



Smoke Signal

MISSISSAUGA FIRST NATION

2011-02

The Coming of The Mississaugas – An Oral Account

By Paudash, son of Paudas, Son of Cheneebeesh son of Gemoghpenassee.



Figure 1—Migration route of the Mississauga's from Mississauga Bay, down along the shores of Georgian Bay to Lake Simcoe and down to Toronto and around the Six Nations—East of Lake Simcoe to Rice Lake, Curve Lake and Scugog —Route Taken

kokees. The Mississaugas were so named because they settled on a river on the north shore of Lake Huron, about seventy miles from Sault Ste Marie. The word Mississauga meaning river, but they were Shawnees, part of the great Ojibway Tribe, of which the word Chippewa is a corruption. In what is now the Ohio Valley, the Shawnee dwelt in peace and power till such times as their Sachem became disturbed and divided by strife. One party thereupon went north through the country of the Michigans, and crossed into Canada, at Boweting, now known as Sault Ste Marie, settling down on the north shore of Lake Huron. Not many years after the arrival of the Mississaugas, the Iroquois, represented by their chief tribe, the Mohawks came north across the Lake Ontario and massacred the Hurons, possessing themselves of their hunting grounds. Coming in contact with the Mississaugas, the Mohawks massacred small parties of them and endeavored to drive them off. It being a matter of life and death to the Mississaugas, they held a great council of war, and decided to attack the Mohawks, and, if possible, to drive them away. A party of Mohawks were entrenched at an island taking its name from the circumstance. The remainder of the Mohawks were compelled to retreat eventually, but being a fierce and warlike tribe they resisted stubbornly. The Mississauga then advanced up what is now the Severn River to Shunyung, or Lake Simcoe, stopping at Machickning, which means fish fence, at the narrows between Lake Simcoe and Lake Couchiching, in order to get a supply of food. Parts of the fence remain to this day. There they received reinforcements, and making preparations for a campaign, divided into two parties. The main body proceeded along the portage, now call Portage Road, to Balsam Lake; the other party went south to Toronto. After various skirmishes the Mohawks continued to retreat down the valley of the Otonabee, or Trent to where they were settled in numerous villages along the River Otonabee, and on Rice Lake. They made their first real stand at Nogojiwanong, which was the original name of the town of Peterborough, meaning the place at the end of the rapids: Katchewanook, above the present village of Lakefield, meaning the beginning of the rapids. A sharp skirmish took place here upon what is now known as Cemetery Point, the Mohawks being worsted and retreating farther down the river, making, however, a determined stand at the mouth of the river, while the Mississaugas encamped

INSIDE THIS ISSUE:

Disclaimer	2
Native American Code of Ethics	5
Community Ads	6
Hydro Rates Calculations	9
Past Treaty Annuities	10
Mississauga History	10
Word Search	11

I, Robert Puadash, with my son Johnson Puash, am desirous of putting on record for the first time the solemn tradition of the Mississauga's respecting their present place of settlement in Ontario, and the migration which led them thither. No word of what I am about to say has come from reading, or in any other way than from the mouth of Puadash, my father, who died, aged seventy-five, in the year 1893, the last hereditary chief of the tribe of Mississauga, situated at Rice Lake, and from the mouth of Cheneebeesh, my grandfather, who died in 1869, at the age of 104, the last Sachem, or Head Chief, of all the Mississaugas, who in turn had learned, according to the Indian custom, what Gemoghpenassee, his father, had heard from his father, and so on. I am glad for the sake of the memory of the Mississaugas, who were always loyal to the great king, to hear of this revival of interest in the Mississaugas, who do not appear in history or in the records of this country as much as they deserve from the importance of their deeds in war, and of their efforts to preserve peace and good-will towards the great king. In the first place, as you would know, the Algonkians, who include the Mississaugas, inhabited the great northern portion of this continent, excepting the small part of the Iroquois, their deadly enemies, inhabited on the southern shore of Lake Ontario; while far to the south dwelt the Mus-

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!

Continued from Page 1

At Onigon meaning in Mississauga “the pulling up of stakes”, because the Mississaugas, coming to closely upon the entrenched Mohawks, as they found when they had made their encampment, pulled up their stakes and retreated farther up the river. After great preparation, an attack was made by the Mississaugas, both by land and water, and the Mohawks were driven after a battle, in which no less than one thousand warriors were slain, down Rice Lake to what is now known as Roche’s Point.

