tea made with the whole blackberry plant was used to treat sicknesses such as dysentery, cholera and upset stomach.

Native people shared their cure for scurvy with Europeans. The bark and needles of the hemlock or pine tree are boiled to make a vitamin C tonic.

Native people used olefin hydrocarbons and methane to make petroleum jelly, and used it to hydrate and protect animal and human skin.

Smoke Signal Now On-line

Our past issues of the Smoke Signal are now available on line. You can now view them at <http://www.mississaugi.com>. Just look for the link *SMOKE SIGNAL ISSUE* at top of the webpage. For those of you who do not have access to a computer, we will continue to mail out a hardcopy of the Smoke Signal to you, For those of you who wish to be removed from the mailing list, please email us at: mfulibrary@mississaugi.com
Documents are in pdf format and printable.

Feast For A Loved One, Honoring the Dead

Submitted By: Dorothy Fortin (Dot)

On August 21, 2010, my youngest son David passed away. He suffered a massive stroke while he was visiting his brother Barry in Sault Ste Marie.

At the time, David and his wife Cindy (Johnson) were living at Thunder Bay where he and Cindy were both working. He would have turned 50 on his birthday, Sept. 23rd.

I always bought birthday cards long before the birthday was due, and when each of my kids turned 50, I included a \$50 bill in the card.

After the funeral, I thought what will I do with this card now? "I can't throw it in the garbage—". Then I remembered the native tradition of 'Honoring the Dead relatives on All Souls Day.. So with Arn's help, I planned a ritual to send the birthday card into the sky for David.

Arn made a fire in our back yard, and I got the items ready to use for the ritual. This was All Souls Day of course. I felt we needed witnesses to this ritual, so I invited our friends Sharon and Larry who lived just across the road. Sharon was interested in spiritual practices and especially anything Native.

First we used some sweet grass to bless the fire and we smudged ourselves with the smoke from the sweet grass. I had in a little bag some sage, sweet grass, cedar and tobacco. This I threw into the fire. We didn't have any tobacco so I used a sprig of the plant called "live forever". I had read somewhere that natives used to sometimes use this plant for smoking when they had no tobacco. At least we had four sacred elements.

Then came the food.

When David was little, he often asked for a "blind folded sandwich". That was simply a slice of bread with butter, and it was folded over, not cut with a knife. I don't remember if we put anything else on the bread except butter, but he had his "blind folded sandwich".

Next, I had some pieces of chocolate bar which we all

shared, and threw the rest into the fire long with the blind folded sandwich for David.

David and I had a little ritual of our own. It started one Christmas when I was packing a box of presents for David and his family. There was an empty space in the box so I put a part box of chocolate buds to fill the space. Next time he sent me a present, he put in half of a chocolate bar. We continued this for a number of years.

Then came the birthday card. We signed it, and I put in a check for \$50 dollars in the card. This was Barry's idea. When I told him I was not going to put a real \$50 bill in the card, he said, "just put a check in, Mom", so I did.

When we put the card on the fire, it stood straight up while the flames ate up the card and the smoke rolled up to the sky.

I forgot to mention that Sharon pointed out to me that there were two crows flying by and she said, "do you suppose that's David?." I said, "Perhaps that's David and his Dad who died 25 years ago.

That was our ritual. Then we drank a toast. Sharon, Arn and I had a glass of wine and Larry had a beer for David because he liked a brew.

Then we went into our house and had coffee and cookies.

I felt so good after the ritual. It was a perfect closure for David's death.

Trivia answers....

1. Jingle Dress 2. True 3. True 4. False 5. Indian Tacos 6. An eagle feather fell off someones regalia 7. Navajo 8. The Midwest 9. Tobacco 10. Clockwise

Spring Puzzle

Remaining letters will spell out a word. Hint: Springtime?

