

Table of Contents

Introduction

Part One

		Page
1.	Statements Made by Travelers Long Ago	3
2.	Promises	6
3.	Signing of the Robinson Huron Treaty	6
4.	Annuity Pay	7
5.	List of Chief and Councilors	12
6.	Population	14
7.	Mississauga's Hudson Bay Post	17
8.	The Success of the Catholic Missionaries	17
9.	The Story of Edward Sayer and John Dyke	20

Part Two

10.	The First	20
11.	Earning a Living	21
12.	Mississauga Food and Health Care of Long Ago	21
13.	History	22
14.	School	22
15.	Garnier College	23
16.	St Joseph's School	24
17.	School Teachers	25
18.	Sugar Camp, Root Houses, Pits	25
19.	Legends	25
i.	The Monster	25
ii.	Heaven is His Prize	26
iii.	The Girl	26
iv.	The Goose	26
v.	The Makmusma	26
vi.	The Red Belly Sturgeon	28

Part Three

20.	The Mississauga River	28
21.	Registration of a New Band Member	29
22.	Law Enforcement	29
23.	Railroad Crossing Road Construction	29
24.	Machinery on the Reserve	29
25.	The School Extension	30
26.	The Old and New Mill	30
27.	The Church	31
28.	Health and Protection	31
29.	Recreation	31
30.	Sports Activities	32
31.	Sports Complex	33

Part Four

32.	Economic Development	33
33.	Economic Prospects	33
34.	Future	34

INTRODUCTION

This book contains information, provided by records and talks from the older generation about the reserve in 1981. It also obtains important decisions made by our ancestors. Stories are told by the people who experienced a special or important event throughout the years.

It describes how the people survived when there were no jobs available and how they made the money when they needed it. As the years go on in the book it shows the success of the Indian people and what they have already accomplished throughout the years.

There are topics about how the Indian people are treated in relationship to the government and the community. It contains the business of yesterday and today and the plans of today and tomorrow. There are topics which could not be brought up for the time was limited, but the years ahead, the Indian people of the Mississauga Reserve will accomplish what is needed for the good of the community.

STATEMENTS MADE BY TRAVELLERS LONG AGO

(Brizinski 1977)

This historical paper was read before the Ontario Historical Society of Windsor, June, 1904, by Lt. Col. H. C. Rogers, President of the Peterborough Historical Society at that time.

"Paudash, son of Paudash, son of Cheneebeesh, son of Gemoaghhenassee; to the Ontario Historical Society:

Greetings:

I, Robert Paudash, with my son, Johnston Paudash, am desirous of lacing on record for the first time the solemn tradition of the Mississaugas respecting their present place of settlement in Ontario and he 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 Paudash, my father, who died aged 75 in the year 1893, the last hereditary Chief of the tribe of Mississaugas situate 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 had learned according to the Indian custom what Gemoaghhenassee, his father, had heard from his father, and so on.

I am glad for the sake of the Mississaugas, who were always loyal to the great king, to hear of his 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 their efforts to preserve peace and good will towards the great king.

In the first place, as you would know, the Algonquin, who include the Mississaugas, inhabited the great northern portion of this continent, excepting the small part which the Iroquois, their deadly enemies, inhabited on the south shore of Lake Ontario; while far to the south dwelt the Muskogees.

The Mississaugas were so named because they settled on a river on the north shore of Lake Huron about seventy miles from Sault St. Marie, the word "mississauga" meaning a river; but they were Shawnees, part of the great Ojibway tribe, of which the word "Chippeway" is a corruption. In what is now the Ohio Valley the Shawnees dwelt in peace and power until such time as their sachems became disturbed and divided by party strife.

One party thereupon went north through the country of the Michigan's and crossed into Canada, at Boweeting now known as Sault St. 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 Ontario and exterminated the Hurons, possessing themselves of their hunting grounds. Coming into contact with the Mississaugas the Mohawks massacred small parties of them, and endeavoured 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, drive them away. A party of Mohawks were entrenched at an island in lower Georgian Bay, afterwards known as Pequahkoondehaminis, or the "island of skulls". The Mississaugas surrounded them, and made great slaughter, the island taking its name from this circumstance. The Mohawks were compelled to retreat eventually, but being a fierce and warlike tribe they resisted stubbornly. The Mississaugas then advanced up what is now the Severn River to Shunyung, or Lake Simcoe, stopping at Machinchning, which means "fish fence" at the Narrows between lakes Simcoe and Couchiching in order to get a supply of food. Part of this fence remains to this day.

(1904) There they received reinforcements, dividing into two parties, and made preparations for a campaign. The main body proceeded along the portage, now called "Portage Road" to Balsam Lake; the other party went south to Toronto.

After various skirmishes the Mohawks continued their 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 present town of Peterborough, meaning "place at the end of the rapids". A sharp skirmish took place here at what is now known as Cemetery Point. The Mohawks were worsted, and retired farther down the river; making a determined stand, however, at the south of the river, while the Mississaugas encamped at Onigon, now known as Campbelltown. The word "onigon" meaning "the pulling up of stakes" because the Mississaugas coming too closely on the entrenched Mohawks they pulled up their stakes and retreated up the river.

After great preparation an attack was made by the Mississaugas, both by land and water, and after a battle in which no less than one thousand warriors were slain, the Mohawks were driven down Rice Lake to what is now known as Rochis Point. Great quantities of bone and flint arrow-heads are found at the site of this battle even to this day. At Rochis Point there was a Mohawk village in front of the former site of this is a mound in the shape of a serpent, having four smaller mounds about its head and body in the form of turtles. These mounds are a pictorial representation of the Mississaugas in memory of the occurrence, and of the Mohawks. It has been supposed by some to mean more than this, but my father has so stated it.

The Mohawks fought well, but the Mississaugas were just as good. An attack having been made on this village the Mohawks were compelled once more to retreat. The Mohawks then fled to Queegeeg, or Cameron's Point, at the foot of Rice Lake, where great numbers of weapons and bones have since been found; and were again fiercely attacked by the Mississaugas. These compelled them to beat further retreat down the river to Onigaming, the famous Carrying Place where the Murray Canal now is, being the portage across from Lake Ontario to the Bay of Quinte; and from there into their own country. The Mississaugas rested at Onigaming and waited for the detachment from Toronto to join them. Before pursuing the main body of the Mohawks further after the attack at Cameron's Pod, a party of Mississaugas went up country to a lake called Chuncall, in Madoc north of Trenton, where a party of Mohawks dwelt; and wiped them out. The lake being small, the fish fed on human flesh and became very savage, so much so that the Indians came to hold them in dread.

It being known that the Iroquois would never rest until they could return and attack the Mississaugas, perhaps at a disadvantage, the latter decided to advance against the Mohawks and the Iroquois generally beyond the Great Lake. They came upon them at their fort on the Mohawk River, and laid siege to it. After a long time the Mohawks, who resisted with great bravery, sent out men to see if peace could not be made; it being a pity that two brave enemies should fight until both were on the point of extermination. It was evident, however, that there could be no certainty of peace for the future, since the Iroquois as well as the Mississauga children would surely take up and continue the quarrel. It was decided by treaty therefore that the children of the Mohawk and Mississauga warriors should intermarry, and in this way peace would be assured for the future. The Mississaugas then returned, and seeing that the land conquered from the Mohawks by them was full of game and an excellent hunting ground, they came down from Lake Huron and settled permanently in the valley of the Otonabee, or Trent, and along the St. Lawrence as far east as Brockville. Thus they extended from Lake Huron to Brockville in the east; and in the west, where the Credit Indians live, a branch of the same race, from Toronto to Lake Erie.

The British Government subsequently recognized the claim of the Mississaugas to this country, and the eastern bands were gathered together at Nanabojou, or Hiawatha, on Rice Lake; at Chemong, near Peterborough; and at Scugog, near Port Perry. "Hiawatha" is not Mississauga, Pamadusgodayong being the name for that lake, meaning "Lake of the Plains" because of the fact that when the Mississaugas first came down to the mouth of the river the southern shore of Rice Lake opposite appeared to be flat, since it had been cleared of forest, and was the corn land of the Mohawks. Chemong is a corruption of Oskigimong, and refers to the bow-like shape of the lake. Scugog means "shallow waters".

After the War of the American Revolution the Mohawks, who had been allies of the British, came over to Canada and asked the Mississaugas to allow them to settle at Grand River and the Bay of Quinte. The British Government bought both Reservations for the Mohawks from their allies the Mississaugas, and settled them there as they desired.

I solemnly declare this to be the tradition of the Mississaugas as given me by word of mouth by my father, Paudash, and by my grandfather, Cheneebesh.

(signed) Chief, Robert Paudash,
Chief of the Mississaugas at Pamadusodayong
(also signed) Johnson Paudash
Declared before me at Peterborough
this 28th day of May, 1904.
(signed) Hampden Burnham, A Commissioner etc.

(Samulski 1972: 1)

After 1200 A.D. the land area suitable for habitation was dependent upon two factors: alluvial deposition to form the islands of the delta; and the formation of river channels to shape the islands.

The Mississaugi River rushes south from the height of land in Northern Ontario, tumbling over waterfalls and cutting deep gorges into the hard rock on the Pre-Cambrian Shield along its route to the Great Lakes. As it slows down, meanders slightly, and just before it spills into the North Channel of Lake Huron about two miles west of Blind River, it forms a crow's foot delta approximately seven miles in area.

The general seasonal pattern is described by Perrot, a French trader who states (Blair 1911, 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 had Rocky Shores and is full of small islands abounding in 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 in 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 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.

Promises
(Coles Canadian Collection, 1971)

The first chief of the Mississauga Reserve was Chief Ponekeosh. In 1850, Ponekeosh became chief and ended rein in the beginning of the 1900's. In exchange for the surrender of Indian rights to those lands, the crown promised a number of things such as cash, land set aside for the Indians, hunting and fishing on crown lands and a payment yearly to the Indian people by the government of Canada. This payment is known as "annuity". The wording of the treaty was very different from the original.