These are some accounts of the Mississaugas fighting their way down into Southern Ontario as told By Paudash, son of Paudas, Son of Cheneebesh son of Gemoghpenasseetheir Their drive to remove the Mohawks from the territory where they now live.

A note from the Editor

The scope of our newsletter will focus on the history of our First Nation. All or most articles are submitted by Band members, taken from historical documents that have been researched to be accurate as possible. If you have articles, or stories from our past, we would greatly appreciate it if you can submit them for our next newsletter.

Most submissions will be edited for grammar and spelling mistakes, but I will add that when an article is submitted for grammatical errors, you begin to lose what the person is trying to say, lose their idea, so it may be better to leave the story just the way it is because they are expressing their idea, their story in their own way. That would be like two people standing beside one another and if one was to draw a straight line out from where they are, the person who drew the line would see it as being straight and the person beside them would see it from a different angle and think it wasn’t straight.

So you see, there is a matter of a few inches that will change the view of the intended message.

Miigwetch

Disclaimer:

Information, views or opinions expressed on the Mississauga First Nation Smoke Signal, both hard-copy and webpage originates from different sources and contributors throughout the general community. Please note all content does not necessarily represent or reflect the views of our Editor and Editorial Board or their affiliates. Any feedback or contributions are most welcome.

We publish this newsletter only for Members of the Mississauga First Nation, both on and off the First Nation, who reside in both Canada and the United States. We do not intend to enter into contracts with organizations outside of these 2 countries.

DEFINITION: A client newsletter is one that you distribute free, primarily to clients, prospective clients, referral sources, and other stakeholders of your firm. Its objective is to be informative, to demonstrate your expertise, and to promote your services, rather than to earn a profit.

Written articles and links are properly referenced so as not to claim it as its own material, but as a means of informing our members.



The following was taken from a document called “Denombrenent des Nations Sauvages.” 1736 National Archives of France (ANF) Fondes Des Colonies, Series C11A, Vol. 66, fol, 236-256v.

The French often used the word “sauvage” to refer specifically to Aboriginal peoples of the Great Lakes; in the French of this period (1736) the term meant “living in nature.” It does NOT mean “savage.”

Need an email address with mississaugi.com? They are totally free. Just contact the library or visit <http://mississaugi.com> and we can set you up.

Mississauga First Nation

CELEBRATING
30 YEARS

30th Annual Traditional Pow-wow



July 16, 17 2011

Grand Entry: Sat. July 16, Noon & 7:00 pm, Sun Noon

From the Trans Canada HWY 17, in Blind River go North on Woodward Ave for 3.1 km to HWY 557, Turn Left on to 557, travel 4.2 km to the Mississauga First Nation Pow Wow Ground.

Community Potluck and Lighting of the Sacred Fire on Thursday, July 14th at 5:30pm Traditional Feast: Saturday at 5:30pm

Vendors: \$100/weekend for Food & \$75/weekend for Handicrafts

Admission: Free

Events: Environmentally Friendly Traditionally Friendly Pow-wow

Special Declarations:

No drugs or alcohol permitted
Rough Camping available
All First Nation Dancers, Drum Groups,
Vendors and Artisans Welcome!!!

Contact:

Roger A. Boyer II, Pow-wow Co-ordinator
1-705-356-1621 ext. 2227

Or

Wanda Boyer, Culture Portfolio
1.705-261-2428



Native American Contributions

Did you Know?

Source Wikipedia

abstract art- Abstract art was used by nearly all tribes and civilizations of North and South America. Native American art was believed to be primitive until the 1990s, when it served as inspiration for the modern American abstract art movement.

chewing gum- American Indians in New England introduced the settlers to chewing gum made from the spruce tree. The Mayans, on the other hand, were the first people to use latex gum; better known to them as *chicle*.

hockey- Both field hockey and ice hockey are based on a game called *shinny*. This American Indian stick-ball game was played throughout North America well before the European arrival.

spinning top- North American Indians invented the spinning top. A device used as a toy and made out of wood.

FOR SALE

JVC—Video Camera
Super VHS ET
600X Zoom
VHS Converter included with
3 tapes
Asking \$100
Call Perry Joe Boyer 705-356-0186



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: mfli-brary@mississaugi.com
Documents are in PDF format and printable.

Band Council Resolution

#005-11-12

Approved June 15, 2011

The Council of the Mississauga First Nation
Date of Duly Convened meeting: June 6, 2011 in Ontario.

