

Smoke Signal

Mississauga First Nation



Territory of the Mississauga's

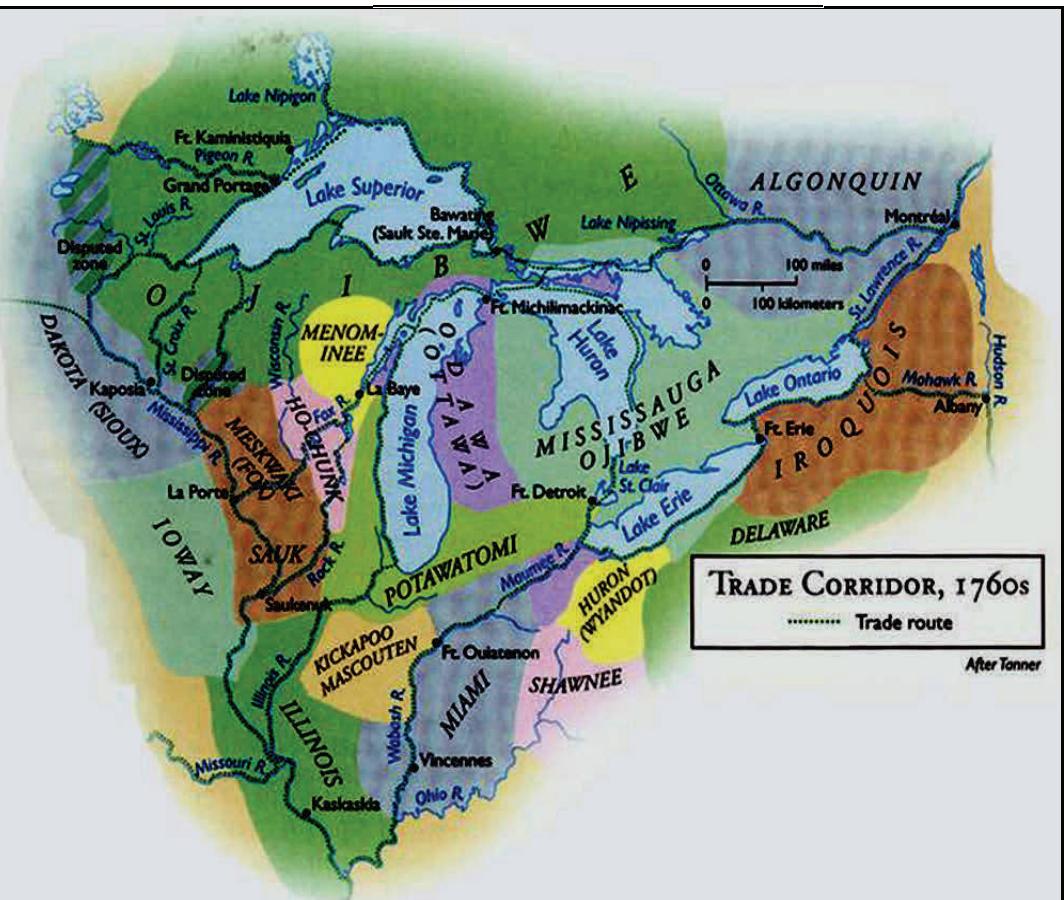
By: Clifford Niganobe

They had many known names, such as Mississagi, Mississague and many more forms of spelling for the same name. They lived along the Mississaugi River, seasonally travelling north up the river and back south again. This is the traditional territory of the Mississaugas. Evidence of this old settlement is all around the area, particularly the Mississauga Delta.

I was informed from a local elder that the area on the east side of the river, starting at the falls and winding down to the mouth of the river at the boom camp was at one time a huge settlement of the Mississauga's. Some evidence that's been found in the area is a rock on the east side of the mouth of the river partially carved, burial grounds at 2 locations, signs of a long house, old arrow heads and fire pits. The area was settled due to the abundance of fish, berries, and wild game. Cranberries were picked each season from the big marsh south of the present day reserve. Also, there is the lookout, where one man from the nation would stand on top of the mountain and watch for enemy canoes enter the mouth of the Mississaugi. At that time, there were very little trees in the delta and you could see the mouth of the river from that lookout point. That lookout mountain is located between All Tribes Mission



Christmas 2011 Issue



Taken from www.oakvilletrails.ca/firstnations-essay4.htm, Early Contact Period (1610-1700) Campbell and Lawrence, accessed Jan. 18, 2011

and the Mississaugi River.