Railroads going through reservations promised in exchange for the land only if the Indians were able to ride on the train for half price and that trains would stop on reserves. These circumstances were no longer continued.

Land was surrendered for the purposes of churches and schools. Later on, these facilities were used less frequently by non-Indians.

The Robinson treaty was signed on September 9, 1850 by William B. Robinson on behalf of the crown and by all chiefs and their people of the north and east shores of Lake Huron.

Before the signing, "The Royal Proclamation in 1763" protected the rights of the Indians.

THE SIGNING OF THE ROBINSON HURON TREATY

This agreement, made and entered into this ninth day of September, in the year of the Lord, one thousand eight hundred and fifty, at Sault Ste. Marie, in the province of Canada, between the Honorable William Benejamin Robinson, of the one part, on behalf of Her Majesty the Queen, and Shinguacouse, Mebenaigoching, Keokouse, Mishequonge, Tagawinini, Shabokishick, Dokis, Ponekeosh, Windawtegowinini, Shawenakeshick, Namassin, Naoquagabo, Wabekekik, Kitchepossigun, by Papasainse, Wagemaki, Pamequonaisheung, Chief; and John Bell, Pahwatcheshini, Mashekyash, Idowekeessiss, Waquacomick, Ocheek, Metigomin, Watachewana, Minwawapenasse, Shenoquom, Oniingegun, and also Chief Maisquaso (also chiefs Muckata, Mishoquet and Mekis), and Moshoquette and Asa Waswanay and Pawiss, principal mean of the Ojibway Indians inhabiting and claiming the Eastern and Northern Shores of Lake Huron, from Penetangishine to Sault Ste Marie, and thence to Batchewana Bay, on the northern shore of Lake Superior; together with the Islands in the Lakes, opposite to the shores thereof, and inland to the height of land which separates the Territory covered by the charter of the Honorable Hudson Bay Company of Canada; as well as all unceded lands within the limits of Canada West to which they have any just claim, of the other part, witnessed;

That for and in consideration of the sum of two thousand pounds of good and lawful money of Upper Canada, to them in hand paid, and for the further perpetual annuity of six hundred pounds of like money, the some to be paid and delivered to the said chiefs and their tribes at a convenient season of each year, of which due notice will be given, such place as may be appointed for Tribes or bands, do hereby fully, freely, and voluntarily surrender, cede, grant, and convey unto Her Majesty, her heirs and successors for ever, all their rights, title and interest to, and in the whole of, the territory above described, save and except the reservations set forth in the schedule hereunto annexed; which reservations shall be held and occupied by the said Chiefs and their Tribes in common, for their own use and benefit.

And should the said Chiefs and their respective Tribes at any time desire to dispose of any part of such reservations, or of any mineral or other valuable productions thereon, the same will be sold or leased at their request by the Superintendent General of Indian Affairs for the time being, or other officer having authority so to do, for their sole benefit, and the best advantage.

And the said William Benejamin Robinson of the first part, on behalf of Her Majesty and the Government of this province, hereby promise and agree to make, of cause to be made, the payments as before mentioned; and further to allow the said Chiefs and their Tribes the full and free privilege to hunt

over the Territory now ceded by them, and to fish in the waters thereof, as they have heretofore been in the habit of doing; saving and excepting such portions of the said Territory as may from time to time be sold or leased to individuals or companies of individuals, and occupied by them with the consent of the Provincial Government.

The parties of the second part further promise and agree that they will not sell, lease, or otherwise dispose of any portion of their Reservations without the consent of the Superintendent-General of Indian Affairs, or other officer of like authority, being first had and obtained. Nor will they at any time hinder or prevent persons from exploring or searching for minerals, or other valuable productions, in any part of the Territory hereby ceded to Her Majesty, as before mentioned. The parties of the second part also agree, that in case the government of this province should before the date of this agreement have sold or bargained to sell, any mining locations, other property, on the portions of the territory hereby reserved for their use; then in that case such sale, or promise of sale, shall be perfected by the government, if the parties claiming it shall have fulfilled all the conditions upon which such locations were made, and the amount occurring there from shall be paid to the tribe to whom the reservation belongs.

The said William Benjamin Robinson, on behalf of Her Majesty, who desires to deal liberally and justly with all her subjects, further promises and agrees, that should the Territory hereby ceded by the parties of the second part at any future period produce such an amount as will enable the Government of this Province, without incurring loss, to increase the annuity hereby secured to them, then and in that case the same shall be augmented from time to time, provided that the amount paid to each individual shall not exceed the sum of one pound Provincial Currency in any one year, or such further sum as Her Majesty may be graciously pleased to order; and provide further that the number of Indians entitled to the benefit of this treaty shall amount to two-thirds of their present number, which is fourteen hundred and twenty-two, to entitle them to claim the full benefit thereof. And should they not at any further period amount to two-thirds of fourteen hundred and twenty-two, then the said annuity shall be diminished in proportion to their actual numbers.

The said William Benjamin Robinson of the first part of Her Majesty and the Government of this Provincial Currency shall be paid in addition to the two thousand pounds above mentioned.

ANNUITY PAY
(Coles Canadian Collection, 1971)

The Indians long ago had to travel to the big cities in order to collect their treaty money payment of four dollars. The payment was given to each band member on an Indian Reserve. This one day in May was the most important day for the Indian Affairs and the Royal Canadian Mounted Police, who came to the reserve to assist in giving out this payment on the reserve.

In the year of 1937 “fy” was a short form for family, a person paid on that Band number. This only applied to certain people such as a widow.

Now they have three representatives from the Department of Indian Affairs.

ROBINSON TREATY ANNUITIES
OJIBWAY OF THE MISSISSAUGA RIVER BAND

NAMES in 1857		NAMES in 1860	
Bonekeosh	Bone-ke-osh	Bonekeosh	Bone-ke-osh
O mushcafsaniene	O-mush-cafe-a-ni-e-ne-ne	Mishcosenoenini	Mish-cos-e-no-e-ni-ni
Sahgeese	Sah-geese	Mahcheonquetoquui	Mah-che-on-quet-o-quui
Aishgumekeghik	Aish-e-um-e-keghik	Sahgeese	Sah-geese
Mishahwasegaid	Mish-ah-was-e-gaid	Paigumesai	Pai-gum-e-sai
Paiguuekegahbow	Pai-guu-e-ke-gah-bow	Oshegunakefrik	Oshe-gun-a-kefrik
Nahquece	Nah-quece	Nummaibunana	Num-mai-bun-a-na
Waitoshwainah	Wai-tosh-ai-nah	Mishahwosegai	Mish-ah-wos-e-gai
Paibouewaituetung	Pai-boue-wai-tue-tung	Paigumekegahbow	Pai-gum-e-ke-gah-bow
Upekun	Up-e-kun	Missahbui	Mis-sah-bui
Quahquoweauce	Quah-quow-eauce	Wawquence	Waw-quence
Mishahwops	Mish-ah-wops	Waimegwai	Wai-me-gwai
Nowquaiosegai	Now-quai-os-e-gai	Mizhegumekefrikoke	Mizhe-gum-e-ke-frik-oke
Ahbedahbonwaishkum	Ah-be-dah-bon-waish-kum	Waitoshewainah	Wai-tosh-e-wai-nah
Nebowekeghik	Ne-bow-e-keghik	Paibomwaiwetung	Pai-bon-wai-we-tung
Mahcheoquetoquui	Mah-che-on-quet-o-quui	Upecum	Up-e-cum
Paigumesai	Pai-gum-sai	Mishahwafo	Mish-ah-wafo
Numabenefs	Num-a-be-nefs	Nowequuiosegai	Now-equui-os-e-gai
Missahbui	Mis-sah-bui	Awbedubonwaishkum	Awb-e-dub-on-waish-kum
Waimegwon	Wai-me-gwon	Moeotui mississauce	Moeotui-mis-sis-sauce
Meghegahmaikeghikago	Me-ghe-gah-mai-keghikago	Nebowekefrik	Ne-bow-e-kefrik
Anaiudum	A-naiu-dum	Otougahbowequai	O-tou-g-gah-bow-e-quai
Wahbeze	Wah-beze	Sahgutehewuikefrik	Sah-guteh-e-wue-kefrik
Thaimahgah	Thai-mah-gah	Nowwahsenooquai	Now-wah-se-noo-quai
Otongahbowequui	On-ton-g-gah-bow-e-quui		

NAMES in 1889		NAMES in 1890	
Ahmukkewaikezbik	Ojawashhwahiuok	Ahpeaiuify Hottawa (wife Bobawaiusk)	Nowaizhebequoai (Mrs. P. Boyer)
Ahpecuus	Paiquiesai	Beudacou	Negouabbui (wife & children)
Beudacow	Saibowwauoetung	Bonekeosh (chief)	Oskequikezhik
Bouekeosh (chief)	Dosow Odonqius	Dosou Joseplo	Ojawashkwashinok
Dosow Neouwauoetung	Pahtwaoetung	Boyer Catherine	Paigumesai
Boyer Catherine	Sahgeese (widow)	Do Isadore	Paibowaitwetung
Do Isidore	Sahgutchewaikeyhik	Do Julian	Dosou Ahnung
Do Julia	Shaimahgato	Byahzheuook	Sahgeese's (widow)
Byaluzheuook	Dosow Alexander	Gahzheqauce	Sahgutchewaikezluk
Gabrheqauce	Da Dr. Maitwaikezfrikjoquai	Holleubeck Theresa	Dosou Frank
Holleubeck Theresa	Showoueqwow	Laveville Victoria	Shaimabgate
Laveville Victoria	Sawsawbik	Tabutch	Dosou Alex
Tabutch	Wahquences Dr. Degiwesuiosk & Son	Missabbais (widow Sagigijigok)	Do Dr. aitwaikezhikeokive
Missabbais (widow Sagigijigoh)	Haitotchewaiuah's (family)	Missabbai	Showonegow
Misalibai	Matitegook (woman)	Mocotaimississauce (widow Ahwaissusko)	Sawsawbick
Dosow Meshequests (widow)	Myazui	Meshequests (widow)	Waquences dr. Negituoetsiok & son Alex
Nebeuaukuwekishkung	Walebeuewy	Nebenaikwuehishkung	Maitotchewaiuahs family
Nowquaioseqavs (family)	Dosow Ahnuug	Nowquaiosegai's (widow)	Wyaziu
Dosow Edowouoyuch	Dosow Nagonaib	Dosou Edowouoquet	Mahbenenuwug
Nebowekezbiks (widow)	UNPAID	Nebowekezhiks (widow Mary)	
Dosow Pahpahquai	Nottumas	Dosou Pabpahquui	UNPAID
Dosow David	Byakzhenosk	Dosou David	Sagigigigoke
Nowoseuooquai	Sagigigigoke	Noweseuooquai	Wasahbui
Noweozkebequoai	Ahmaisonoke	Dosou Pbpahquui	Ahwawnoke
Negouahbir & wife & children	Pabjahquui Ojamashkovashinook	Dosou David	Ajahnahikwasmok
Oshequikoshik	Osheqimekeghik	Nowoseuooquai	Wahbegook

