



Smoke Signal



MISSISSAUGA FIRST NATION

2013 - AUTUMN

Local Elder Celebrates 90 Years Today

By: Clifford Niganobe

A big Happy Birthday goes out to Mrs. Julia Morningstar from the Smoke Signal editor and editorial staff and The Mississauga First Nation Community.



Birthday Girl, Julia Morningstar

Julia turns 90 years today, Thursday September 12, 2013, with a community celebration hosted at the Red Pine Lodge on the Mississauga First Nation. Julia is a

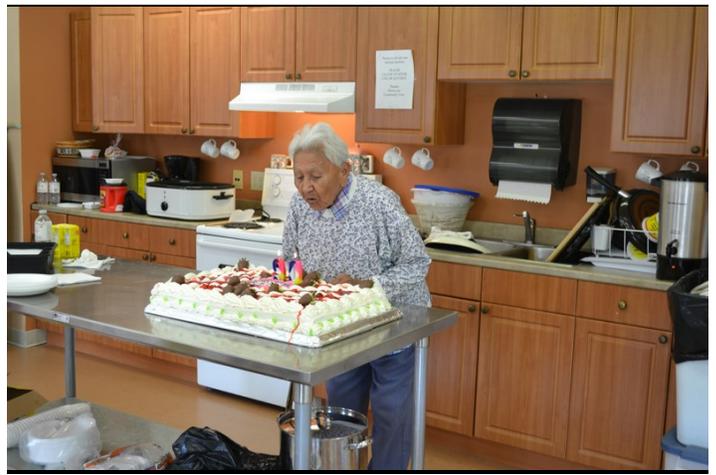


Creation by Dana Boyer

member of the Mississauga First Nation and has lived here all her life.

There were close to 40 community members in attendance. From the oldest to the youngest to help celebrate

her 90th birthday. Festivities began with a lunch starting at 12 noon. After lunch the people sang happy birthday to her, she blew out her candles and the cake was cut. The cake was delicious and was made by Dana Boyer of the Mississauga First Nation.



Make a wish!

After the cake, she opened her presents at the Red Pine Lodge with community members there to enjoy it with her.

Julia's parents were Helen and George Boyer and she married Ernest Morningstar in 1946. She has a large family and they are Carol, Eric, Cecile, Gail, George, Dianne, Bob, Eugene and Patrick. She also has many grand children and great grand children.

Julia also celebrated her birthday on Saturday September 14th, with her immediate family and friends. I am sure it was a joyous occasion for Julia celebrating her birthday on two different days.

If you look over the years, the styles have changed, the clothes, the hair, the production, the approach to songs. The icing to the cake has changed flavors. But if you look at the cake itself, its really the same.

JOHN OATES

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List of Various Spellings of the Mississauga

By Patricia Roberts Clark (Tribal Names of The Americas)
Submitted By: Clifford Niganobe

Below is 50 different spellings of the Mississauga's. These spellings were used on both sides of the Canada, U.S. borders. They all refer to the Mississauga's of today in their past encounters with various other nations.

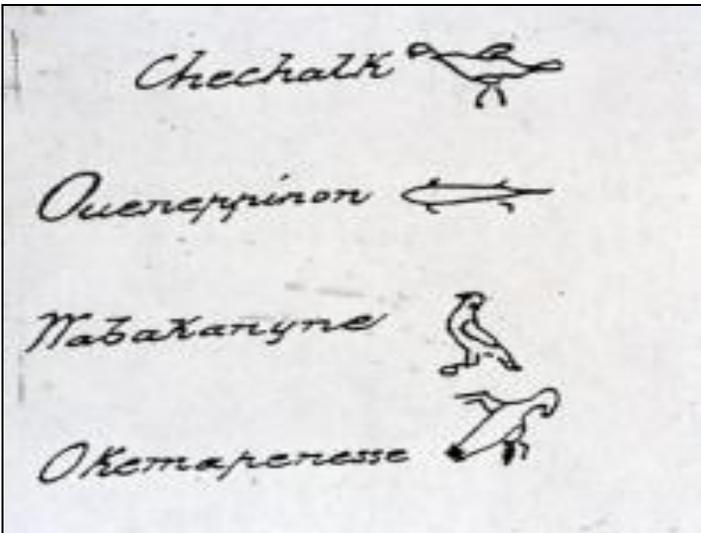
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|---------------|--------------|--------------|
| Misisaga's | Misigas | Misisegey |
| Misitague | Missada | Missage |
| Missasaga | Missasago | Missasague |
| Missassago | Missassuga | Mssaugee |
| Misseqek | Missisaga | Missesagoes |
| Missesague | Missesaque | Missiosagaes |
| Missiqueck | Missisaga | Missisage |
| Missisagi | Missisago | Missisague |
| Missisague | Missisaguez | Missisaguy |
| Missisaki | Missisague | Missisaguees |
| Missisauga | Missisuge | Missisiga |
| Mississaga | Mississaget | Mississagez |
| Mississageyes | Mississagies | Mississagua |
| Mississague | Mississagura | Mississaugue |
| Mississgua | Missitague | |

I have, in my research for the Mississauga First Nation come across a lot of these spellings in old books and other old documents.

Culture is the sum of all the forms of art, of love, and of thought, which, in the course of centuries, have enabled man to be less enslaved

Andre Malraux

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



Above: Signatures for treaty 13-A Land surrenders of the Mississaugas of The Credit River. Another example of how Treaties were signed by the Principle Men of the Mississauga Ojibway.

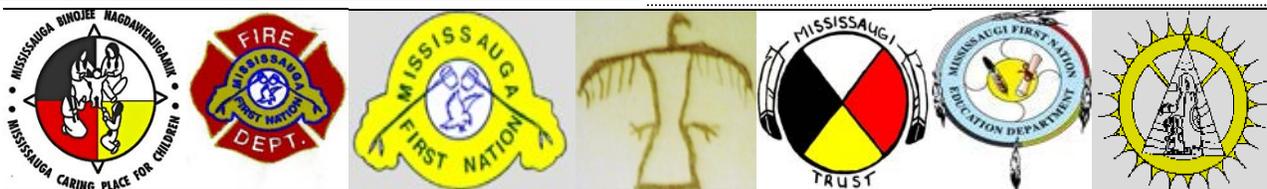
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We publish this newsletter only for Members of the Mississauga First Nation, both on and off the First Nation, who reside in both Canada and the United States. We do not intend to enter into contracts with organizations outside of these 2 countries.