A wide variety of fish were caught either through gill netting, or spearing them at the falls. No estimate of the population can be given around this time, according to an elder, it was a large population. Large enough that the migration began to the south to where they are now located around Lake Erie and Ontario to protect the Ojibway lands to the south. I was also informed from that same elder that he had met Anishnabe from Alberta, Minnesota and they told him that their grandfathers were originally from the Mississaugi area.

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Capturing a moment to look back on

By: Jon Cada

Pictures can offer some of the most moving emotions for a family or community. From pride to a sense of belonging and love, pictures help people grow. Reminders of friendships, loved ones, team efforts, community events and milestones are what photos are there for.

There's a box of framed pictures sitting in my office here at the library. Occasionally I will sift through them and see if any of the faces are people I know or remember. Honestly, I do not know many of the faces as they are photos taken in a day and age far before my time. Nonetheless, the pictures always seem to spark the curiosity in me. They are part of the history that my generation is still trying to find out about. I have photos from when I was younger. My mother in Kentucky has a treasure trove of photos that I may have flipped through as a child, but don't remember much, but I know they're there and I care to, I can simply go back and learn a lot more about my family.

A sense of pride and tradition is something that anyone should value in their community. If it doesn't exist in the way you wish it did, there is nothing stopping you from getting started on that kind of project now. First off, why not start with a family photo? How about taking a picture with your best friend? Don't just put them on facebook or Flicker and forget about them either. Use that printer, or go to the photo store (they still exist, I checked) and slap them together in a photo album. Your kids and grandkids will go through them one day and ask who this person was or why that person is with the family. These stories can help establish a foundation of pride in your family.

On a community scale, a picture offers many things. They are a measure of respect and admiration. They offer an idea of how things were handled in a former time. A picture also offers a sense of direction for the future, a sort of measuring stick if you will. Those with ambitious goals may aim to become involved in their community and help keep things moving or improve on them all together. That can only be a good thing to have and doing it is not hard as you may think. Everyone loves to hold onto a picture, so why not embrace the idea?

EDITORIAL

For some, a memory of the past may not exist in the form of pictures or words, they could be hidden or possibly forgotten or just plain lost. However, there's nothing wrong with working on that so you don't lose it for good and that is what I suggest you do. You always get a second chance in life believe it or not, it's how you embrace that situation and make it your own moving forward. Take a picture of yourself with that smile and use it to remind yourself of that moment in the future.

Disclaimer:

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

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

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

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



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

Closing of The Hudson Bay Post on the Mississauga River

Taken from the Hudson Bay Archives

Problems were encountered with the Hudson Bay Trading post before it's closing in the year 1900 and are related in the following excerpts. Below are some of the reasons why the post was closed:

In his report for trading season 1891-92, T.C. Rae, who was in charge of the Lake Huron District, stressed the disadvantage caused by Mississauga being closed to customers during important seasons of the year, namely, when the ice was weak in the fall or rotten in the spring, making the post unapproachable. He suggested that if the post were to be kept up, the present site and buildings should be sold and a new post built across the river where the chances of business would be better, but the Company's Commissioner in Winnipeg, C.C. Chipman, considered the proposal impracticable.

A tracing of a plan of the buildings as at 1 September 1895 giving some of their dimensions is attached as Appendix B.

The Business at Mississagi was again inspected by E.K. Beeston in August 1899 and he reported that Messrs. Eddy and Jordan of Bay City, Michigan, who had timber limits upon the river were constructing 'booms and cribs' on the water frontage of the Company's property and adversely affecting the Company's business, which was in any case poor. Most of the trade of the neighborhood was carried out at Blind River, about four miles east of Mississagi and with the advantage of being a station and stopping place on the 'Soo' branch of the Canadian Pacific Railway. The situation of the Company's post increased the cost of its goods since hauling charges from Blind River had to be added. Beeston's report ended with a recommendation that the post should be closed on 31 May 1900 and that recommendation was duly carried out.

John Dyke was listed as the Last clerk for the post from 1875 to 1900 when it was closed for good.