NAMES in 1891		NAMES in 1905	
Bebamasiuok (Nottawa's wife)	Paigumesai	Baibahmakswahe	Do Sou Frank
Beaudacow	Dosow Odougins (Matoshino)	Negonawading	Shamagah's Alex
Bouekeoshs (son Jos. Negouwaiwetung)	Sahtwaiwetung	Boyer Peter (widow)	Wahavaikezhiliquoqui
Boyer Catherine	Sahgeese's (widow)	Boyer Madore	Wuuies (widow)
Do Isadore	Dosow Ahnung	Boyer Juliun (fy)	Shawonegwan
Do Julian	Dosow Negouaib	Gahequance, (widow)	Sahsahbik
Byalazbwuook	Sahgutchewaitkezbik	Lavival Victoria	Wahquences (son Alex)
Gahzhegauce	Dosow Frank	Daybutch Henry	Waituchawainah Angel
Holleubeck Theresa	Dosow Joe	Missabais (widow)	Do Sou Joseph
Laveville Victoria	Shaiwahgato	Mashquette's (widow)	Watatignok
Labutch	Dosow Alex	Nebanaikumekishkung	Wyazias (fy)
Missalibais (widow Sigigijogok)	Do Dr. Maitaikezhikjoqual	Nowkwaisosegai (widow)	Wabenening Joe
Missalibai	Showouegwow	Odowausquette (John Farmer)	Do Paul
Mocotaimississauce's (widow Abwaiseuoks)	Sawsawbick	Nebowkezhiks (widow)	Daybutch Frank
Meshaquet's (widow)	Wahquence's (son Alex)	Pahpahquai Antoine	Gahzhequence's (son Thomas)
Nebeuaikumekishkung	Waitotebewainah's family	Dauids (widow)	Missahbences (son Joseph)
Nowquaissegait (widow)	Wyaziu	Negonahbai	Wukezhikegoose
Dosow Edowouquet	Wabbewwung	Paigwemesai's (widow)	Bawbowash Mary Ann
Nebowekezhiks (widow)	Bonekeosh (chief)	Paigwemeshai's (son Robert & widow)	Gahzequance John
Dosow (Autoive Pahahquai)		Paibomewaitwetung	Wyazie John
Dosow (David's widow)		Sahgeese (widow)	Wyazie James
Nowoswuoquai		Achnungs (widow)	Nigwinabe Joseph
Nowaozbebequoquai (Mrs. Peter Boyer)		Niganaibe	
Negoualibiu (wife and children)		Sahgeese Joe	
Osheguekezhik		Sahgutchwakezhik	
Ojawashkuvashikok		Do Sou Ignace (widow)	

NAMES in 1937	
Boyer Mary	Sahgeese Simon
Boyer Medore	Nigonabe John
Boyer Dave (fy)	Boyer Moses
Farmer John (fy)	Boyer Peter
Pahweiweitong (fy)	Morningstar Lawrence
Sahgeese Joseph (fy)	Daybutch Stephen
Chiblow Frank (fy)	Daybutch Thomas
Shamogan Alex	Boyer Josheph S
Dubie's (widow)	Pegemesie Gilbert
Sahsahbik	Morningstar Joseph
Wahquence Alex	Niganobe Alex
Boyer Paul (Paul Morningstar)	Pegemesic Joseph (fy)
Wageeshegesa Robert Mrs.	Csamik (widow)
Babiwash Marion	Boyer Dan
Niganobe Joseph	Daybutch Michael
Morningstar David	Wahquence Isaac
Boyer George	Daybutch Ignace
Niganobin William	Boyer Louis

LIST OF CHIEFS

For the Mississauga Indian Reserve
From the time of the Robinson Huron Treaty
Was signed

CHIEFS	YEAR
Bonekosh of Ponekeosh	1850 through to the 1900
Joseph Sahgeese	1900
Frank Daybutch	Unknown
Joe Sahgeese	Unknown
Old Joe Morningstar	Unknown
Frank Chiblow	Unknown
Alex Niganobe	Unknown
David Morningstar	Unknown
Joe Boyer	Unknown
Joe Morningstar	Unknown
Simon Sahgeese	Unknown
Dan Boyer	1915
Camille Chiblow	1973

Information taken from Indian Treaties and Surrenders and also from
the elders on the Mississaugi Reserve

MISSISSAUGIA RIVER BAND

Chiefs and Councilors (as extracted from the annuity pay list)

CHIEF	COUNCILLORS	DATE
Bonekoosh (Ponegeosh)	Omes coosenoenene Nahtche on quiet oquae	1850 1850 1850
Ponegeosh	not shown	1885 to 1890
Ponegeosh died		1891
No Chiefs or Councillors shown on the paylists from 1892 and 1893		
Saquutchewaekeybik	No payroll available	1894 and 1895
Not shown	Not shown	
Sahgeese		1906 and 1907
Odowesquette (John Farmer) No. 18		1908
Chiefs and Councillors not shown on paylists from 1909 to 1946		
Dan Boyer	Joseph Morningstar Simon Saugause	October 6, 1953
Dan Boyer	Leo Chiblow Joseph Morningstar	October 14, 1955
Dan Boyer	Joseph Morningstar Leo Chiblow	October 15, 1957
Dan Boyer	Joseph Morningstar Richard Chiblow	October 13, 1959
Dan Boyer	Camille Chiblow Elie Niganobe	October 2, 1961
Dan Boyer resigned effective Jan. 31/63 due to ill health.		
Elie Niganobe (<i>elected by acclamation effective January 15, 1963</i>)	Joseph S. Boyer elected by acclamation effective January 15, 1963	
Dan Boyer	William Boyer Elie Niganobe	October 31, 1963
Dan Boyer	William Boyer Camille Chiblow	October 12, 1965
Dan Boyer	Camille Chiblow William Boyer	October 12, 1967
Dan Boyer resigned October 10, 1968, but withdrew his resignation December 2, 1968 and acclamation made on January 8, 1969 for him to continue as Chief until the end of term.		

Dan Boyer	Camille Chiblow William Boyer (all elected by acclamation)	October 12, 1969
Dan Boyer	William Boyer Mrs. Ralph Chiblow (Linda Chiblow)	October 28, 1971
Camille Chiblow	Wilfred Morningstar Elva Morningstar	October 28, 1973
Camille Chiblow	Richard Chiblow Harvey Ermatinger Leo Chiblow	October 28, 1973
Camille Chiblow	Linda Boyer Roy Jackpine Harvey Ermatinger	October 28, 1977
Camille Chiblow	Linda Boyer Joseph P. Niganobe Daniel Boyer	October 28, 1979
<u>By-Election</u> Camille Chiblow	Linda Boyer Daniel Boyer Annie Jackpine	October 28, 1980

POPULATION

In interpreting the population of the Mississaugi, there are several problems encountered. As noted previously several bands assumed the name Mississaugi after 1652, and in the later 1700's and early 1800's, it became synonymous with the word Ojibwa (Smith 1975). Further, there is a lack of documentation in the early accounts of census figures and if there is mention of number of people it is usually in the form of number of warriors or canoes. Finally, the size of the band is never static. It fluctuates within the year from a macroband to the microband and between years the occupation of the delta may be discontinuous. In spite of these problems, an attempt will be made to estimate the population of the Mississaugi Indians.

Population figures compiled by Schoolcraft (1961, v. VI:272,275) list three censuses taken in 1776 by Madison, Bouquetm and Johnson who indicate the gross population to be 1250 to 2000 respectively. For the most part, these figures are meaningless because reference to the locality in which the censuses were recorded was not explicated. However, in 1764 Captain Hutchins (Schoolcraft, v. III:555) estimates there were 30 warriors living on the Mississaugi River or a total population of 150 people.

Raudot (Kinietz 1940:371), writing in the early 1700's said "they (Mississaugue) have from forty-five to sixty warriors and are almost all thieves." Apart from the ethnic slur, a population of 200-300 people can be derived from this settlement.

In 1670, Father Louis Andre (Thwaites, J.R., v. 55:134) "conferred baptism on seven little children by recently born". If each child represents one family, and using the five people per family ratio, a figure of thirty-five people is calculated. This would be the minimum number of people since it would not be expected all women to be pregnant at the same time, and therefore not all families would be represented in the calculation.

As mentioned previously, in 1659, six Mississauga canoes laden with furs arrived at Three Rivers. If four men per canoe is an acceptable figure, and using the five per family ratio, then a total of 120 people would be accounted for.

More substantial data is given by Father Dablon (Thwaites, v. 55:133) who stated the following: “The people called Achiligouiance, the Amicoures, and the Mississague fish here, and hunt the Islands in the regions around about Lake Huron; they number more than four hundred souls”. This would estimate that there were approximately 140 people per band.

By employing archaeological evidence, population density is estimated on the basis of the clustering of artifacts within spatially discrete units and variation in numbers of artifacts within these discrete units.

By comparing the range in site size within the Mississagi Delta, it would seem reasonable to estimate the macroband (MacNeish 1964) population to range from 50 to 150 people.