DO HEREBY RESOLVE:

That, the Mississauga First Nation Council supports the appointment of Laurie Jacques to the Finance Committee as the representative for the Mississauga First Nation Education Department.

Band Council Resolution

#004-11-12

Approved June 15, 2011

The Council of the Mississauga First Nation
Date of Duly Convened meeting: June 6, 2011 in Ontario.

DO HEREBY RESOLVE:

Whereas, Mississauga First Nation is actively engaged in ensuring community participation in planning for the future;

Whereas, Mississauga First Nation believes the foundation for strong and progressive governance is vital to the future of our Nation and our people;

Whereas, Mississauga First Nation has supported community involvement in the areas of lands and resources and land claim settlements and election protocols and membership issues and economic development;

Therefore Be It Resolved, Mississauga First Nation is fully in support of the application of Ministry of Aboriginal Affairs and Northern Development in the amount of twenty five thousand dollars (\$25,000) for the Good Governance Standards and Planning Guideline development project.

Home Trivia

This Trivia is based on Past Issues of the Smoke Signal of the Mississauga First Nation

**Welcome to the Smoke Signals Home Trivia!
You will find the answers in the past issues of the Smoke Signal. Older issues are posted on the Mississaugi website for you to search the answers.**

1. How far back does the Boyer family go back in making maple syrup?
2. Who was the Mississauga F.N. Chief on October 25, 1951?
3. What was the name of the church erected on June 20, 1915?
4. Name two areas the locals used to describe where people lived on the First Nation.
5. Name the Elder who gathered his people for the first traditional Pow-Wow in the early 1980's.
6. The Grand opening of the Blessed Kateri Church occurred on which date?
7. Name the teacher who taught at the Mississauga Day school.
8. Who was the first police Constable for the Mississauga First Nation?
9. When was Village Road first hard surfaced?
10. Who was in charge of the Hudson Bay Trading Post from the years 1845—1962?

**George Copway (Ka-ge-ga-bowh)
Ojibway Chief
1818-1863**

Among the Indians there have been no written laws. Customs handed down from generation to generation have been the only laws to guide them. Everyone might act different from what was considered right did he choose to do so, but such acts would bring upon him the censure of the Nation... This fear of the Nations censure acted as a mighty band, binding all in one social, honorable compact.

Native American Code of Ethics

by [Native Time Warriors](#) on Wednesday, May 26, 2010 at 2:03am

1. Rise with the sun to pray. Pray alone. Pray often. The Great Spirit will listen, if you only speak...
2. Be tolerant of those who are lost on their path. Ignorance, conceit, anger, jealousy and greed stem from a lost soul. Pray that they will find guidance...
3. Search for yourself, by yourself. Do not allow others to make your path for you. It is your road, and yours alone. Others may walk it with you, but no one can walk it for you...
4. Treat the guests in your home with much consideration. Serve them the best food, give them the best bed and treat them with respect and honor...
5. Do not take what is not yours whether from a person, a community, the wilderness or from a culture. It was not earned nor given. It is not yours...
6. Respect all things that are placed upon this earth, whether it be people or plant...
7. Honor other people's thoughts, wishes and words. Never interrupt another or mock or rudely mimic them. Allow each person the right to personal expression...
8. Never speak of others in a bad way. The negative energy that you put out into the universe will multiply when it returns to you...
9. All persons make mistakes. And all mistakes can be forgiven...
10. Bad thoughts cause illness of the mind, body and spirit. Practice optimism...
11. Nature is not FOR us, it is a PART of us. They are part of your worldly family...
12. Children are the seeds of our future. Plant love in their hearts and water them with wisdom and life's lessons. When they are grown, give them space to grow...
13. Avoid hurting the hearts of others. The poison of your pain will return to you...
14. Be truthful at all times. Honesty is the test of one's will within this universe...
15. Keep yourself balanced. Your Mental self, Spiritual self, Emotional self, and Physical self, all need to be strong, pure and healthy. Work out the body to strengthen the mind. Grow rich in spirit to cure emotional ails...
16. Make conscious decisions as to who you will be and how you will react. Be responsible for your own actions...
17. Respect the privacy and personal space of others. Do not touch the personal property of others, especially sacred and religious objects. This is forbidden...
18. Be true to yourself first. You cannot nurture and help others if you can not nurture and help yourself first...
19. Respect others religious beliefs. Do not force your belief on others...
20. Share your good fortune with others. Participate in charity .