Here is a sample of what prices were like at the time of trade between the Natives and Hudson Bay Post. *In submitting to you a Report on the Trade of Lake Huron District for 1891, I have acknowledged that I Do so with some reluctance being so unacquainted*

with the former working of the District.. \$113.08 to show over Outfit 1890 comparing. Mississauga post has an increase in Returns of \$2,949.82 for Outfit 1890 with \$3062.90 for Outfit 1891. The result of Trade for this Post Outfit 1891 compares very favorable with that for 1890, being gain of \$163.68 against a loss of \$124.12 for Outfit 1890.

When furs were brought , natives received credits to purchase supplies such as flour, sugar, tobacco etc. Credit was given to them before they went out each season to hunt for furs and when they returned, whatever they owed to the post was paid with the pelts. Sometimes they would have extra credits and sometimes they did not.

What prices were like when hunters brought in their furs to the Post:

*Bear— \$3
Fishers— \$5
Foxes Red— \$1
Martens— \$1.
Otter— \$10
Lynx— \$2
Beaver— \$4*

Number of furs brought in for the season 1892

65 bears	50 beaver	10 ermines
20 fisher	4 foxes	37 lynx
66 martens	246 mink	1098 Musquash
6 otters	2 skunks	

This is just to give you an idea of what the fur trade was like at this time.

Smoke Signal Now on-line

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

Documents are in PDF format and printable.

EARLY CHILDHOOD EDUCATION DIPLOMA PROGRAM

(*Alternate model of Delivery—Summer Blocks*)

Goal: to determine if there is an interest in offering this program as a six week summer program for four years.

(Deadline to pre-register for this program is March 1, 2012. Contact your local education director

Interested but not really sure? Drop into an information session on December 15, 2011 at 6:30 pm at the Adult Education Centre .

Entrance Requirements— OSSD (Grade 12) or equivalent or mature student Test—19 years or older.

Graduation—Fall 2015

For Detailed information Contact:

Alesia Boyer
Assets/Naadmaadwiiuk LDM
Phone: 705-356-1621 ext. 2237
Email: alesia@mississaugi.com

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

Special Announcement

From

**Community Support Service Worker
And
The Afterschool Program**

We are having a community feast and Christmas Concert.



Date: December 19th, 2011
Time: Supper 5:00 to 6:30 pm
Concert to follow

Where: Sports Complex.

Come out and celebrate the Joy of Christmas with us.

Home Trivia

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

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

1. Name the first place winning team in the 3rd Annual Brian Boyer Mixed Slo-pitch Tournament?
2. In the 1940's, what was the price for a bar of soap?
3. What was the main fish species consumed by the Mississauga First Nation Residents?
4. In 1951, who was adopted into Mississauga in a rare ceremony?
5. Name the Author of the Story "Down by The River".
6. On what date was the re-negotiation started for the Robinson—Huron treaty for Mississauga?
7. When did the original Day School begin on the Reserve?
8. Who received the Eaket Eagle Award in 2010?
9. What is the exact day the Robinson Huron Treaty took place?
10. What was the name of the Ferry that ran from Blind River to Meldrum Bay on Manitoulin Island?

From our Elders

Did you Know....

That the height of a beehive from the ground indicates the amount of snowfall we will receive for that winter.

*That if you let a bee sting you in the fall time, you will not get sick during the winter.
(can you imagine people going around looking for bees, wanting to get stung?)*

When geese fly high heading south for the winter, it means its going to be a long, cold winter.

A TALE OF LAKE HURON

The following is taken from pp. 7,8,9,10 of booklet "Manitoulin" by Frederic Wm. Major. Kindly loaned by Tom Nash.

This is the final part of this story. Information for this was acquired from the Timber Village Museum in Blind River. We now continue our story....

Three dogs well conditioned, and of a large breed lay before the fire. So much for the live stock. At the back of the wife I saw suspended near the door a tin can, full of water, with a small tin cup; next to it, a mat filled with tin dishes and wooden spoons of Indian's manufacture; above that were several portions of female dress-ornamental leggings, two showy shawls, etc; a small chest and bag were behind her upon the ground. At the back of the Indian were suspended two spear heads of three prongs each, an American rifle, an English fowling piece and an Indian Chief piece with shot and bullet pouches, and two powder horns; there were also a highly ornamented capuchin, and a pair of new blanket leggings. The corner was occupied by a small red painted chest; a mocoah of sugar was placed in the corner on my right hand, and a barrel of flour, half empty, on the right hand of my Indian guide. In the centre, as usual, we had a bright blazing fire, over which three kettles gave promise of one of the comforts of weary travellers. Our host had arrived but a few minutes before us, and was busied in pulling off his moccasins and blankets when we entered. We had scarcely time to remove our leggings and change our moccasins, preparatory to a full enjoyment of the fire, when the Indian's wife was prepared to set before us a plentiful mess

of boiled fish; this was followed in a short time by soup made of deer flesh and Indian corn, and our repast terminated with hot cakes, baked in ashes, in addition to the tea supplied from my own stores.