YEAR	POPULATION	YEAR	POPULATION	YEAR	POPULATION
1850	30	1894	153	1929	110
1851-1855	no available	1895	160	1930	110
1856	114	1896-1900	not available	1931	116
1857	114	1901	45	1932	113
1858	114	1902	48	1933	118
1859	no available	1903	49	1934	121
1860	114	1904	9	1935	120
1861	114	1905	164	1936	122
1862	109	1906	158	1937	126
1863	109	1907	123	1938	128
1864	120	1908	113	1939	130
1865-1866	not available	1909	108	1940	133
1867	128	1910	100	1941	136
1868	127	1911	98	1942	142
1869	not available	1912	101	1943	145
1870	111	1913	104	1944	154
1871-1879	not available	1914	107	1945	160
1880	139	1915	106	1946	166
1881	138	1916	105	1947	172
1882	134	1917	117	1948	174
1883	132	1918	123	1949	181
1884	138	1919	110	1950	189
1885	141	1920	111	1951	189
1886	141	1921	106	1952	191
1887	148	1922	114	1953	not available
1888	145	1923	109	1954	194
1889	144	1924	109	1955	195
1890	144	1925	112	1956-1957	not available
1891	147	1926	115	1958	212
1892	154	1927	118	1959	222
1893	152	1928	114	1960	230

YEAR	POPULATION	YEAR	POPULATION	YEAR	POPULATION
1961	240	1968	276	1975	314
1962	243	1969	279	1976	346
1963	148	1970	283	1977	351
1964	246	1971	288	1978	362
1965	256	1972	296	1979	363
1966	257	1973	300	1980	374
1967	270	1974	306	1981 as of August 28, 1981	377

MISSISSAUGA'S HUDSON BAY COMPANY POST
"HUDSON BAY COMPANY ARCHIVES"

The Mississauga River trading post is "included in a list of North West Company Posts, which were combined with the Hudson Bay Trading Post in 1821 when it was presumably transferred." The Post was mainly used for the purpose of trading furs in return for supplies that the Indians might need. Some of the people that were in charge of the trading post were; "Henry Sayers from 1845 to 1862, Joseph Boyer 1871, and John Dyke from 1877 to 1890." This Post supplied food, tools and other necessities that the people of the Mississauga River Band of Indians might need for the days to come. The Post was then closed in the year of 1900.

THE SUCCESS OF THE CATHOLIC MISSIONARIES
(Thwaites.R. 1896-1901)

Fall of 1641, on the feast of the Dead at Georgian Bay, Saint Isaac Jogues and Father Charles Raymbout met the delegation. Indians from as far west as Sault Ste Marie were invited to visit them. They stayed for two weeks.

In 1668, a church was built by the Jesuits at the Soo and Father Louys Andre one of the Priests came to Mississauga and had a good visit with the people.

The winter of 1671-72 Father Henri Nouvel came.

From 1673-79 Father Pierre Bailloquet visited in more modern times.

During a visit on, February 20, 1839 Father John B. Proulz had two baptisms. The baptisms were two non Indian Children.

Father Hanifaux in 1851 visited both in June and September and on one occasion spent twelve days teaching in a lodge, saying the rosary and singing hymns.

June 15, 1853 Father Fremiot erected a chapel and appointed a Chief of Prayer to watch and gather the people for prayer in the absence of the priest.

July 4, 1854 Father Fremiot drowned while bathing below the falls at the Mississauga River.

In the winter of 1858, Father Ferard visited the Indian people at Mississauga. This priest was always well received by Mr. Sayers, the Hudson Bay Company Owner.

In June 20, 1915, Bishop Scollard blessed the new church dedicated to St. Edward, King and confessor, the patron Saint of Edward Sayer. Mr. Sayer's built a church on his own property and for long years taken care of the Missionaries visiting Mississauga. In the absence of the priest, Edward Sayers gathered the people into the church twice ever Sunday to recite the rosary in Indian and say prayers, sing hymns, read the Epistle and gospel and also read a sermon in Indian.

(Story told by Father O'Flarety : June 17, 1977)

In the fall of 1641, the Indians gathered at the shores of Georgina Bay, for the Great Feast of the Dead to which were invited all the tribes as far west as Sault. The Jesuit fathers came from Midland to be there for that feast and of course all the priests met with different Indian delegations. The Sault Indians, these were Sault Ste. Marie, invited the Fathers to come and visit them, which they did in a few weeks. Two Jesuits, Saint Isaac Jones and Father Charles Raymbout journeyed up with some Huron's that were interested in the fur trade, as far as the Sault and spent two weeks with all the people gathered there and because the Mississauga Indians would be so close to the Sault and know all about what was going on, they spent time there too.

In 1668, two Jesuits set up a church at Sault Ste. Marie, very likely on the American side, because the falls was the place where they gathered, they didn't know what side they were on. It was only after, it became American and Canadian, at that time it was the one place, the falls. They began to work out from that small little church, going to the various little Indian tribes of neighboring districts.

On the 28 of August, 1670, Father Louie Andre left the Sault and started east, on his way to Manitoulin and Lake Nipissing, visiting Indian camps along the Northern shore as he went.

As he writes about it, "three days after leaving the Sault, we arrived at Mississauga and as he said, "I see the opportunity to do Mission work in passing. To continue what our fathers had already begun, the instruction of these people. The marks show, the contacts previously with these people." Although every missionary didn't write up about the visits they made. Father Andre continues "they are situated upon the banks of a river, very rich in sturgeon, landing there at the place where the tribe had set up its cabins. I'm on a large stump in order to be seen and heard by all these people. Those whose curiosity I had attracted, I spoke on the subject of their salvation. My speech being short, as a shower came up and silenced me. It did not prevent my going throughout the various cabins to continue where I left off. And there I convert to them, seven little children recently born. All these people have, for some time, been suffering from a famine. I found them refute to a fir tree diet. This is amazing to us. This is summer, blueberries, sturgeon and yet there was a famine. I never would have believed that the inner bark of that tree could serve as food. The Indians told me that they liked it. I know that the weather will not always be like this. I do know very well when hunger forced me to seek some kind of food to keep me from dying, I could not swallow fir bark. I did indeed survive on another tree. When hunger made me bind, there in a taste of bread and a substantial quality of fish. But my stomach became use to the other much more meager famine diets than the above. Meanwhile, I was told to enter the canoe, because I was to encounter a storm before reaching the place where I conducted the second mission".

After leaving Mississauga, Father Louie Andre went to the Manitoulin, there on an Island near present day Little Current, called Barbejewa. There was a big gathering of 1500 to 1800 Indians. They were gathered there by the chief, whose father, a notable chief, had died three years previously, his son wanted to perpetuate his life. Very likely many of the Mississauga Indians travelled down to be at that meeting with all the tribes along the North Shore. Afterwards, Father spent several months with the people living on the North Channel. It was a hard winter and Father Andre, nearly starved to death, as he writes, "I know now what my predecessor may have suffered in their country. But I prove well enough to be experienced so far where one can go without quite dying of hunger. My daily allowance was not given to me until after sunset. Such straights were reduced by evil success, fishing and hunting that year. By causing a thorough

but ineffectual search in all cabins for a bit of smoked meat, I decided that I must resort to every experiment to avoid from dying of hunger. Therefore I went into the woods and did like most of the Indians, hunt for moose, acorns and tyler moss.”

Although Father Andre was not use to eating that kind of food, yet it was very nourishing and it gives us a good idea of how in this day we are interested in survival foods, out in the wilderness. So much could be found and gathered on various roots, plants, and bark of things, to make, really good nourishing food. But Father of course, not being use to this kind of diet, became very weak. However, it did not stop him from instructing the Indians. “Never he said, that I engage more earnestly with saving of souls during the period I made daily visits to cabins where I gave instructions to help prayers which was my custom. Until I was forced to insist. After being dangerously bitten in the leg by one of their dogs. This mishap turned me to confer to urge the people to build me a chapel. The fact there was a record in a short time, I began to make the rounds in cabins well in hand, gathered all the children together twice a day. In the morning teaching them the prayers and catechism. In the evening to explain to them some pictures representing the likely teachers of the son of God”.

While teaching religion to the Indians in the winter of 1670 and 1671 to all the Indians along the north shore, Father Andre got the idea that the purpose was spiritual. Soon he began to have the sound of the chapel coming from all different Indian crowds signing, both men, women and children. To avoid confusion, he had the girls sing inside the chapel, while the others remained outside. They then sang a few choruses. One group response to the other. This means he instructed them all to prepare to go back. The long and increasing severity of the famine forced them all to scatter in search of food. Now this might not have been actually at Mississauga, could have been some place here on Manitoulin or along the north shore. But families from Mississauga could have stayed with them, because there was no idea of reservations at the time. Father Andre baptized six children then later left to Lake Nipissing.

Father Henry Novell replaced Father Louis Andre and he made a trip east from the Sault at the end of October 1671. He worked his way down as far as Lake Nipissing where he spent most of the winter. He returned to the Sault in the spring of 1672. But on his way back, he followed Mississauga River and had nine baptisms, among his priestly ministry. Just like to see how the Missionaries were going back and forth. Past the mouth of the Mississauga River, if they found anyone there we'll stop and preach to them, have church, baptize the children born. Some of the Mississauga's have moved down east. Father Novell made a lengthy visit with them on another occasion. The priest who took his place afterwards was Father Pierre Biloquette. He worked here out of the Sault, till the 1680's and then the work was developing much more on the American side. A lot of Indians were moving over to Mackinaw Island.

The Sault was dying out. The place of the Indians. Everyone was being posted on the Straits of Mackinaw, so he was transferred to the Straits of Mackinaw. Finally, the last priest died at the Sault on January 11, 1696, who was Father Charles Copinelle.

In 1700, Cadillac was head of the little establishment, sort of a fort at Mackinaw. He decided that he would rule down by the Detroit Windsor area. The foundation of Detroit. Most of the Indians all went down that way with him. The Mississauga's went too, that is why to this day you find the Mississauga Indians down in that part of Ontario. Our people from the Mississauga River going over to the Mackinaw Straits, the center of all activity, the whites moved over that way instead of Sault Ste Marie. Then when cCadillac moved from there down to the Detroit-Windsor area, following them were the fur traders. That is why we have the Mississauga's down there today.