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

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

Meegwetch!



Deer Hunting (Various techniques used by the Ojibway)

Life, Letters and Speeches of George Copway (pg. 77,78), Wanderings of an Artist, An Indian Village

The following describes other ways the Ojibway hunted for deer as taken from the above mentioned author:

In the spring but few deer were killed, because they were not in good order, the venison being poor, and the skin thin, that it was no object to kill them. To hunt deer in the summer was my great delight, which I did in the following manner: During the day I looked for their tracks, as they came on the shore of the lake or river during the night; they came there to feed. If they came on the bank of a river, I lighted pitch pine, and the current of the river took the canoe along the shore. My lantern was so constructed that the light could not fall on one spot, but sweep along the shore. The deer could see the light, but were not alarmed by it, and continued feeding on the weeds. In this way, I have approached so close that I could have reached them with my paddle. In this manner our forefathers shot them, not with a gun, as I did, but with the bow and arrow. Bows were made strong enough so that the arrows might pierce through them.

Another mode of hunting on the lakes, preferred by some, is shooting without a light. Many were so expert, and possessed such an accuracy in hearing, that they could shoot successfully in the dark, with no other guide than the noise of the deer in the water; the position of the deer being well known, in this way, the darkest night. I will here relate an occurrence which took place in 1834. My father and I were hunting on the river Trent, in the night: after we had shot two deer, and while returning homewards, we heard the noise of a deer's footsteps. The night was dark as pitch. We approached the deer. I asked my father at what part of the animal I should aim. He replied, "at the head or neck." I poised my gun and fired; hearing no noise, I concluded that my game was sure. I lighted some pitch pine and walked towards the spot from which the noise had come. The deer lay dead and bleeding. On examination I found that I had shot it just below the ear. In the fall of the year, also, I was accustomed to hunt: the meat was very fine, and the skins, (from which our moccasins were made,) were much thicker at this season. Those that could track the deer on fallen leaves and shoot one each day, were considered first rate hunters. The fall is the best time to determine the skill of the huntsmen.

The following is another description for harvesting deer by the Ojibway of Saugeen (Mouth of a River):

They also kill hundreds of deer by erecting a fence of brushwood many miles in extent, behind in which the Indians conceal themselves: and as the deer, in their annual migrations, are seeking an opening through the fences, they fall a prey to the unerring aim of the red man.

Ojibway Prayer

*Grandfather,
Look at our brokenness*

*We know that in all creation
Only the human Family
Has strayed from the Sacred Way*

*We know that we are the ones
Who are divided
And we are the ones
Who must come back together
To walk the Sacred Way*

*Grandfather,
Sacred One,
Teach us love, compassion and honour
That we may heal the earth
And heal each other*



Holy Land. This is the largest unit of land attachment for a people. It is where the Creator placed them and thus they perceive a divinely ordained birthright connection with all the land and resources it contains. Jews, Christians, Muslims, and Mormons all have holy lands. Manifest Destiny, the theory that guided early United States national expansion is similar in structure and function as a holy land birthright. All Native American ethnic groups perceive such an attachment to portions of North America.

Source: Michael J. Evans (Traditional Ojibway Resources in the Western Great Lakes)

Jay Treaty November 19, 1794

Article 3

Excerpt taken from the Jay Treaty between His Majesty the King of Great Britain, The United States and The Ojibway Nation in and around the Great Lakes Basin and is as follows:

It is agreed that it shall at all Times be free to His Majesty's Subjects, and to the Citizens of the United States, and also to the Indians dwelling on either side of the said Boundary Line freely to pass and repass by Land, or Inland Navigation, into the respective Territories and Countries of the Two Parties on the Continent of America (the Country within the limits of the Hudson's Bay Company only excepted) and to navigate all the Lakes, Rivers, and waters thereof, and freely to carry on trade and commerce with each other. But it is understood, that this Article does not extend to the admission of Vessels of the United States into the Sea Ports, Harbours, Bays, or Creeks of His Majesty's said Territories as are between the mouth thereof, and the highest Port of entry from the Sea, except in small vessels trading bona fide between Montreal and Quebec, under such regulations as shall be established to prevent the possibility of any Frauds in this respect. Nor to the admission of British vessels from the Sea into the Rivers of the United States, beyond the highest Ports of Entry to Foreign vessel from the Sea. The River Mississippi, shall however, according to the Treaty of Peace be entirely open to both Parties; and it is further agreed, that all the ports and places on its eastern side, to whichever of the parties belonging, may freely be resorted to, and used by both parties, in as ample a manner as any of the Atlantic Ports or Places of the United States, or any of the Ports or places of his Majesty of Great Britain.

Majesty's Subjects on the Importation of the same from Europe into the said Territories. And in like manner, all Goods and Merchandize whose Importation into the United States shall not be wholly prohibited, may freely, for the purposes of Commerce, be carried into the same, in the manner aforesaid, by His Majesty's Subjects, and such Goods and Merchandize shall be subject to no higher or other Duties than would be payable by the Citizens of the United States on the Importation of the same in American Vessels into the Atlantic Ports of the said States. And all Goods not prohibited to be exported from the said Territories respectively, may in like manner be carried out of the same by the Two Parties respectively,

paying Duty as aforesaid. No duty of Entry shall ever be levied by either Party or Peltries brought by land, or Inland Navigation into the said Territories respectively, nor shall the Indians passing or repassing with their own proper goods and effects or whatever nature pay for the same any impost or duty whatever. But goods in bales, or other large packages unusual among the Indians shall not be considered as goods belonging bona fide to Indians. No higher or other tolls or rates of Ferriage than what are, or shall be payable by Natives, shall be demanded on either side; And no Duties shall be payable on any Goods which shall merely be carried over any of the Portages, or carrying Places on either side, for the purpose of being immediately reimbarcked, and carried to some other Place or Places. But as by this Stipulation it is only meant to secure to each Party a free passage across the Portages on both sides, it is agreed, that this Exemption from Duty shall extend only to such Goods as are carried in the usual and direct Road across the Portage, and are not attempted to be in any manner sold or exchanged during their passage across the same, and proper Regulations may be established to prevent the possibility of any frauds in this respect.

As this article is intended to render in a great Degree the local advantages of each party common to both, and thereby to promote a disposition favourable to friendship and good neighbourhood, it is agreed, that the respective governments will mutually promote this amicable intercourse, by causing speedy and impartial justice to be done, and necessary protection to be extended, to all who may be concerned therein.