Before daylight on the following morning, we were about to set out, but could not be allowed to depart without again partaking of refreshment. Boiled and broiled fish were set before us, and to my extreme surprise the young Indian, before partaking of it, knelt to pray aloud. His prayer was short and fervent, and without that whining tone in which I had been accustomed to hear the Indians address the Deity. It appeared to combine the manliness and humility which one would naturally expect to find in an address spoken direct from the heart, and not get up for theatrical effect.

On taking our departure, I tried to scan the countenance of our host, and I flatter myself I could not mistake the marks of unfeigned pleasure which he enjoyed in the thoughts of having exercised the feelings of hospitality, mixed with a little pride in the display of the riches and comforts of his wigwam.

It could not escape observation that here was real civilization, and I anxiously sought for some explanation of the difference between this Indian and his neighbours. The story was soon told. He had been brought up on the British settlement on Drummond Island, where, when, a child he had infrequent conversations, but in no studied form, heard the principles of the Christian religion explained, and had been told to observe the Sabbath, and to pray to the Almighty Industry and prudence had been frequently explained and enjoined, and, above all things an abhorrence of ardent spirits. Under the influence of this wholesome advice, his hunting, fishing, and sugar making had succeeded to such an extent, as to provide him with every necessary, and many luxuries. He already had abundance, and still retained some few skins, which he hoped, during the winter to increase to an amount sufficient to purchase him the indulgence of a barrel of pork, and further clothing for himself and his wife. Further explanation was unnecessary, and the wearisomeness of this day's journey was beguiled by reflections on the simple means by which a mind, yet in a state of nature, may be saved from degradation, and elevated to the best feeling of humanity.





Christmas Food Baskets

Could you benefit from a Christmas food basket?

Locations for request forms are, The Dorcas Shop (705-356-0143), Mississauga First Nation Band Office (705-356-1621 ext. 2229), Iron Bridge Lions Club (705-843-2667) Please include number of persons in household.

This project covers Iron Bridge to Hwy 108. Please apply by Friday December 9, 2011.

Christmas is for Giving

Make someone's Christmas a happy one!

Please support the Blind River Christmas baskets by donating food or money. Money donations can be left with:

Ms. Adrienne Edwards
Blind River Christmas Basket
5 Beech Drive
Blind River, ON
P0R 1B0
Ph: 705-356-5626 by Friday December 9, 2011

Elders Christmas Luncheon

Friday December 9, 2011, starting at 11:30 am at the Redpine Lodge.

Niibaa' anami'egiizhigad

Merry Christmas



Kimmy's Kakes



(705) 576-2178

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



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

Notice Approved by Chief and Council

Christmas holidays begin Thursday December 22nd, 2011 at 4:00 pm and return to work Monday January 9, 2012

My father, you have made promises to me and my children. If the promises had been made by person of no standing, I should not be surprised to see his promises fail. But you, who are so great in riches and power, I am astonished that I do not see your promises fulfilled!

I would have been better pleased if you had never made such promises, than that you should have made them and not performed them...

Shinguaconse("Little Pine")

Mississauga First Nation Sports Complex

Hours of Operation

Monday—Friday 9am—9pm

Saturday & Sunday 10am— 3pm

In Motion Fitness Centre Fees

Free for all Mississauga First Nation Residents. Just show your status card

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

Mississauga Sports Complex Gymnasium Rental Fees

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

BINGO

Bingo is held every Tuesday (Elders) and Sunday (Woman's Support Group)

Elders—\$1000 jackpot (guaranteed)

Woman's Group - Dependant on number of People, if 70 or more \$1000, if under 70 \$800 jackpot