THE STORY OF EDWARD SAYER AND JOHN DYKE

(Told by: Dan Boyer)

Edward Sayer owned a store opposite the Hudson Bay Company. He built the first church in 1895 which is situated across the Mississauga River. Edward Sayer and John Dyke made the first Graveyard across the river.

When trapping season came about, Edward would give the Indians enough supplies for their families. When the Indians came back, they sold their furs to Hudson Bay Company, so they could pay back the store owner.

Edward Sayer died of some kind of disease and John Dyke died in Sault Ste Marie, Ontario.

After Edward died his brother George sold the property. Edward Sayer sisters were Mrs. Blair which lives in Blind River, Ontario. He also has another sister which is Mary Sayer.

THE FIRST

1. In 1958, Eli and Alice Niganobe were the first couple to get a subsidized house on the reserve.
2. In the 1850's through to the 1900's land was sold for one dollar per acre. In the 1970's land was sold for the price of 10,000 dollars per acre and if the land was near the shore or beaches the sale price was 25,000 dollars an acre.
3. In 1957 the Federal Government lifted the prohibition on and off the reserve. The vote to pass the alcohol prohibition was taken on the reservation in June of 1959. Later on a vote was taken through the government in September 30, 1959.
4. The first loader owned by the reserve was purchased in 1972. It was used for sawmill purposes.
5. The first van owned by the reserve was purchased in 1976.
6. The housing project first started in the year 1958.
7. The first church was constructed between the years 1900 through to 1908. Mass in the old church was said once a month by Father Richard, because of lack of transportation for the priest.
8. Edward Sayers built the church across the river in the 1900's.
9. The first school was constructed in the year of 1907 and burnt in 1946.
10. The first band member to obtain a telephone was Leo Chiblow in the year 1959.
11. The first band member to purchase a car, which cost from 200-300 dollars was Bill Niganoban. Alex Niganobe was the first man to have a piano in his home.
12. The year that the highway was established was the year 1904.
13. The school and church had the first electricity, but Richard Chiblow was the first band member to have this installed in his home.
14. The first band member to own a gramophone and radio was Mike Chiblow. The kinds of gramophones that were made were Victor and Edison.

15. The first priest to come to Mississauga Indian Reserve was Father Richard, who lived 100 years.
16. The first store, was owned by Sayers, combined with a chapel.
17. In the 1940 the radio was common for entertainment to the people on the reserve. Batteries were used for the radio, which cost about nine dollars and the endurance was three months.
18. Mike Chiblow was the first one to walk in the hotel when prohibition was lifted in 1957.
19. John Boyer was the first constable on the reserve. The year that he started was April of 1974, but then later resigned the next year. The second person to obtain this position was Barry Boyer on June 16th. 1975. Later requested resignation, the following month. Our latest constable was Lorne Boyer, who resigned in 1977.
20. The second school, after the first one burnt, was constructed in the year of 1946. The first teacher that came to this school was Miss Marie Rabishaw.
21. The church on the reserve was later on extended by Father Tim Dywire in 1935, for traveling was too much.
22. In September 1966, the school closed down and the children were transferred to St. Mary's Separate School.
23. Mississauga held its first Indian days on July 25 and 26, 1981.
24. Our very first log church was constructed in 1979 and was completed in 1981. The grand opening was held on April 12th, 1981.

EARNING A LIVING

Trapping and hunting was the only way to earn a living back in the days when Dan Boyer was young. He used to go up Aubrey Falls where trapping was good. The way he got up there was by canoe or boat. He could follow the Mississauga River all the way up to where trapping grounds are situated, approximately 85 miles by road and probable more by way of the river. The Mississauga River has swift flowing water and rapids. This must have been hard for him or maybe even easy, because back in those days' people knew every rapids and swift water in the Mississauga River. If anyone tried to travel up the Mississauga River today, they would probably find it hard and would give up and never try it again. Back in those days, they use to go back and forth. Come back to the reserve in the winter and go up the river in the summer, when it was time for trapping season. They constructed little shacks near the trapping grounds. They lived in these shacks during this season.

MISSISSAUGA FOOD AND HEALTH CARE OF LONG AGO

Native Medicine of Long Ago

The tribal medicine man was Sam Bobiwash, he lived north of Iron Bridge. The Mississauga Indians went to him for their medicine, such as: "Gold Thread"; a native root, which was brewed and made into tea, for sore throats. The "Gold Thread" is found on old fallen white pine logs. Another type of medicine was the gum blisters found on balsam trees, used as a "physic". The fat of a bear's stomach was also used as a physic. There are princess pine and ground pine used as a tea for diabetes, choke cherry bark was also made into a tea for sore throats, boiled porcupine quills, was a cure for rheumatism.

Native Food

A tuberous plant with modules about three inches below the ground served as a potato substitute. The potato substitute and wild onion were picked in late May. The wild onion is much stronger than the

onions in our gardens. There are other native foods, but these are the only nature foods, that don't have to be grown by the human.

History

Told by: Rose Gionette

Rose Gionette was born and lived for many years on the shore of the Mississauga River. She remembers the church, across the river that was built by the Sayers. The people from Blind River came to this church to make their first communion. She was 10 years old when they built St. Edwards church. When Father Dywire came, she got her two sons, a nephew and a young boys from the reserve to go and cut wood to sell to make the church larger, the way it is today. Father Richard wanted St. Edward's church to be built on top of the hill where Alex Niganobe lived, but the men got together and said they didn't want the church built there because it was too far to walk.

She can remember John Dyke's store, where they bought groceries and material to make dresses. Mattresses were also made out of this material. The Indians from Chapleau came down to the River to John Dykes store. John Dyke kept his store on the Island and the Indians camped on the other side of the Island as there were homes on the reserve at that time.

She also tells us of her school days at the Mississauga Indian Reserve school. The teacher at that time was Miss Kehoe. She would walk into Blind River on Friday and return early Monday morning for classes. The Indian children were learning English much faster than Indian, so the white children were dismissed from the Indian school.

THE SCHOOL

(Told by Bill Boyer)

The first school was constructed in 1907 and burnt in 1946, prior to when the school was built, there was no school or education system available for the children and adults of the Mississauga Indian Reserve. The first school teacher that came to this reserve was Miss Kehoe, she taught Dan Boyer, Rose Gionette and others. After the school burnt in the winter of 1946, the students were reallocated to the church where teaching was done by Paul Bertholot.

The children who attended school back then, liked it, as for today, the children don't like it or have no interest in school. Back then, they had severe punishments for doing something wrong, as getting the strap from the teacher, whereas today the teacher cannot give the strap. They used little slat boards for writing and printing their answers to various questions given by the teacher. In the summer of 1946, a new school was relocated and built for the reserve. More modern methods of teaching were used, but the strap was still in use. The teacher at that time was Miss Marie Rabishaw. In 1966, the school closed and all the students attending the reserve school were transferred to St. Mary's Separate School in Blind River.

I began school at Garnier College in September 1948. Before that time, we attended school at the little white school house exactly on the spot where Alex Stevens now lives. Unfortunately, the school burnt to the ground, but no one was hurt. I can assure you that, we the children, were not concerned about this disaster. All we were happy about was the free time we would have the rest of the term.

However, this did not last, there were two children designated from each family to complete their year in elementary school at the Garnier College in Spanish.

I completed seven years there from 1948-1955. There were many sports, which most of the boys could take part in, the most famous was hockey. I remember one year our hockey team, the Juveniles went all the way to Northern Ontario, beating every team in their way. I can't remember the exact history of this small but famous team, but I can recall the many trophies we won.

The next famous sport was football, in which I personally took part. This is a sport where there is plenty of body contact. It was fun to hear the quarter-back shout out the signals, then the sounds of body contact or the thud of someone's knee on the other guys jaw. It's fun to hit and be hit with out getting mad.

There were baseball games, which we enjoyed very much. Something I can remember about this team was the old uniforms, we had. They were donated to the school by some old semi-pro team of the early 1940's or late 1920's, anyway there was a crest on the front reading "Val Cartier", where that was or is, I can not say. Basketball was also played. The season began in October and ended when the outside rink was good enough to play hockey.

The meals were not exactly filling but there were wholesome vegetables of all kinds. In those days no one was able to have good meals because of the second world war.

For every day wear we had to wear old soldier clothing rolled up in moth balls. However to go to mass on Sunday we were able to wear our own clothes, which were a little better than the ever day wear.

In elementary school we were taught Religion, Arithmetic, Spelling, Drawing and Grammar. In high school we were taught Religion, Arithmetic, English, Spelling, French, Latin, Chemistry, Electricity, Mechanics, and Science.

There were many principals while I was there. The first was Father Rushman, Fr. Oliver and Fr. Burns, all very kind men. Fr. Oliver is the one who showed us how to dance. He spent many hours trying to show us the different steps in waltzes, fox trotting, etc. I bet his toes bore many scars.

Some of the teachers were Mr. Sammon, Mr. McGrath, Mr. Shnurr, Bro. Moseau, Bro. Van Dermore, Bro. O'Keef, Fr. McHugh, Br. Brown, Fr. Oliver, Rev. McKay and Bro. Voisin. The only ones I know that are still living are Father Oliver , Father McKay and Father McHugh.

The school was quite strict, in fact there were few times that some dissatisfied boys attempted to run away from the school, but they were always captured and brought back, on returning, they would be punished. The usual punishment was a scalping, meaning a full hair cut to the scalp, and I had to do the honors. Some of the events were dancing, skating parties and card games.

The thing that comes to my mind was the indoor arena which we built during the cold winter, what a job. We had to climb that tin building so early in the morning. Sometimes it was so cold, this was a penance in itself let alone having to go to school, but I am glad that I stuck with it.