My heart is a stone. Heavy with sadness for my people: cold with the knowledge that no treaty will keep the whites out of our land; hard with determination to resist as long as I live and breathe. Now we are weak and many of our people are afraid. But hear me: a single twig breaks, but the bundle of twigs is strong. Someday I will embrace our brother tribes and draw them into a bundle and together we will win our country back from the whites.

Tecumseh, Shawnee Chief
Circa 1795

Over fishing on one of the big lakes in our area.

Taken From: The History of Blind River

The following excerpt was taken from the above mentioned source. It describes the over fishing practices of the people who set up camps around these lakes and are documented from 1935 to 1951. This may explain one of the reasons why the fish population was depleted in one or more of the other lakes in the Algoma District.

First Nations people practiced conservation with the land before contact with the Europeans. They would move from lake to lake or area to area, taking only what they needed at that time. They moved on to another lake or area as not to deplete it's resources. This allowed the area or lake to replenish itself with the various fish species living in the lakes. A valuable resources for sustenance for our ancestors.

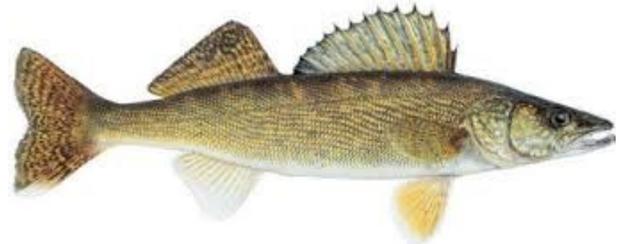
A few families made some remarkable catches of fish although no one broke the record set by an American from Ohio, who landed a 48 pound muskellunge just off of Blueberry Island in 1935. Other large catches were 56 pound Musky, a 19 and 21 pound Lake Trout.

The popular fish on our bay was the wall-eye or pickerel. Literally, thousands had been caught in this Lake up until 1950. The largest caught was 9 1/4 pounds landed at the narrows. However, larger wall-eye have been caught each year on the Mississauga River. In recent years more attention has been given to the small mouth bass. In fact, bass fishing has improved while wall-eye fishing has gone down. Since 1951, scarcely a wall-eye has been caught in the lake although the residents in the Algoma area tell me that if we were up there in the spring of the year, we would get wall-eyes.

I have had to revise this report on the fishing considerably since the first draft of this was made in 1947, at that time I was bragging about the wall-eye fishing, I could well remember many occasions when we would have our limit for every fisherman in the boat in a little over an hour. On our way first trip to the "Far Narrows", a number of years ago, we brought back sixty wall-eye averaging from three to four pounds apiece. In fact, the best wall-eye fishing was right on the bay. With an hour's fishing off the sandbars at sun-down, most of us were able to get all the fish we

parties coming in and taking out as many as 400 wall-eyes on a week's fishing trip, and carrying these back o their locker.

All is stopped and we are all hoping that wall-eye fishing will pick up again in the future. I must say that wall-eye population has never picked up again the way it was.



Even with the gill net fishing our ancestors practiced, the lakes were never depleted as they knew that a healthy population in the lakes needed to be maintained for their survival. It was there way of living from day to day as told by our elders.

15th ANNUAL TERRY FOX RUN A HUGE SUCCECESS

Submitted by: Perry Joe

This years event was a huge success and a total of \$1300 was raised. The event was sponsored by the Mississauga First Nation Health and Social Services and is an annual event to help raise money for cancer research.

The Blind River Beavers were on hand to help in this years event along with Mississauga First Nation health staff. The Beavers were there to help serve the food. The poker winner for first place was Akasha Trudeau.

See you at next years event!!



Picture here is Ruth Bobiwash and Alesia Boyer (purchased a T-shirt), with Amber Niganobe in the Background

FALL FASTING
AT THE BOOMCAMP
OCTOBER 7—11, 2013

Choosing to go fasting with a purpose in mind, seeking direction, seeking your spirit name.

When you fast, you are sacrificing yourself for your family and for your community by denying yourself the basic comforts of shelter, water, nourishment and companionship

- October 7, Men's and Women's Sweats for the Fasters
- October 8, Set up of faster's sites/Sunrise ceremony
- October 9, Start of Fast/Sunrise Ceremony
- October 10, Fasting/Sunrise Ceremony
- October 11, Pipe ceremonies/coming out ceremonies/feast and giveaways

Each faster should bring a tent, camping gear, tobacco and cloth. Come prepared for chilly weather and pouring rain. Leave behind a clean campsite by taking away all garbage. Women participants wear skirts, dress throughout the fast. Personal bundles are welcome for your personal ceremonies. Participants bring gifts for the giveaway and family members prepare a pot-luck dish for the Coming Out Feast.



For more information contact:

Evelyn Niganobe 705-356-1621 ext. 2226

LETTERS OF INTEREST

- 2— 2 bedroom units rent \$345
- 3— 3 bedroom units rent \$395

Must be a Mississauga First Nation Member
Must be in good standing with housing department
Must provide 3 references (2 landlord & 1 personal)



Applicants can mail, email, fax or drop off letters of interest in person at the Band Office addressed to the attention of Monica McGregor, Housing Manager

Mississauga First Nation
P.O. Box 1299
Blind River, ON P0R 1B0
Email: monica@mississaugi.com
Fax: 1-705-356-1740

JUST A FRIENDLY REMINDER TO CHECK AND TEST YOUR CARBON MONOXIDE (CO) DETECTORS

CARBON MONOXIDE IS A COLOURLESS, ODORLESS, TASTELESS, TOXIC GAS



ALWAYS REACT TO A CARBON MONOXIDE DETECTOR THAT HAS ALARMED.

SAFETY IS EVERYONE'S RESPONSIBILITY

ALSO A FRIENDLY REMINDER TO CHECK AND TEST YOUR SMOKE ALARMS!!