The Thunderbird and the Mosquito

Relayed to Albert Jackpine from his late Uncle Alex Jackpine

Back in the early days when the Thunder Birds roamed the earth, they came upon the mosquito. Back in those days, the mosquito was a beautiful scarlet red color. The mosquito just finished feeding on a human being and the Thunder Bird questioned the Mosquito, "You weren't always that color?" and the mosquito replied "Oh no, I just fed". The Thunder Bird replied, "Hmm, that's a beautiful color, where did you get it from?" The mosquito became afraid for the human beings, knowing that the Thunder Bird will strike them to get that color. So the mosquito told the first fable (lie) and said, "I got it from the tree", and then flew off and hid. So the moral of the story is, we should always let that first mosquito bite us because he saved us from the Thunder Birds lightning strike.

3rd ANNUAL BRIAN BOYER



Memorial Slo-pitch

On behalf of my children and I, I would like to thank all the individuals who participated in this year's 3rd Annual Brian Boyer Memorial Mixed Slo-pitch tournament. Special thanks goes out to the following individuals:

Brian Miley who sponsored the t-shirts for the tournament.

Erin Chiblow for ordering the t-shirts and to her brother-in-law for making the design for the t-shirts.

Chief and Council for sponsoring the cost of the port-a-potties.

Danielle Gionette for picking up the t-shirts and bringing them home.

The umpires Derrick Morningstar, Larry Boyer, and Fern McCoy.

Also, to all those individuals who helped in the preparation of the tournament.

This year's winners of the 3rd Annual Brian Boyer Memorial Mixed Slo-pitch tournament are:

- 1st place – Berge's Bandits
- 2nd place – Ever Good
- 3rd place – Chuggers 'n' Sluggers

The family will be looking for interested clubs and organizations who would like to have an opportunity to fundraise by taking the dance and canteen for next years' 4th Annual Brian Boyer Memorial Mixed Slo-pitch tournament.

Again a chi-meegwetch to all who helped make this years tournament a big success.

Yours in friendship—Wanda, Terri-Lynn, Brian, Krista and Master Chase.

Kimmy's Kakes

fun cakes for all occasions

homemade and freshly baked

cakes priced affordable to meet your budget

call now to personalize your cake!

(705) 576-2178

Mike Chiblow
Owner/Operator
Certified Solar Installer
Phone: (705) 576-2181



Micro-FIT Specialists
 Certified by the Ontario Solar Academy

Email: mike@stellarprosolar.ca
<http://www.stellar-prosolar.ca>

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

Mississauga First Nation History Tidbits

Railway taken by CPR Co., by expropriation order dated Jan. 20, 1887

Trunk Road surrendered July 1909

Easement for power-line R/W to hydro Electric Power Co. December 28, 1951 and indenture dated December 28, 1951 for as long as required.

Lease of power line R/W to A.E. Deagle on March 14, 1911 (accepts surrender) on June 29, 1951 to Nov. 30, 1969.

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 Licensed 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

BINGO

Bingo is held every Tuesday (Elders) and Sunday (Woman’s Support Group)
 Elders—\$1000 jackpot (guaranteed)
 Woman’s Group - Dependant on number of People, if 70 or more \$1000, if under 70 \$800 jackpot
 Come out and support the worthy causes

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

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

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.



**HAPPY 19TH BIRTHDAY
 CHAD BOYER
 LOVE MOM AND DAD**

Tecumseh—Shawnee

So live your life that the fear of death can never enter your heart.

Following information taken from presentation “Every Day is an Indian Day” by : J Deagle

May—Nimebine Geezis or Sucker Moon

During the month of May the sucker runs. They are so plentiful in the lakes, streams and creeks that they can be caught by hand.

Recipe For Sucker head Soup—Nimbine N’boh

- 4 sucker heads,
- 1/2 tsp. salt,
- dash of pepper,
- 1 medicine diced onion,
- 1/2 teaspoon lard

Clean the sucker heads well and then boil them. Add salt, pepper, onion and lard. Let simmer for twenty minutes. Servers six

June—Wabigonee Geezis or Blossom Moon

This is the time of year that everything starts to bloom, the buds on the tree, the flowers and the plants.

July—Meen Geezis or Berry Moon

During this month, the berries are ripe for picking.