There was one teacher, Mr. Sammon, who used to tell us that he was a fair boxer and football player in his younger days in high school. So one time one of the bigger and rougher fellows decided to try him out to see how good his skills were at boxing. So what he did was irritate Mr. Sammon and the rest of the boys. He no sooner did this and Mr. Sammon was by his seat ready for a challenge. The big boy went at him and they both went to the floor, no boxing involved, no bumping, just plain cowboy wrestling like in the movies. Anyway it ended up the big lad apologized to Mr. Sammon and the class.

Garnier College

Told by: Father John McHugh, S.J.

I taught at Garnier College from the summer of 1943 to the summer of 1945. Before that I had helped there in the summer of 1939. I was stationed there again as a priest from 1951 to 1954, but was not working at the school, but looking after the North Shore Missions (the first two times, I was not yet a priest).

I remember Bill Boyer, also Harvey Ermatinger, Harold Belleau, Emmitt and Adelard Chiblow, but I am not sure if I taught them, it must have been during the 1950's.

I was happy working there. It definitely was a real and good life for me, the staff, and the pupils. None of us wasted time. I was not strictly a teacher but a “prefect”. I helped care for the boys, the other 18 hours of the day, when they had no classes, although I did do some supply teaching. The school was well staffed with teachers, a bit thin on “prefects”, though I was so tired most of the time.

The total staff at the boy’s school was unusually about fifteen, including administrators and brothers, but even most of these did some teaching in academics or trades.

There was a regular 9:00 to 4:00 class daily, though many of the older boys were, half-day students. That is, they took regular classes for half a day and worked at trades the other half.

Punishments were very minor part of the life. Life there was more like family life than school life. The pupils and staff lived together 24 hours a day, ten months a year and twelve months for several of the boys. If a boy needed correction, the first action was to talk to him to try getting him to see the harmful effects of his behavior. If necessary, his action would be discussed with the other pupils of his group. (Brother O’Keeffe, for years a teacher of the senior grades was a master at this) occasionally a boy would receive strokes from a strap on the hands administered by “Prefect of Discipline”, a senior staff member I cannot remember ever strapping a boy myself, but I can remember a number of serious conversations about their problem behavior. If it was a question of noisy or other problem behaviors in the dormitory at night, I used to walk back and forth in the dormitory and strongly, the culprits seemed to resent this more than the positive punishment. It gave a sense of security, though to the others.

About the system of residential schools: I felt and still think that for a small child to be taken from a family situation and to be placed in a residential school was too great a shock, from which some never fully recovered. In its last few years Garnier College was mostly high school. It seemed ideal for this as older students had already weathered the culture shock and were very much at home. Father Maurice, as principal, was doing an excellent job. It near broke his heart when the school was forced to close because of lack of financial support from the Department of Indian Affairs.

Very many pupils benefited a great deal from Garnier, and its sisters school, St. Joseph’s for the girls. Also, we were privileged to be the teachers and substitute families for the Indian children who benefited a great deal from the experience. At the time I was there people were just beginning to be aware of such a thing as “cultural shock”. Our social scientists are still only exploring in this area. Mistakes were made, but for the most part, they were honest mistakes.

St. Joseph’s School
(Told by Caroline Armstrong)

My school days at St. Joseph’s school in Spanish, the year of 1953 and 1954. I haven’t much to say, I went there during those two years. The school hours were long, eight hours and an hour study period after supper. The teacher kept us busy. My daily hours were from 5:30am to 9:00 pm I worked in the kitchen, dining room, sewing room, dorm, visiting room, and the laundry room.

We started the day by going to mass at the boy’s school around six a.m. in the morning, the winter was very cold, and then after mass, I had to go to the dorm to fix my bed. Classes began at 9:00am, at noon I had to go to my job until 1:00pm. There was a lot of recreation, I never got bored. I enjoyed picnics and bike rides most of all. I had eight subjects, math was my favorite subject. The teachers were very nice. I enjoyed my short stay at St. Joseph’s.

SCHOOL TEACHERS

The list of school teachers that came to the reserve to teach the Indian children were:

Miss Kehoe
Miss Midormit
Miss Addie
Miss McKitches
Miss Mcnaulty
Miss Merrand
Miss Rehot
Paul Bertholot
Mr. Gaude
Miss Bernadette Cyr
Miss Rabishawa

The first teacher was Miss Kehoe. She used to walk to Blind River on Friday and walk back early Monday morning.

SUGAR CAMP

This is situated up the hill, about two miles north of highway 17, and east of the Mississauga road. When traveling there, it's another two miles to walk in. The two camps located here were owned by Peter Boyer Sr. and another by Mike Chiblow, both located just opposite each other. In earlier days, "sap" was produced into syrup. Up to one gallon was made from the collected sap. They would start the collection and boiling of the sap in the early spring season, so more syrup could be preserved for future use. To boil the sap, they used huge, black, iron, pots, and to collect it they used baskets made out of birch bark. Year after year they would go up to the camp and make their syrup.

ROOT HOUSES

Root houses are made of cedar logs. They can be made any size you want. First a layer of logs at the bottom are covered with sand then a second layer of logs is covered with earth. There are two doors, one inside about 1½ covered with hay. There was a padlock on the outside so no one would get in. The root houses were ventilated so that air could go in and out to keep things fresh. They kept potatoes, vegetables, fruits, etc. and nothing spoiled.

PITS

They made pits to keep potatoes. Pits were dug on high ground. They were four to five feet deep. A bedding of dried ferns is made on the floor of the pits. You kept your potatoes there, and when you got them from the pits, they were just as fresh as possible.

LEGENDS

The Monster

By: Tom Daybutch

This monster lived in the Mississauga River. Close to the people, who lived near Eastman's farm, and above McAuley's shoots. A little girl saw the monster take a 6 month old baby. She went home and told her parents. Near MacIver's, there was a big trench where they heard a baby cry. They started digging and a bunch of water came out, flowing over the falls. The baby was gone again. The monster took the

baby into another trench. This time the monster killed the baby. The baby was found floating on the river. If they would have left the baby alone, the monster could have taken really good care of that baby.

There is an outlet, one of the many outlets in the Mississauga River. This outlet is supposed to be grounds where this monster lives. Everyone was told not to go there during the night or day, or live there because something bad would happen to them, like drowning and never being found. Even on the lake, if a boat tipped over the people would never be found.

Heaven is His Prize

By: Ella Boyer

Long ago, a man drowned without having his last sacraments said, so the priest didn't want him buried in the blessed cemetery. All the man's friends and relatives were mad at this priest because they wanted him buried in the blessed cemetery. They were all sitting around and when they heard someone singing, "Heaven is His Prize". They couldn't see anyone, but the voice was coming from up above. So the priest buried him in the blessed cemetery.

The Girl

By: Ella Boyer

There once was a girl named Theresa Sahgeese, sister of Joe Sahgeese. Theresa was like a nurse to the Indian people. She helped the sick, cared for the old, cared for the small children and she never asked for any pay (money). When she died, she was buried with her ring on her hand. Then Maurice Dyke bought the land and the cemetery. He had all the bodies removed out to the old cemetery. The man that Maurice Dyke hired to remove the bodies, had to wear a mask over his nose and mouth because it would be easier for him to remove the bodies. When he came to Theresa's body, he was shocked, because her body never rotted or decayed. It was in perfect condition, as if the body was just placed there. The ring was still on her finger, and the man took the ring and wore it. The people say that someone up there was looking after her.

The Goose

By: Lena Boyer

Mike Chiblow went down town for groceries and on his way home, it was getting dark and he was getting a scary feeling by the West Dam. His mother told him that if he was ever scared of a bear-walker, to pick up a hand-full of gravel and get a stone and put it under your tongue. So Mike had expected to see something on his way home, maybe a flashing light. Mike kept walking, and when he got to Muskrat Corner, he got the worse scary feeling. Coming down the hill, he said he saw a ball of fire, then he saw a goose. He had a stone in his hand and hit the goose, and the goose said "i-o". Then the thing disappeared! The next day, this girl came over to the priests house and told him that this old lady had died and that she wanted a special person to prepare her for her coffin. They wouldn't let anybody else touch her. The man that got her ready had found a bruise on her side. The only possible cause of her death was the stone, for she was hit in the same place where Mike had hit the goose. After the burial, there was no more witch craft on the reserve.

Makmusma

By: Susan Daybutch to Wanda Chiblow

My brother and I went to visit my grandfather, this one Sunday afternoon. My grandfather had lived quite a distance from where we lived. After my grandmother's death, grandfather had always stayed

alone. He was very old, but had a very strong will power. We greeted grandfather with happiness, he invited us to late supper with him. Since grandfather always thought of his own way of cooking up something good to eat, we decided to stay. He made this thick delicious stew, with potatoes and scone. As we were eating supper, grandfather, started talking to us about the wild animals, and what their meaning meant to the Indians. He told us about when a new Indian baby was born, the baby would be named after the first animal which came around the camp at that time. He also told us that each animal represented the weakness or braveness of each warrior.

After supper we played cards, and sat around listening to grandfather telling us stories and old Indian tales from long ago. Time had passed very quickly. Before we knew it night was already here. Grandfather offered to walk us close to home.

The earth's atmosphere was pitch black and yet everything seemed so still. But still walking I was able to keep on the road without going into the ditch. The moon was out, it was a northern summer night, the shaded sky, gave very little light to the way we were going. Along the old dusty roads there were swampy marshes and a whole lot of little shrubs. When we came right near this area the frog's croaking became louder by the minute. Then as we went over a little hill, we approached an open field along the road. Grandfather told us to stop. Then standing there, he told us to look into the field, the sky gave a dim light in the field, the grass in the field was long strings and high, but there seemed to be a few shrubs. Grandfather stood a bit behind us, and a little between us. He then told us to watch the tree and as we did a flickering light went up and down the tree a couple times. It seemed so scary because nothing in the field seemed to be alive except this light. I felt so hypnotized by what I saw, I was too afraid to turn around to grab Grandfather. But it suddenly felt like Grandfather wasn't there anymore. I wanted to be afraid, but something inside me was giving me courage. We were about two houses away from home, after passing them we were about a couple hundred feet from home. Reaching home, I was very glad to be home. The thought of just stepping out of the darkness, into safety, that feeling of security, just to be in your own bed.