MEEGWETCH FROM MFN FIRE DEPARTMENT

GARBAGE PICK-UP

NOTICE

GARBAGE PICKUP FOR SENIORS AND LTC CLIENTS WILL BE ON MONDAYS ONLY



**Mississauga First Nation Sports Complex
Hours of Operation and Price List**

Monday to Friday 9:00 am—9:00 pm
Saturday 9:00 am—7:00 pm
Sunday 10:00 am—7:00 pm

<u>Student</u>	<u>Price</u>	<u>Adult</u>	<u>Price</u>	<u>Senior</u>	<u>Price</u>	<u>Family</u>	<u>Price</u>
Day Pass	\$4	Day Pass	\$5	Day Pass	\$5	Day Pass	\$15
1 week	\$8	1 week	\$10	1 week	\$8	1 week	\$25
1 month	\$20	1 month	\$30	1 month	\$20	1 month	\$55
3 months	\$45	3 months	\$60	3 months	\$45	3 months	\$85.
6 months	\$70	6 months	\$80	6 months	\$65	6 months	\$145
1 year	\$105	1 year	\$155	1 year	\$105	1 year	\$255

Gymnasium Rental Fees

Gym Fee Rentals	Licensed Event	\$35/hr
	Non Licensed Event	\$30/hr.
	Conferences	\$20/hr
	Recreation events	\$15/hr
Meeting Room	Seminars & workshops	\$15/hr
Kitchen Rental	1 day	\$30 added to invoice

Need an email address with mississaugi.com? They are totally free. Just contact the library at 1-705-356-3590 or visit <http://www.mississaugi.com> and fill out the form.

Home Trivia

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

1. An epidemic of measles struck Mississaugi in what years?
2. Singing and dancing are applied to political and to _____ purposes by the Indians? (fill in the blank)
3. What foods were offered to the people free during the depression era?
4. Surrender of Island of Michilimakinak was surrendered in what year?
5. What was the main species of fish consumed?
6. When did the Mason Dixon Line band form?
7. Who was MFN Elder featured on the front page of the Winter 2010 issue of our newsletter?
8. Moose Action, name the author in October 2008 issue.
9. What was the population of Mississaugi in 1942?
10. What year did the sawmill close in Blind River?

Answers on page 17.

WANT TO QUIT SMOKING

Smoking Cessation to begin

October 16th

12 noon

Lunch is provided

Contact Perry Joe

Boyer at the Band Office



FOOD BANK

**OPEN THURSDAY AFTERNOONS FROM
1:00 P.M TO 4:00 P.M. AT THE MEEJIM
BUILDING ON SAWMILL ROAD**

ELDERS BINGO

Mississauga Bingo Hall

Every Tuesday evening

Doors open at 5:30pm

Minis at 6:30 pm

Regular Start at 7:00 pm

\$1000 jackpot (guaranteed)

**Come out and support the
worthy causes**



History of the Land on which Huron Pines sits dates back Thousands of Years

Source: *The Blind River Standard* July 18th, 2001, *Huron Pines Golf Expansion*.

It comes as no surprise, to most, that Native people have been living in Northern Ontario for thousands of years before Europeans came to the area.

What might be a surprise is that evidence of Native Settlement, dating back several thousand years, can be found beneath the new Huron Pines Golf Course.

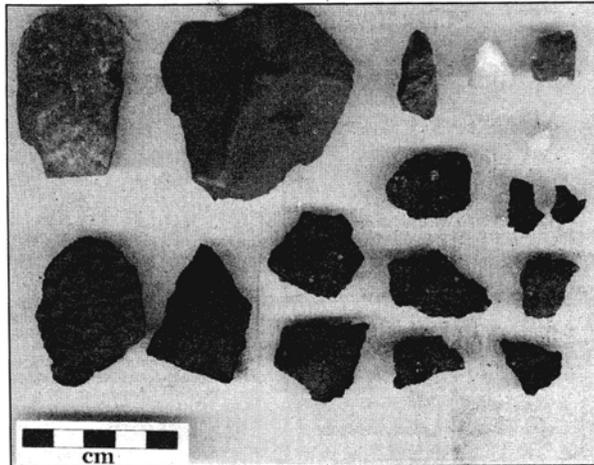
Located at the mouth of the Mississagi River, the Huron Pines golf course is situated on land that provided a rich and diverse environment, and supported settlements dating back thousands of years. The recent development of nine new holes at Huron Pines provided an opportunity to learn more about the First People of the North Shore.

Archeologists have conducted work around the mouth of the Mississagi River for decades. In the mid-1970s, a team from Laurentian University conducted several excavations, concluding that the area showed evidence of a long history of settlement by Native people, a diverse history of land use and settlement by non-native populations as well. Additional archaeological work in the early 1990s confirmed the presence of unique archaeological materials in the immediate vicinity of the existing golf course. When plans were approved for the expansion, an archaeological survey was commissioned by the Town of Blind River to identify and avoid impacting archaeological material by the development activities.

An extensive archaeological program was launched in the fall of 1999 by Luke Dalla Bona of Woodland Heritage Services Limited in Sault Ste Marie. The goals of this project were to identify any and all cultural material that exist within the project area and to work with the golf course designers to avoid a minimize any impact, if cultural material was found

where development was planned. The project revealed that about 2,000 to 3,000 years ago, Lake Huron had a much higher elevation than today with the result that a wide, extensive sandy beach existed exactly where the golf course is

located today. All along that beach, people set up camps and cooking fires; they fished, hunted and they lived their lives.



A selection of artifacts recovered from the archaeological excavations include various scraping tools and a portion of a projectile point (top row, 2nd from right) and pottery (bottom rows).

The evidence for those kinds of activities is demonstrated by the artifacts found by the archaeologists. Charcoal and fire cracked cooking rocks were scattered throughout the area. Stone tools such as projectile points, hide processing tools, fish scalers and net sinkers were found in significant quantities. Clay cooking pots with intricate designs were found as well.

signs were found as well.

Unfortunately, most of the artifacts have suffered the effects of time and were broken or worn. The artifacts suggest that people have been living all around the mouth of the Mississagi River for at least the past 2500 years.

This is not something that suddenly stopped at some point in the past. Today, the descendants of the First People, the Mississauga First Nation, are living on and still using the land through which the Mississaugi River flows.

The first non-native settlers to come to the area also recognized the unique qualities of the mouth of the Mississagi .

At least four fur trading posts, belonging to independent traders and later the Hudson's Bay Company, are known to have existed on both sides of the mouth of the river since at least 1770.

Most recently, farms, railroads and highways, the town of Blind River and the Huron Pines golf course have

Continued from previous page....

all made use of the excellent land in the area . Huron Pines reworked some of its plans to ensure that evidence of the native settlements, artifacts and other cultural heritage resources were disturbed as little as possible.

In some cases, fairways or greens were moved so that no disturbance would occur. In other cases, sites were covered with metres of soil to provide a cover layer over a site.