- Blue Berries—Meenun, Strawberries—Odaminun, Hawberries—meenehsuk

August—Manomini Geezis or Grain Moon

It is at this time that the farmers collect and gather and put away their grain, hay and vegetables and other crops for the winter months

Rules for Being Human

1. **You will receive a body.** You may like it or hate it, but it will be yours for the entire period this time around.
2. **You will learn lessons**—you are enrolled in a full-time informal school called life. Each day in this school, you will have the opportunity to learn or think them irrelevant and stupid.
3. **There are no Mistakes, Only lessons**— There is a process of trial and error; experimentation. The ‘failed’ experiments are as much a part of the process as the experiment that ultimately ‘works’.
4. **A lesson is repeated until it is learned** - A lesson will be presented to you in various forms until you have learned it. When you have learned it, you can go on to the next lesson.
5. **Learning lessons does not end**—There is no part of life that does not contain it’s lessons. If you are alive, there are lessons to be learned.
6. **There is no better than ‘here’**—When you are ‘there’ has become ‘here’, you will simply obtain another ‘there’ that will again look better than ‘here’.
7. **Others are merely mirrors of you**—You cannot love or hate something about another person unless it reflects something you love or hate about yourself.
8. **What you make of your life is up to you**—You have all the tools you need. What you do with them is up to you. The choice is yours.
9. **Your answers lie inside you**—The answers to life’s questions lie inside you. All you need do is look, listen and trust.
10. **You will forget all this**
11. **You can remember it whenever you want**

Author Unknown

Elder’s Meditation of the Day

<http://www.whitebison.org/meditation/index.php>

“...in Tunkashila, there is no time. Everything moves in the blink of an eye. It’s as fast as thought. So there is no speed there. There is no time in between.”

There is a relationship between thought and reality. Every thought is alive, and as soon as you think it, a result occurs immediately. However, to make something happen it may take a series of one thousand thoughts before you can actually see it with your eyes. This occurs because the laws of the Great Spirit act immediately. When you tell a lie, you immediately experience fear. When you tell the truth, you immediately experience freedom. To the creator, there is no time. For us to experience the meaning of this requires us to act on faith without evidence.

Great Spirit, today, let me act on my faith

Sassabik

*As told to researcher by unknown person
From Research papers done in 1977 by summer student*

Sassabik was an Indian who lived long ago. He used to go to people's homes and preach to them. He used to pace up and down the floor, all the while keeping his hands behind his back all the time. He used to think he was a priest and dressed like a priest.

Then one day, he was preaching on a rock, he looked up and he saw one moon. He looked up again and he saw 2 moons. Finally he looked again and they were gone. He said that this was a sign that he was going to die. He went crazy and died in a sanitarium.



Baptisms on the Missisaging in 1896

From Research papers done in 1977 by summer student job placement

At Missisaging on May 11, 1896, Baptism of Agnes Naokwei-assage, born on April, daughter of J. B. Naokewiassige, and Catherine Meiawassige. God parents are Moses Boyer and Angelisue Vincent, Priest was J. L. Brault.

At Missisaging, May 11, 1896, baptism of Alexander Labranche, born on April 20, son of Alexander Labranche and Henrietta Ozananimike. God parents are Mary Boyer.. Priest was Father J. L. Brault.

Food prices around the 1940's in this area

A bit of nostalgia for you. Wish it was like this today.

Common radio battery \$9.00

Shoes \$2.78

Bag of salt .08¢

Soap .08¢

Eggs .10¢

Bread .10¢

Salt pork \$1.00



Calculations of Price of Electricity with Hydro One Networks

Time of Use (TOU) Periods and Prices are based on which times of day—or days of the week—experience the highest and lowest electricity demands. When demand and production costs are at their highest, the prices will be higher: when costs go down, so will prices. Currently, the TOU periods and prices are:

TOU Prices (¢/kwh)*	Summer (May 1st—October 31st)	Winter (Nov. 1st—April 30th)
On-peak: 9.9	Weekdays: 11 am to 5 pm	Weekdays: 7am to 11 am 5pm to 9pm**
Mid-peak 8.1	Weekdays: 7am to 11am & 5 pm to 7 pm	Weekdays: 11 am to 5pm
Off-peak: 5.1	Weekdays: 7 pm to 7 am Weekends and holidays: all day	Weekdays: 9 pm** to 7 am Weekends and holidays all day