There are many stories that people tell and there are some stories that are true. You can decide for yourself to see if it is true or not. These are some I want to believe in. Grandfather used to tell me about his brother, who lived about 100 miles away from where he did. He said he lived near an isolated reserve since he was very young. There was a lake near this reserve and across this lake was where he lived. He had a small cabin, made out of wood and the furniture was hand made. My grandfather had said that his brother paddled across this lake many times at night. One beautiful moonlit night, when the water was nice and calm and the reflection off the stars made a sparkling movement, he crossed the lake that night, then all of a sudden something went wrong, he was unable to control himself, he started to paddle faster and faster, it seemed like someone else was paddling, instead of him, he was very terrified. His Canoe was found the next morning, but not him.

There was also a man, who lived in the deepest part of the woods. He had to walk, through these woods so many nights because he was working in a little village. This one night when the moon was out bright and shining, the stars were giving their glittering shine, the breeze was very gentle, and he walked about a mile or two before he reached the woods. He had walked there so many nights, and that the stars were brighter than, for a long time, the moon was so bright, he could see the shadows of the trees, and the stones he walked on. He walked home that night and his wife never saw him after that.

There are many stories written about the north. There are so many things misconstrued and misunderstood. Indian people know such things as for instance. Bees don't bother anybody who bothers them. Beavers are playing instead of working. Bears running away from you. Squirrels being noisy rather than gathering nuts. The leaves on strawberries plants are turned up rather than down. Sky in the evening is red, the following day is going to be nice day.

Indian people have lived for so many centuries, being able to recognize the signs of the sky, the turn of the flowers. Indian people have been an embarrassment to weathermen and the men of medicine.

Red-Belly Sturgeon
Told by: Tom Daybutch

The following was told to Tom Daybutch by his grandfather, who lived approximately 80 years ago, past on to generations to generation.

For many years, during the month of May or June, when meat and fish were available, the Indian people of the village prepared a feast and celebration. The feast consisted of fish, moose, deer, bear and any other wild meat that was available. Fish, sturgeon and pickerel, could be easily obtained at that time or year from the Mississauga River by spearing, at Redrock Falls. Redrock Falls is about 23 miles northwest of the Mississauga Indian Reserve.

The celebration started in the afternoon and lasted until sunrise the next morning. The celebration consisted of a pow-wow, singing, stories about Indian legends and their way of life from the distant past to the present. No drinking was allowed by anyone attending the feast and celebration. It was to be a time for happiness and laughter when the Indian people gathered together to eat and celebrate.

Girls between the ages of 12 and 13 were not allowed to attend these functions, especially if wild meat was being served. The girls were hidden away in a camp, where little teepees were erected for them. The girls were expected to prepare their own food and plan their recreation. It was a very strict rule and the ruling prevailed for many years. It has only been within the past 40 or 50 years that this ruling has been relaxed.

Early one morning, as the singing and laughter grew dim, the curiosity of the girls was aroused and they decided to investigate the activities that had been going on all night. One girl from the group was picked to conduct a survey, without being seen, and report back to the girls at the teepee camp. When she returned she told the following story. She said she had seen snakes, half human and half snake going into the water. One of these creatures told her "Tell the future generation to come, but never to eat the pink or red-belly sturgeon, they are your ancestors."

The girls relayed this story to the people of the village and from that time to the present, pink and red-belly sturgeon is never eaten by the Indian people from Mississauga village.

THE MISSISSAUGA RIVER

The river was used for all purposes, it provided employment for the men of Blind River and also the men of Mississauga Indian Reserve. The Mississauga River was used to bring logs down to the mill in Blind River where the logs were cut. For years the river has been covered with logs until the mill closed down in 1969.

Long ago, the people of the Mississauga Indian Reserve went out to catch fish, because fishing and hunting was the only way of survival. The fish was smoked for later use in the winter. Today the waters are polluted with wastes of all sorts, which are killing off the fish, and making the fish taste bad. There are laws that do not allow the men here on the reserve to fish like before.

In the river, there are many types of fish that are edible, such as sturgeon, pickerel, bass perch, catfish, suckers and a few trout. The fishermen can either fish on the shorelines of the river and at the falls with their rods and hooks, which most of the men from this reserve do. But the tourists take boats out to the mouth of the river where fish are plenty. The largest fish caught by one man on June/78 was 66 inches in length and 80 pounds in weight.

REGISTRATION OF A NEW BAND MEMBER

Mr. Anthony Joseph Boyer, known as Jim Cada was registered as a band member of the Mississauga Indian Reserve on May of 1978. His wife, ten children, and one grandchild are also included in the band. This will raise the population from 351 to 363. Mr. Cada was not registered at the time that he was born. He was born before his mother Margaret was married and therefore he was able to be registered.

It took exactly 6 years for the registration, because of time needed to research and find out more about his birth and great Grand parents. On May 2, 1977, the information was sent in to the district office and one year later he was accepted into the reserve. Within the six years, correspondence of District offices in the Sault, Ottawa, and Sudbury took place. When the band took over the finances, research was done by Linda Boyer, a member of the staff and band at the Mississauga Indian Reserve. She in turn went back as far as 1868, when Jimmy's grandfather (great) Medore Boyer was born.

THE LAW ENFORCEMENT

Presently, since June 14, 1978, the Ontario Provincial Police patrol the roads of the reserve. There was a reserve constable in fact there were three, but all asked for resignation within the year that they started. The first one was John Boyer, he started in April of 1974. The second was Barry M. Boyer as he started on June 16th, 1975 and third was Lorne R. Boyer, he started in June of 1977. In September, after Lorne had his three months training with the Ontario Provincial Police, the reserve received its own patrol car.

The reserve is presently thinking of getting another candidate for constable, because of violations by people from outside the band and the suspected noisy crowds in camping areas.

RAILROAD CROSSING

For the past few years the railway crossing has been hazardous and dangerous for people crossing it. A person could not see a train past the rock cut which was dangerous. There were quite a few people, who lost their lives crossing the tracks with their automobiles.

In the winter of 1978 they constructed a new crossing which will enable the people to see for a distance down the tracks. They built the crossing 180 feet east of the old crossing. The total cost to build a new crossing is 13,371.02 dollars.

ROAD CONSTRUCTION

As of 1981, the reserve has completed the re-construction of the road, about (2) miles north, from highway 17. It was re-constructed for a sliding area, for the youths on the reserve. This would help in limiting the chance of danger to the youths that went sliding there, annually in the winter.

Machinery on the Reserve

MISSISSAUGA VAN

On September 2, 1976 the Mississauga Indian Reserve received a grant of \$ 7,251.00 from the Indian Community Secretariat, for a fifteen passenger van. This year, the van has been used to transport, the prayer group to special church and prayer services. It is and can be more useful for other groups but there were not too much people that can drive the van and the gas to run it is very expensive. The reserve hopes to solve all these problems in the future.

TRUCK

The trucks main purpose is to haul gravel to the construction sites and roads. Once a week they use the truck to haul garbage from the home to the dump. The truck is operated by Wilfred Morningstar and John Boyer of the Mississauga Indian Reserve.

TRACTOR

The reserve also has a tractor which is used to clear new areas for the construction sites. In the winter the tractors is used to shovel the snow off the roads. The tractor is also operated by Wilfred Morningstar.

LOG TRUCK

This new type of machinery is used to transport logs to the new mill which is now in operation. The vehicle helps in lowering the cost of operation the mill and it provides faster services for the mill. The truck is operated by Joey Bisailion.

Today, the ladies on the reserve are training to operate the heavy machinery, for future jobs with the machinery.

THE SCHOOL EXTENSION

The purpose of the new extension, is generally a community center. It provides better recreational facilities for the people of the community and improves planning programs. In this new extension there is a movie projector, balcony in the back and a stage in the front. The extension is 39 feet by 80 feet, which has an estimated cost of 120,000 dollars, excluding labor, which was funded by the L.I.P. (Local Initiatives Program) in 1977. On both sides of the balcony is storage space. At the lower level there are washrooms and other storage space. The extension is built unto the old school where the band office is situated and where the council meetings take place. The extension was started November 1976 and has been completed, on July 1981. Due to the lack of funds, the extension stood still for along time, but thanks to the grants that came in, the extension was finished. The people that constructed the main part of the extension were David Morningstar, Emmitt Chiblow, Ervin Niganobe, Leo Chiblow, Roy Jackpine, Ernie Morningstar, Roger Daybutch, Adelelard Chiblow, Paul Boyer, and James Morningstar. Others which helped to construct the outer and inner parts of the building were Lorraine Cada, Rose-Mary Boyer, and Albert Jackpine, Gary Stevens, and some of the students, on the summer project. All from the Mississauga Reserve.

Today, as of 1981, there has been activities taking place in the new facility. Dances, bingos, and parties are held to provide enjoyment for all members of the Reserve. It also provides a working facility, in raising funds for the many different clubs on the Reserve.

THE OLD AND NEW MILL

The Mississauga Indian Reserve's first sawmill was constructed in the summer of 1970. Production of the mill started the following year. The purpose of the sawmill was to create jobs for men who were not employed, and eleven men had been employed there. In 1975 the mill closed down, due to the lack of logs, and this left some men without jobs. When this happened, they had gotten some ladies from the reserve to tear the old sawmill down, and clear acres of bush for the new mill.

Construction of the new mill began in 1976 and employed six men to do the job. The mill itself began operations on January 7, 1980 and throughout the years the mill came up with problems but as of August 13, 1981, the mill is still in production and employs six men and one woman.

THE CHURCH

Today, as of July 14, 1981, the people from the reserve and off the reserve, attend the new log church on weekly bases. The Grand Opening of the new log church took place on April the 12th, 1981, with the name given of Kateri Tekakwitha.

The new log church provides better sitting arrangements for the people and it makes it easier for the priest to be heard, in the big crowd. The priest stands on the lower part, whereas the people are situated in a circle around the priest, on a higher platform. The construction on the new log church was done by some men on the reserve, summer students and there were also men and women volunteers from on and off the reserve, which helped in peeling the logs.