So the next time you are walking down a fairway at the Huron Pines Golf and Country Club look-



Ted Binguis, Anda Mitchell-Dalla Bona and Charlie Binguis excavating in the vicinity of the 16th green.

ing for your golf ball, imagine that 2000 years ago you would have been walking along a Lake Huron beach beside a native village with all the activities of daily life going on around you.

And be secure in the knowledge that the Town of Blind River and Huron Pines protected the cultural resources and history of the area, allowing you the rare opportunity to enjoy an area that is unique in the history of the North Shore.



We used to root for the Indians against the cavalry, because we didn't think it was fair in the history books that when the cavalry won it was a great victory, and when the Indians won it was a massacre.

Dick Gregory

WE ARE DEVELOPING A TEN YEAR PLAN
ANISHNAABEMOWIN STRATEGY
(Native Language)



A draft will be ready to be presented to the community in time for the Fall Gathering.



We now have less than 1% of our people fluent Anishnaabemowin speakers. The chief and council embrace the very big goal of bringing the fluency of our people up to 80% within ten years.

This will include language campaigns and programming for:

- | | |
|------------------------------|----------------------------------------|
| DAYCARE | AFTERSCHOOL |
| SCHOOLS | PARENT & YOUTH/
CHILDREN (FAMILIES) |
| COMMUNITY
MEMBERS | ELDERS |
| OFF-RESERVER BAND
MEMBERS | BAND EMPLOYEES |

We will incorporate innovative methods to reach our people, such as pod casts on the internet to have off-reserve band members join us, fun videos, challenges and rewarding incentives.

TOGETHER WE CAN DO IT!

**SENIORS WALKING GROUP WILL
RESUME SEPTEMBER 17TH, 2013**

LUNCH IS PROVIDED

**NEW PARTICIPANTS ARE ENCOURAGED
TO COME OUT TO THE SPORTS COM-
PLEX EACH TUESDAY FROM 11:00 AM
TO 12:30 PM.**

SEE YOU THERE!!

Mississauga First Nation Community Elders Profile—Dorothy Fortin

Written by: Dorothy Fortin

Name: Dorothy Winnifred Boyer-Fortin

Nick Name: Dot

Date of Birth: April 23, 1929

School Attended: Homeschooling and MFN

Spouse: Bert Fortin (deceased)

Children: Frank, James, Gail, Billy, Barry and David (deceased)

Dorothy Fortin is a member of the Mississauga First Nation. She is the author of 2 books written of her past experiences living on the Mississauga First Nation growing up. Their titles are: "Down The River" and "Life Goes On". We have a copy of each here at the library.

Hi . I am just about to write my little blurb about being an elder. I was born at St. Josephs hospital in Blind River where my mother, Agnes Boyer was a cook. My mother named me Dorothy after a nurse in the hospital. My second name was Winnifred. Why I was named Winnifred, I have no idea.

Agnes decided to quit her job as cook and asked her Mom, my grandmother, Marianne Boyer, to look after me and she promised to provide my clothing, etc. and anything else, such as cod liver oil, Milk of Magnesia etc. When I was young, my mother visited me and discovered that I was skinny and perhaps undernourished, so she gave Grandma money to buy a cow so I could have fresh milk. Actually, I was not undernourished, having plenty of fresh vegetables from our garden, (which I helped look after) in our root cellar there were jars of fruit, and all winter we had all the necessary vegetables. I had an excellent growing up with grandparents, uncles and aunts, who taught me to read, write, play cards and how to behave. I think Grandma was the elder who taught me all the necessary things so that when I was old enough, I became an elder in my own right. She was my role model. I helped my uncles draw wood for the winter, by helping load the sled and helped carry the wood into the shed. We picked blueberries and stored them in the root cellar for the winter. We netted fish and shared the supply with some of our relatives who lived close by. When my uncles hunted for deer and moose, they shared the meat with our relatives as well. Nothing



Dorothy Fortin: Education presentation put on by the Enjikaandaasang Learning Center in 2010

was wasted, and it was good to share with others. My Aunt Isabel taught me to read and write and spell of course. I was home schooled because I was too small to attend the reserve school. However, when I was about nine, I was able to start school in grade three and walked through a bush trail to the school on the Reserve. I made a lot of friends there.

Part two

In 2002 I went to Mississauga to attend a Powwow for the first time. I had a great time. Actually, I had to go because on our last trip to Chiblow Lake for the elders meeting I was made a member of the powwow committee and the elders had tasks to do such as telling stories of past years and putting the stories on a video. I attended meetings at Chiblow Lake and we had important discussions regarding our future as a reserve.

I attended powwows while I still had a vehicle to drive as at this time I now lived in Sudbury and Dowling. I had become a widow in 1985.

Dot.

When an Ojibway Dies

William W. Warren's Account of an Ojibway funeral and the after-life as known to the tribe

"When an Ojibway dies, his body is placed in a grave, generally in a sitting posture, facing the west. With the body are buried all the articles needed in life for a journey. If a man, his gun, blanket, kettle, fire steel, flint and moccasins; if a woman, her moccasins, axe, portage collar, blanket and kettle. The soul is supposed to start immediately after the death of the body, on a deep beaten path, which leads westward; the first object he comes to, in following this path, is the great Oda-e-min (Heart berry), or strawberry, which stands on the roadside like a huge rock, and from which he takes a handful and eats on his way. He travels on till he reaches a deep, rapid stream of water, over which lies the much dreaded Ko-go-gaup-o-gun, or rolling and sinking bridge; once safely over this as the traveler looks back it assume the shape of a huge serpent swimming, twisting and undulating its folds across the stream.

After camping out four nights, and traveling each day through a prairie country, the soul arrives in the land of spirits, where he finds his relatives accumulated since mankind was first created; all is rejoicing, singing and dancing; they live in a beautiful country interspersed with clear lakes and streams, forests and prairies, and abounding in fruit and game to repletion - in a word, abounding in all that the red man most covets in this life, and which conduces most to his happiness. It is that kind of paradise which he only by his manner of life on this earth, is fitted to enjoy."

Visit online at <http://www.mississaugi.com> to view past issues. Just look for the link SMOKE SIGNAL at top menu bar of the webpage. For those of you who do not have access to a computer, we will continue to mail out a hardcopy of the Smoke Signal to you, For those of you who wish to be removed from the mailing list, please email us at: mfnlirary@mississaugi.com Documents are in pdf format and printable.