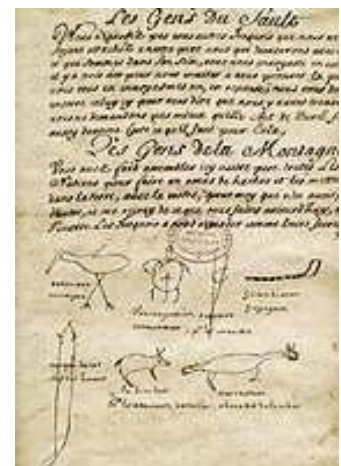
**Prices shown are as of November 2010 and reflect only the electricity cost on your bill. They do not include delivery, regulatory charges or the debt retirement charge. Electricity charges are set by the Ontario Energy Board and subject to change six months in May and November.*

***Effective November 1, 2011, winter weekday off-peak will start at 7 p.m.*

Robinson Treaty Annuities—Ojibway of the Mississauga River Band—During the years 1860 & 1889

Information taken from Research information done by summer students

<u>1860</u>			
	Nebowekefrik	Dosow Meshequests (widow)	Dosow Ahnuug
Bonekeosh	Otougghabowequai	Nebeuaikuwekishkung	Dosow Nigonaib
Mishcosenoening	Sahgutehewuikefrik	Nowquaioseqavs (family)	Unpaid
Mahcheonquetoquui	Nowwahsenooquai	Noweozkebegoquai	Nottumas
Sahgeese	<u>1889</u>	Paiquiesai	Byakzhenosk
Paigumesai	Ahmukkewaizezbik	Saibowwauoetung	Sagigijigoke
Oshegunakefrik	Ahpecuus	Dosow Odonqius	Ahmaisonoke
Nummaibunana	Beaudacow	Pahtwaioetung	Pabjahquui
Mishahwosegai	Bouekeosh (chief)	Sahgeese (widow)	Oshequimekeghik
Paigumekegahbow	Dosow Negouwauoetung	Sahgutchewaikyhik	Ojamashkovashinook
Missahbui	Boyer Catherine	Shaimahgato	
Wawquence	Do Isidore	Dosow Alexander	Table is read from the column on the far right to the bottom, up to the next column and to the bottom and so forth. This is just to give you an idea of the names that were on the treaty list of annuity payments.
Waimegwai	Do Julia	Da Dr. Maitwaizezfrikjoquai	
Mizhegumekefrikoke	Byaluzheuook	Showoueqwow	
Paibomwaiwetung	Gabrheqauce	Sawsawbick	
Upecum	Holleubeck Theresa	Wahquences' Dr. Degiwe-suiosk & Son	
Mishahwafo	Laveville Victoria	Haitotchewaiuah's (family)	
Nowequiosegai	Tabutch	Matitegook (woman)	
Awbedubonwaishkum	Missahbais (widow Sagigijigoh)	Myazui	
Moeotunimississauce	Missalibai	Walebeuewy	



Word Search



Hint: Being annoyed during the summer months. Remaining letters spell out a small phrase

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

Word List

- Aamoo - bee
- Bgizod - swim
- Bngwaashens - blackfly
- Dehmin - strawberry
- Dende - bullfrog
- Esbaanh - raccoon
- Ezga - tick
- Gamii - lake
- Gbeshid - camp
- Giizis - sun
- Gojiing - outside

Find both the English and Ojibway word in the puzzle.

- Gokoomban - cucumber
- Gookoosh - pig
- Gtigaan - garden
- Jiigaawesi - cricket
- Kakzhe - charcoal
- Kik - kettle
- Maang - loon
- Miimiins - mayfly
- M sag - stump
- Mzisaak - horsefly
- Nboob - soup

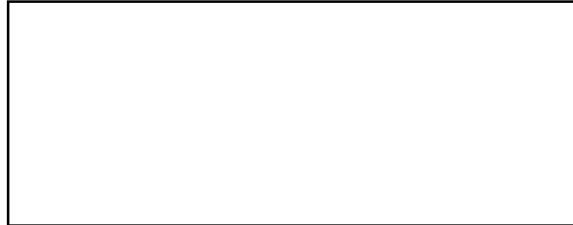


- Nesoobgak - clover
- Sabiig - nets
- Shki - new
- Shkode - fire
- Waabid - see
- Waawaatesi - firefly
- Wiiyass - meat
- Zasaan - nest
- Zaswemin - chokecherry
- Zgime - mosquito
- Ziibiins - creek

Our past issues of the Smoke Signal are now available on line. You can now view them at <http://www.mississauga.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: mfnlbrary@mississauga.com

MISSISSAUGA FIRST NATION

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>