Thanks to the donations from the following organizations and people, the church was completed:

Miss Flex	\$500.00
Jean Andrews	50.00
Margaret Chiblow	100.00
Nancy Niganobin	500.00
Father Sabas	201.00
Catholic Women's League of Blind River	50.00
Leo Martel	200.00

HEALTH AND PROTECTION

St. Joseph's General Hospital is only (4) miles east of the village, in the town of Blind River. There is also a Medical Clinic and an Algoma Health Unit. These two facilities provide the reserve with the medical assistance that they need, but in some cases of emergency it is not that bad to travel that far into town. On the reserve there is an community Health Representative, Elva Morningstar. She applied for this position in the spring of 1976 soon after Peggy Chiblow resigned. Elva became part-time employee of Medical services in September of 1976. Last year she became a band employee also part-time. She took a six week C.H.R.'s course in Thunder Bay in 1975. Completed the course and finished the Standard First Aid Course and Home Care. As of today Elva has been taken care of the health facilities on the Mississauga Reserve.

To prevent the children on the reserve from catching germs from lack of clean water, the reserve put in (44) forty four houses that have septic tanks leaving only five houses without any, this would include running water. There are two main water lines running along both sides of the village road with (13) thirteen fire hydrants to hook-up onto in case of fire, and a (300) three-hundred gallon tanker with a Wajax pump hook-up.

On the reserve garbage collection is done weekly to prevent health or pollution hazards. Policing is done by the Blind River O.P.P. Detachment.

RECREATION

The earlier forms of recreation were hunting and fishing, because this was the only way of living for the Indian people. Today, we have an organization, to provide better recreational facilities for the people of the community and it helps in improving programs.

During the summer of 1967, a day camp was held at the Mississauga Indian Reserve, both boys and girls attended this camp, where they were taught by instructors, art, and crafts. From 1967, to 1978 there has been a day camp on the reserve. The purpose of the program was to keep younger children out of trouble, to create jobs for the women and to serve as something to do in the summer, for the children. The children became un-interested in the day camp program. The only kind of recreation that the children enjoyed most of all was swimming and camping.

The young boys on the reserve play in the Blind River Hockey League as of 1981. When the young boys do not have any league games, they go out to the skating rink, which provides enjoyment for them and people of all ages. When the Annual Little N.H.L. Tournament takes place, the young boys combine to form one team. This year the Mississauga Flyers won the 1980/81 Midget Division. The other two younger teams from Mississauga, the Adams and Novice team, made the finals by lost out too two very good teams from the Island. In the summer months the young boys on the reserve really do not have anything to do, as there is no competitive sport to join in. They do get exhibition games in baseball, but only about once a month.

The young girls on the reserve participate in sports but only if the young boys need extra players, when playing baseball in the summer months.

To provide the older girls on the reserve with recreational activities, they started up a girls club called the Y-teens and girl guides, which both folded in later years. The Y-teens folded in 1971 and girl guides folded in 1977. In that same year the girls formed a baseball team, then they joined the league in Blind River and folded in 1979. They did enter a team in the regional in 1980, but really the girls were not experienced. Today, the girls team want to start up again but only for enjoyment not competition.

The young men on the reserve have a team in the Blind River League. The team is also active in tournaments held throughout the baseball season. The Mississauga Warriors won the 1980 Native Fast Ball Tournament, held for the Indians of the North Shore, in Naughton, Ontario. They also qualified for the All Ontario Native Fastball Tournament held in Saugeen, Ontario. The 1981, Native Fastball Champions of the North Shore, were the Garden River Braves and the runners up were the Mississauga Warriors. The two teams qualify for the All Ontario Native Fastball Tournament held in Peterborough, Ontario.

In the winter, the young men, along with other players, which are Indian, but live off the reserve, would get together to form a full hockey team. The team which is formed, gets ready for the regional. The 1980 and 1981 Men's Hockey Regional and the All Ontario Native Hockey Tournament was won by the Mississauga Flyers.

The older generations of the reserve attend weekly Bingos, which are held in the new extension.

SPORTS ACTIVITIES

Our sports activities on the reserve are beginning to broaden. The organization and the co-operation from the volunteers and the sports committee has been great. There have been many tournaments put on which provides enjoyment for the teams that entered. In 1979, the first slow-pitch tournament was held for teams that liked to participate in the sport for fun. The following years, a memorial tournament was held in honor of the deceased Bruce Chiblow, who played for the Men's Softball team of the Mississauga Reserve, for many years. The winners of the Bruce Memorial Tournament of 1980 were the Blind River Rebels. The 1981 winners were Ojibway Park from Garden River and the runners up were Cairns I.G.A. from Blind River. In the same year the recreation committee organized a slow-pitch tournament for those who did not know how to play baseball that well.

This year, as of 1981, a slow-pitch tournament was held in honor of the deceased Harold Belleau, who was a special person to the Mississauga Sports Committee and the community. The winners of the Harold Belleau Memorial Tournament were the Toronto Braves and the runners up were Garden River. The recreation committee plans to hold the memorial tournaments annually, in memory of those people who meant a lot to the community and the sports organization.

On August the 29th and 30th a fastball tournament was held and the winners of the tournament were Ojibway Park from Garden River and the runners up were Ackland's Juniors from Blind River.

Without the organization of the committee and the co-operation from the volunteers, the activities would not go on.

SPORTS COMPLEX

Park

The construction of the park began on June 27, 1977. The workers have made fireplaces, painted picnic tables and they also had to clear the bush in the area. They finished in the same year. The students on the reserve were the ones to construct these facilities for the young and old on the reserve.

Ball-Field

The ball-field construction began June 1978 and was finished in the same year. In the years that past, repairs were done, since then. Fencing was put up shortly after the baseball field was completed. To provide the fans with seats the students also built bleachers, made out of cedar logs. Today, ball tournaments take place on the reserve on an annual basis.

Rink

The construction of the rink began on July 1980 and was completed in the same month. The rink provides daily enjoyment for the younger generation.

All the above are located in the same area. The students which worked on these projects were either entering high school or already in high school.

ECONOMIC DEVELOPMENT

The Sawmill

The sawmill is in the section of Economic Development as this will contribute to a great deal to this reserve and will help fight unemployment within the reserve, with the expected assistance of the Regional Development people.

Work Shop

The Regional Economic Development personnel will also be assisting us in developing this program. It is hoped that we will get adequate financial backing to get this project started in the right direction. With the proper structure and equipment, the band council feels that it will be successful venture. We have at least four trained people to work in this shop and all are capable of turning out fine furniture, cabinets and many other items too numerous to mention. Products produced will vary according to the demand of different items.

Community Planning

The master plan for the Mississauga Band is presently being developed. On it will be the community layout, both present and future and will clearly show the housing needs of the reserve for the next 15 to 20 years. This information is required by the Department of Indian Affairs for their own use in the planning of future budgets.

ECONOMIC PROSPECTS

There is a future for anyone wishing to go into this live bait business as there is always plenty of fishermen on the river. A person could also go into boat and canoe rentals and boat launching.

There are several commercial fisherman on the Reserve. Fishing is excellent on both rivers, Mississauga and Penewabecong (Blind River) this we can boast about. Hunting is also good for deer and moose (if we could only get rid of some of these dogs).

1. Future plans call for (26) twenty-six new houses with plumbing and (26) twenty-six septic tanks and (59) fifty-nine fire extinguishers.
2. Waterline to garage, workshop and sawmill including septic tanks and heavy duty electrical.
3. Day Care Centre
4. Soil samples to be taken on new housing property.
5. Soil samples for Park facilities (Penewabecong Park), situated at the north-east corner of the reserve.
6. A building with pool hall, games, etc. Leather craft and bead work.

There are (7) seven miners who travel to and from Elliot Lake ever day.

FUTURE

The Sports Complex

There is to be floodlights situated inside the track and field lanes which will eventually be fenced off. A recreational building is also in the future plans (pool hall, pinball machines, canteen and a restroom).

The Hall Extension

There are to be movies presented to the young children on the reserve. (The Inner Stage Group from Toronto puts up skits every four (4) months or so to hold workshops.)

The Golf Course

A summer program is to be sponsored for the students to build a golf course. It is to be constructed (1½) one and a half miles from Highway 17, past the village.

Housing Project

A housing development is in the future plans for this reserve. About (2) two miles from highway 17 on the left side of the road, where (60) sixty homes will be constructed in the future.

Park at the Mississauga River

The reserve plans to make a camp ground for the people who like to stay near the river. The construction is to take place near the falls to finish the operations.

BIBLIOGRAPHY

- Blair, E.H.
1911 The Indian Tribes of the Upper Mississippi Valley and the Region of the Great Lakes, 2 Volumes, Arthur H. Clark Co. Cleveland.
- Coles Canadiana Collection
1971 Treaty #437, Canada Indian Treaties and Surrenders
Facsimili edition reprinted by Coles Publishing Company, Toronto.
- Brizinski. M.J.
1977 The Mississaugi Indians: An Archaeological and Ethnohistorical Overview, Macmaster University
Hamilton, Ontario
- Denis J.S.

Reserve General Register, Mississauga No. 8
Record of land sales, surrenders, etc. Sault Ste Marie
- Duhamel Roger
1964 Queens printer and controller of Stationary, Robinson Huron Treaty made in 1850, Ottawa.
- Kinietz, Vernon
1940 The Indians of the Western Great Lakes, Ann Arbor paper backs,
The University of Michigan press, Ann Arbor.
- McHugh, Rev.
1977 School Days, Garnier College in Spanish, Wikwemikong,
Manitoulin Island.
- Paudash
1904 The coming of the Mississaugis, Ontario Historical Society, papers and records, Toronto
- Samulski, B.T.
1972 Recreation Feasibility Study of the Mississagi Delta,
Masterof Arts Thesis, University of Waterloo, Waterloo.
- Schoolcraft, Henry P
1851-7 Historical and Statistical Information Respecting the History, Conditions and prospects of the Indian Tribes of the United States, Lippincott, Grambo, and Co., Philadelphia.
- Smith, Donald
1975 Who are the Mississauga? Ontario History