THANKSGIVING

Source: 1621—A new look at Thanksgiving

By: Catherine O'neil Grace and Margaret M. Bruchac

There was neither cranberry sauce nor pumpkin pie at the 1621 harvest celebration. There were no Indians with woven blankets over their shoulders and large feathered headdresses cascading down their backs. There were no Pilgrims in somber black clothes and tall hats with silver buckles, either. The English didn't even call themselves Pilgrims at the time. That's the myth.

HAPPY THANKSGIVING



A Note from the Editor

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

Most submissions will be edited for grammar and spelling mistakes, but I will add that when an article is submitted for grammatical errors, you begin to lose what the person is trying to say, lose their idea, so it may be better to leave the story just the way it is because they are expressing their idea, their story in their own way.

"Not for the money, not for the money. But so our people can once again find out who they are. And that it's something to be proud of, and we will have our identity back; our children will know who they are."

Les Decheneaux, Cree

Elder's Meditation of the Day

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

"We have to educate ourselves to know who we are. That's what I mean when I say, 'Teach the children.'"

--Eddie Benton-Banai, Ojibway

It is only knowing ourselves that we can get in touch with our power. It is said. "Tell me what you know about yourself and I'll tell you what you know about God. Tell me what you know about God and I'll tell you what you know about yourself" as we increase knowledge of ourselves, as we choose to grow spiritually, as we clean up our act, then we can teach the children.

My Creator, you have said "know thyself." Today let me see the wisdom of this Truth. Give me Your insight of myself. I am always walking the talk and most people can see it. Today, help and guide me on the Red Road.

Lands and Resources hold Gathering at Peshu Lake (Biizhou)

By: Clifford Niganobe



Peshu Lake (Biizhou) viewed from where gathering took place



*Front row: left to right Sue Chblow, Alesia Boyer, Kelci Chiblow, Emily Daybutch, Krista Boyer, Patricia Niganobe, Karrisa Ferrigan
Back row: L to r Ruth Bobiwash, Lorraine Cada, Wilma Bissaillion, Chief Reg Niganobe, Keith Sayers, Bradley Morningstar, Chad Boyer, Gail Archambault, Julia Morningstar, Carla Marcellus*

On August 19th, 20th and 21st, the Lands and Resources department of the Mississauga First Nation held a gathering at Peshu Lake with the Elders and Youth. It was to unite the two groups in hopes that they could be reconnected through stories of our past traditions and culture. The lands and resources department would like to make this an annual event.

The main goal of this gathering was to identify old village sites, map out old traditional hunting and trapping grounds. Also to renew our ties with the historical use of the Mississauga First Nation traditional lands and seek out the old trails, portages and places of activities such as, canoe building sites, rest areas, ceremonial grounds, and to know the routes by which our ancestors used to get to their hunting and trapping territories.

The proper Ojibway name for Peshu is Biizhou meaning Lynx. There was a misspelling or mispronunciation in the translation from Ojibway to the English name.

Departure was set for the 19th, to set up camp and begin sessions in the afternoon. When I arrived there, the Ministry of Natural Resources were there setting up 3 canvas tents and a shade tent for us to use. Of course, the students camped out and the elders stayed

at Aubrey Trading post in what rooms were available.

In the afternoon of this day, an information session



Making supper for the group with Alesia Boyer, Carla Marcellus, Sue Chiblow. Background, Joyce Morningstar and Wilma Bissaillion

was held for the students and elders. Each elder was paired off with a student and all activities were done in pairs. A lot of information was traded between the two groups. One of the activities was a prize bingo, and in order to win, you and your partner both had to

Continued from page 12.....

have a bingo. It was as a lot of fun cheering each other on to win one of several prizes available to be won. Some of the prizes were Tim Hortons gift cards, Value-mart grocery cards.

On the 20th, breakfast was served at around 9 am, this was a late start as everyone was tired from the previous day. Things got started after breakfast with a continuation of the bingo for the final prizes. Afterwards, another information session took place right up to lunch and it continued after lunch.

With the canoes, the students played a game on the water. It goes like this, a bright piece of cloth was tied to

the back of one canoe. What the other canoes had to do was to chase this canoe around the lake and try to capture the red flag from the rear of the canoe (capture the flag). In trying to do this, a few of the canoes were overturned and the occupants were spilled out into the lake. This game also taught them the proper way to empty the canoe of water, put it upright so they could climb aboard it without any water inside. Everyone on shore had a great time laughing at the spills taken by the students.

Everyone had fun at this gathering and everyone is looking to next year to do it again.

Chief's of the Robinson Huron Treaty—Quotes

Chief Shingwakonce: stated during the late 1840's speaking on Anishnabe authority over the land.

"You wish to know why we call this our land, we think the answer is very plain...The Great Spirit placed us on this land long before the Whites crossed the Great Salt Lake. Our ancestors then lived in happiness—there being plenty of animals for food, at that time we had everything we could desire—the animals supplied us with food, the skins were taken from their backs and place on ours for covering."

Chief Dokis of Lake Nipissing—Late 1870's—having attended the negotiation of the Treaty stated his understanding of it.

"When Mr. Robinson came to the Indians to make a Treaty for their lands, they were not willing to give up their lands and would not sign a Treaty. He then told them they need not be afraid to give up their rights because Government would never do anything to make them suffer, he said you now yourselves where you have the best lands and there is where you have your Reserves for yourselves and your children and their children ever after. He also said if at any time you have grievance you can go to the Governor and he will see that you get all or whatever you may ask."

Sault Ste Marie Chiefs—June 1849—clearly stating the need for a treaty.

Can you lay claim to our land? If so, by what right?

Have you conquered it from us? You have not; for when you first came among us, your children were few and weak, and the war cry of the Ojibway struck terror to the heart of the pale face. But you came not as an enemy, you visited us in the character of a friend. Have you purchased it from us?, or have we surrendered it to you? If so, when? And how? And where are the treaties?

Chief Shingwakonce— August 1848— on promises of compensation if Anishnabe lands were ever wanted for settlement.

"The English promised our fathers that they would never take any land from them without purchasing it—we believed it—we believed their words— and have not as yet been deceived— whenever the English have required any of our lands, they have held councils and purchased such lands as they required from us—for those reasons we consider the land to be ours and were not a little astonished to find that the money (mineral) on our lands has been taken possession of by the White Children of our Great Mother, without consulting us. We rested on the belief that it was only a preparatory step taken by the Governor to fix a value on it and then purchase it from us."

God sleeps in the minerals, awakens in plants, walks in animals, and thinks in man.