A	A	B	A	W	A	A	S	M	I	I	K	S	E	G	R	E	D	W
B	I	A	F	T	E	R	N	A	I	I	C	O	U	R	A	G	E	A
I	Z	A	A	W	L	T	O	C	H	I	C	K	E	N	I	S	H	R
N	T	G	B	E	G	E	W	A	R	M	W	I	N	D	P	H	E	M
A	G	A	Z	E	E	A	M	S	K	O	R	A	B	B	I	T	D	W
Y	O	A	I	S	A	P	E	S	I	B	I	I	Z	R	T	S	G	E
S	K	K	I	B	S	R	L	A	N	E	W	O	I	I	C	H	N	A
H	B	W	S	N	T	G	T	B	A	S	K	E	T	V	H	K	O	T
E	I	E	B	S	E	G	I	Z	H	I	N	O	W	E	S	I	O	H
U	N	N	A	P	R	E	E	G	G	Z	S	T	A	R	A	S	Z	E
G	A	H	A	R	S	O	N	N	R	E	T	I	B	I	R	D	S	R
S	A	Y	K	I	U	M	I	I	C	E	I	S	T	H	I	N	E	T
H	G	E	D	N	N	N	S	A	T	G	W	A	A	W	A	N	N	I
K	A	L	O	G	D	E	N	N	F	W	A	B	O	O	Z	P	A	S
W	N	L	O	O	A	D	I	R	R	U	M	O	O	K	S	E	D	G
A	E	O	N	N	Y	A	G	O	O	N	A	A	B	O	O	N	E	A
A	W	W	S	A	P	B	I	B	A	G	I	Z	I	G	W	A	A	N
B	E	T	R	U	E	H	I	B	E	R	N	A	T	E	N	A	N	G
L	B	A	A	K	G	I	I	Z	H	I	G	A	D	W	H	I	T	E

Word List

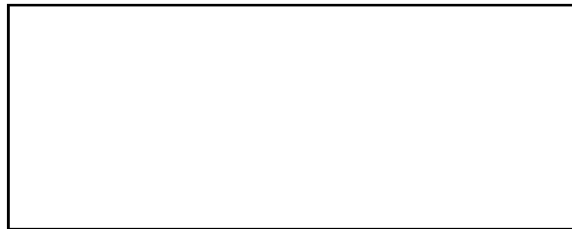
Aabawaa - Warm weather
 Baagaakwenh - Chicken
 Baak-giizhigad - Easter Sunday
 Begew - Pitch/Sap
 Bibagizigwaa - ice is thin
 Binaysheug - Birds
 Gizhinowe - Warm Wind
 Gokbinaagan -Basket
 Goonaaboo+n - snow melt
 Miikseg - Be True
 Mooksed - Rise
 Msko - Red
 Na`ii - Hibernate
 Nang - Star

Ningikoz - Smelt
 Shki - Anew
 Shkwaa - After
 Tisgan - Paint
 Waab - White
 Waawan ni - Egg
 Wabooz - Rabbit
 Zaaw - Yellow
 Zeegwung - Spring
 Ziibi - River
 Ziibiins - creek
 Zisbaakdoons - Candy
 Zoohngdehed - Courage



M I S S I S S A U G A F I R S T N A T I O N

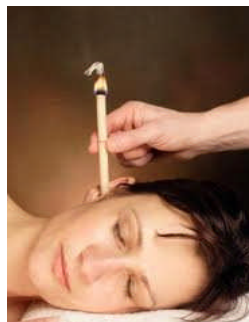
P.O Box 1299
148 Village Road
Blind River, ON
P0R 1B0



Linda Vincent

705-843-2051

Certified in Aromatherapy & Reflexology. Teacher/Practitioner in Reiki & Crystal Work, Metamorphic Technique & Facial Massage. 100% essential oils, Aromatherapy products, crystals & Semi-precious jewellery also available



Nog Da Win Da Min Family & Community Services

405 Gran Street
Sault Ste Marie, ON P6A 5K9

Licensed Foster Care Program

Covering Sault Ste Marie to Sudbury: The surrounding area and the Seven First Nations along the North Shore

We need foster parents

For more information, please call:
1-800-465-0999 or 1-705-946-3700

Visit us online at
<http://www.nog.ca>