Arthur Young

Mississauga First Nation Fall Harvest 2013

By: Clifford Niganobe

Mississauga Fall Harvest held at Chiblow Lake Lodge was a lot of fun with planned activities for the four days

Here are some of the activities that went on during the fall harvest:

Medicine Teachings with a medicine walk to identify the medicinal plants used by our ancestors. This was facilitated by Ernestine Mcleod



Panoramic view of Chiblow Lake Lodge during the Fall Harvest.

for those that chose to attend this year. The 2nd Annual Fall Fair was a success with a lot of the community members in attendance. Most number of community members in one day was 75 members.

The great suppers and lunches were sponsored by various departments from the Mississauga First Nation. A Chi-Meegwetch goes out to the following groups who

who has a vast knowledge of the medicines and the culture of our First Nation. Sweat Lodge and the teachings and a sunrise ceremony were held on Saturday for those interested.

Canoeing trips around the islands and shorelines of Little Chiblow Lake, the elders were invited to view old photos to help identify the people in them. A big thank you goes out to Bradley Morningstar and Carmel Martin for providing his family photos. A chi-meegwetch to Carmel Martin for cleaning the goose and to Bradley and Eric Morningstar for setting up the smoker to smoke the goose and the fish.

Crafts were done by the lake shore for all who wanted to attend. Community members made rattles of various shapes and sizes for themselves. On display in one of the outdoor tents which were donated by the MNR, were drawing of some of the family trees for Mississauga. You were more than welcome to add to it to help in identifying the family histories of our First Nation. This was facilitated by Eva Daybutch and Amber Niganobe.



Lodge was full at one of the feasts

put a lot of effort and time into the delicious meals for the event: Lands and Resources Unit, Chief and Council, Health and Social Services Unit, the Women's Shelter, and W.C. Eaket Students Native Studies Class.

Also, the community mural was worked on as well. This was started back in the spring of 2013 and is continuous until it is finished. If you would

Mississauga First Nation Fall Gathering 2013

Continued from previous pages...

like to add to the mural, you can contact Dana Boyer. Mississauga Fire Department put on an awesome show with their fire equipment on Sunday.

Guest speakers were on hand throughout the event.



Touring the islands and shores of Little Chiblow

Speakers were:

Barb Nolan, who did a talk on the Native Language stressing that in order to learn the language, we cannot just learn it in school, but that it is a descriptive language and the words have to be combined with doing the actions.

Wilma Bissaillon did a session on Non-Timber Forest Products Economic opportunities which was sponsored by the Misswezahging Development Corporation.

A very interesting presentation was facilitated by special guest Sharron Venne regarding our Treaty Rights. She went on to explain the past history of our treaty rights and that we never gave up the land nor surrendered it. In fact, there is no word for surrender in our language or any other First Nation language on Turtle Island. A copy of this presentation is available at the library if you would like to view it.

In the evenings, they had prize bingo's, setting gill nets in the lake, and hunting at your leisure for those who chose to go out.

Hope all had fun and we look forward to seeing you again next year for our 3rd Annual Fall Harvest.

Royal Proclamation of 1763

Source: <http://indigenousfoundations.arts.ubc.ca/home/>

WHAT IS THE ROYAL PROCLAMATION OF 1763?

The Royal Proclamation is a document that set out guidelines for European settlement of Aboriginal territories in what is now North America. The Royal Proclamation was initially issued by King George III in 1763 to officially claim British territory in North America after Britain won the Seven Years War. In the Royal Proclamation, ownership over North America is issued to King George. However, the Royal Proclamation explicitly states that Aboriginal title has existed and continues to exist, and that all land would be considered Aboriginal land until ceded by treaty. The Proclamation forbade settlers from claiming land from the Aboriginal occupants, unless it has been first bought by the Crown and then sold to the settlers. The Royal Proclamation further sets out that only the Crown can buy land from First Nations.

Most Indigenous and legal scholars recognize the Royal Proclamation as an important first step toward the recognition of existing Aboriginal rights and title, including right to self determination. In this regard, the Royal Proclamation is sometimes called "the Indian Magna Carta." The Royal Proclamation set a foundation for the process of establishing treaties. For example treaty making typically involved presence of both parties — the First Nation and the government, for there to be some form of consent between the two and for the First Nation to be compensated for any lands or resources taken. However, the Royal Proclamation was designed and written by British colonists without Aboriginal input, and clearly establishes a monopoly over Aboriginal lands by the British Crown.

Day of Action October 7th, 2013. 250 year anniversary of signing of the British Royal Proclamation of 1763

Thinking Rock Arts Community Presents: The Rivers Speak Pilot Project

By: Tracy-Lynn Fraser



Rehearsing at Mississauga First Nation Sports Complex

A non-profit organization called Thinking Rock Community Arts has made collaborations this summer with artists, and social services to introduce a new project to the members of the Mississauga First Nation and Blind River. The Thinking Rock Community Arts pilot project called The River Speaks, took place from August 12th to August 18th. This week-long art and cultural event was geared toward all ages to introduce “community arts” and possible collaborations for Mississauga First Nation and Blind River community members. The pilot project was to introduce Thinking Rock Community Arts in hopes to expand and become a permanent partnership with a branch located for members along the North Shore, with future possibilities like film making, audio recording, dance and theatrical performances, and more opportunities for local artists in general, while incorporating our culture and traditions.

“The River Speak” project was the first initiative of Thinking Rock Community Arts. The event brought together four established and four emerging community arts facilitators from Toronto to work alongside Thinking Rock Community Arts in supporting community members from Blind River, Mississauga First Nation and surrounding area to create a large-scale community project together.

The project explored the rivers of this area and the personal and community stories, legends and myths that



Earl Niganobe and Willard Pine sharing river stories.

surround them from various participants including the respected elders of the community. The artists worked with community members of all ages and skills sets to support them in sharing their stories and incorporating them into the project in various fun and simple ways. This included: creating simple lanterns, building a ten foot Serpent River Puppet out of cardboard, wire, fabric and paint: making original music; and writing and performing



Performing at Blind River boardwalk

spoken word and poetry, as well as, storytelling, multiple crafts, and other creative elements. All members of the community were welcomed to get involved in any or all aspects of the project.

At the end of the week all of these pieces were brought together to create a River Pageant, performed by the community participants and based on the local river stories that were gathered. Over 100 participants attended the pageant by the River on the boardwalk as Liam Stevens, from Abtaa Dibik Giizis sang and drummed as the serpent made its way through the crowd.

Continued next page.....

Continued from previous page.....

The younger urban artists from SKETCH and JUMBLES Theatre; enjoyed a beautiful time here in Northern environment and often stated it was “the best time of their lives” and “it didn’t feel like work!” They made several friends from Mississauga First Nation and look forward to possibly returning to deliver more services for the community and surrounding area.

With extreme changes that are currently taking place within the policies and procedures of First Nations People, we sit at an ideal time to recreate our connections and gain new relationships. Youth from the community have been actively participating in cultural events, environmental awareness initiatives, multiple extra-curricular activities, grassroots initiatives and have been engaging in pow-wows along the pow-wow trail this year, hoping to network our community with surrounding communities during this time. Thinking Rock Community Arts hopes to contribute with introducing new art initiatives and implementing new programming and collaborations for youth ages 13-30.



Abtaa Dibik Giizis drumming at sports complex

I made a commitment to completely cut our drinking and anything that might hamper me from getting my mind and body together. And the flood gates of goodness have opened upon me—spiritually and financially

Denzel Washington

Mississauga First Nation Health Fair

Submitted by: Clifford Niganobe

Mississauga First Nation Health and Social Services held their Health Fair today, from 10 am to 2 pm. It was suppose to take place this past spring and was changed to the autumn of this year for reasons unknown.

On hand were a number of displays from each program within the Mississauga First Nation Band Office. Programs included were the Mississauga First Nation Fire Department, Education, Lands and Resources, Mississauga Trust, Niigaaniin and a few outside organizations included Nog-Da-Win-Da-Min, Tribal Council.

Cooler bags were given out to each registrant and your name was entered into a draw for a prize. You were given a card to fill out with each booth’s name on it. The object of this game was to have each booth sign or stamp it as you visited their booth. When your card was full, you handed it back to the registration desk and it was entered in for the main draw which was a patio set. Winner of the patio set was Helen Arnott.

A lot of community members were also in attendance to



Diabetes display with Perry Joe Boyer

browse all the booths, take information pamphlets and the free items that the booths offered. They also entered their names into draws for prizes that each booth offered.

There was the Diabetes booth where you could have your blood sugar level checked, and another booth offered to have your blood pressure checked to ensure that you were not at risk on that day.

Continued page 19...

Words supplied for this puzzle and the 2 previous to this one were provided by Mr. Willard Pine, an elder of the Mississauga First Nation. Mr. Pine is very fluent in the Ojibway Language of the Mississauga's.

MISSISSAUGA WORD SEARCH - MISSISSAUGA DIALECT

Directions : ← ↑ ↓ / \ Remaining letters will spell out a phrase

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

Word List - FALL Time (both words will appear in the puzzle)

Blanket - Waboian	Paper - Masinaigan	Grandchild - Nojishe
Cook - Chibakweikwe	Pain - Wessagendam	Give - Migiwe
Coat - Bisikawagan	Wisdom - Nibwakawin	I Give - Ninmigiwe
Arrive - Dagwishin	Window - Wassetchigan	Bark Canoe - Wigwasschiman
Letter - Masinaigan	Violin - Najabiigan	Bed - Nibagan
Light - Wasseiasiwini	Three - Nisswi	Flood - Moshkaang
Love - Sagiiwe	Seven - Nijwassii	Sweat - Abwess
Wolf - Maingan	Rice - Wabanomin	
Bear - Makwa	I sweat - Nindabwess	

Geronimo, Apache (1829—1909)

The song that I will sing is an old song, so old that none knows who made it. It has been handed down through generations and was taught to me when I was but a little lad. It is now my own song. It belongs to me. This is a holy song (medicine song), and great is its power. The song tells how, as I sing, I go through the air to a holy place where Yusum (The Supreme Being) will give me power to do wonderful things. I am surrounded by little clouds, and as I go through the air I change, becoming spirit only.

Mississauga Health Fair

Continued from page....17

Lunch was served at 12 noon and all enjoyed that was offered. There was ceasar salad, beef stew along with baked scone and a variety of deserts to top off the meal. Coffee and other refreshments



Lands and Resources Department with Carla Marcellus

were made available to the patrons.

It was also treaty day for the Mississauga First Nation band members where we collected our \$4.00 annuity from the government.



Mississauga First Nation Fire Department was one of the booths on display.

This years turn out was a success and we hope to see you all next year

First Elk Harvested for 2 First Nation Members.

By: Clifford Niganobe

At one time elk were abundant in our area. It wasn't until the fur trade that they became extinct from this area. Another reason for their decimation was due to the fact, that when the Europeans arrived, they brought a disease with them that wiped our the elk population. The elk were re-introduced to the area about 15 years ago by the Ministry of Natural Resources. The herd has grown from a small herd to a herd of about 80 to a hundred and the herd is still growing.

They have through time, since then, become a nuisance to the farmers of the Iron Bridge area. We chose to harvest 2 elk on our own for the purpose of hunting for the Fall Harvest, All souls day and any other future community events for feasting throughout the year.



Two individuals from the Mississauga First Nation shot the first elk. The first ever harvested in this area in a long time, maybe over a hundred years or more.

It is good that the elk species was re-introduced into our area once again. I hope next year we will get more than 1 for our fall harvest to share among us.

One of the most persistent myths about the 1621 celebration was that it was a large meal. During the three days that the two cultures gathered together, there were many meals and various other entertainments.

1621 A New Look at Thanksgiving

By: Catherine O'neill Grace and Margaret M. Bruchac

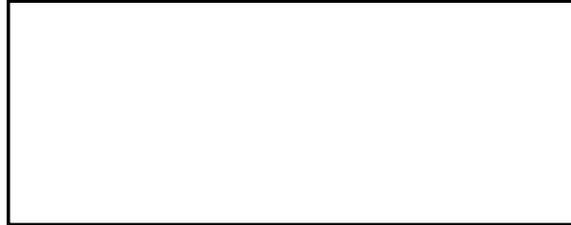
Trivia answers.	
1.	1833—1834
2.	Religious.
3.	Pork and Beans
4.	1782
5.	Pickarel (Walleye)
6.	During the early 1980's.
7.	Richard Chiblow
8.	Danielle Cada
9.	142
10.	1969

Word search answer:

Summer is the return from winter hunting camps

MISSISSAUGA FIRST NATION

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

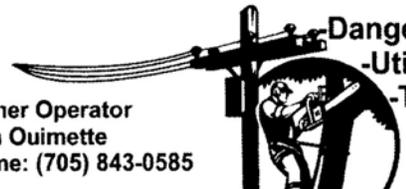
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