Come out and support the worthy causes

Health Card Renewal or Application

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

62 Queen Avenue (Old MNR Building)

Blind River, ON

NO APPOINTMENT NECESSARY

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

Social Insurance Card Application and Replacement

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

Season's Greetings from the Mississauga First Nation Health Staff



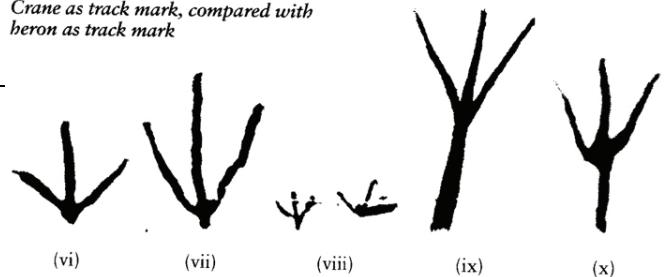
Pictograph Signatures of The Ojibway (Mississauga's)

By: Clifford Niganobe

The Ojibway had a writing system, which is not your conventional writing system , but uses a form of symbols called pictographs to record and communicate to each other their important messages. They used this system to record their history by inscribing them on birch bark scrolls, or painting on rock faces. They used this as a means of signing documents when dealing with the Europeans with their treaties. In the Anishnabek Territory, there are places of significance that are marked with these pictographs. They are usually found on the west side of a lake , painted on the face of a large rock. Some of these indicate the number of people, the clan that inhabited the area, and what was taking place in that area at that time.

Below is a sample of a pictograph which shows it as Crane Clan. *In Sainte Marie and in eastern Ontario. In these latter cases, the artists often draw attention to the three-toed track mark of the crane by exaggerating the size of the foot relative to the size of the bird. The Crane and the heron have four toes on each foot. The fourth toe of the crane and the heron have four toes on each foot, the fourth or rear toe of the crane seldom fully extends, and as a result cranes leave a distinctive three toed mark. Herons leave a four-toed mark, with the fourth toe pointing backward. The diagram in the next top column shows how the Ojiway used symbols as signatures when identify-*

Crane as track mark, compared with heron as track mark



(vi) Wetenasa at Fort Harmar, 1789. (vii) Ouitanissa from southwestern Ontario, 1790. (viii) Wasson from southwestern Ontario, on a land cession dated 1790. (ix) Soskene, A Heron, on the Treaty of Fort Harmar, 1789. (x) Kitchinini, a Heron from southwestern Ontario, on a petition dated 1791.

themselves from research done by Heidy Bohaker (Reading Niindoodameg Ethnohistory). It can be compared to the photograph of the pictograph taken at Alma Lake, which shows it as a Crane Clan signature.

There are pictographs in our immediate area on several of the lakes. Everyone knows the ones at Chiblow Lake, Alma Lake and Granary lake. There is mention of them on Lake Dubourne, information obtained from the elders, but these have not been located as of yet. Pictographs are an important part of Ojibway history. If you are aware of any other pictographs in our area, can you please contact us, so we can go identify and document them.



Above photo shows the sign of the crane clan in this area. Photo was enhanced to bring out the pictograph more clearly. The area is Alma Lake, just south of Chiblow Lake. Photo taken locally by Clifford Niganobe

Elder's Meditation of the Day

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

"Abuse and repression have no place in a Traditional Family"

—Haida Gwaii, Tractional Circle of Elders

Traditional families guided by their culture were taught how to live. They were taught about relationships, respect, and spirituality. Only since alcohol was introduced to Indians have we seen physical abuse, sexual abuse and verbal abuse. These behaviors have no room in traditional families. The cycle of abuse must be broken during this generation. We do this by asking for help to quit drinking and abusing and return to our traditional culture and spirituality.

Creator, plant inside of me the knowledge of the

Continued from page 1

The Mississaugas were involved in numerous activities regarding the wars with other nations such as The Mohawks, The Iroquois, The British, The French and the Americans. In previous issues of our newsletter, their migration to the south shows how big the actual territory was that they settled in. They were the ones who migrated south to help protect the Ojibwe lands to the south. Other involvements includes this one: From the book “*The North Channel and St. Mary’s river, A Guide to The History*” and goes as follows:

The resentment culminated in Pontiac’s Rebellion of 1763-64. Ojibwe, Odawa, and Mississauga were among those who joined in a plot to capture eleven British forts between Pittsburgh and Green Bay. They succeeded in taking 9 forts. Their most famous attack was at Fort Michilimackinac. While playing a game of Lacrosse outside the palisade walls, Ojibwe warriors deliberately tossed the ball into the fort.

When the gates were opened to return the ball, the Ojibwe flooded in. The garrison was taken off guard; seventy of the ninety soldiers were killed and the rest captured.

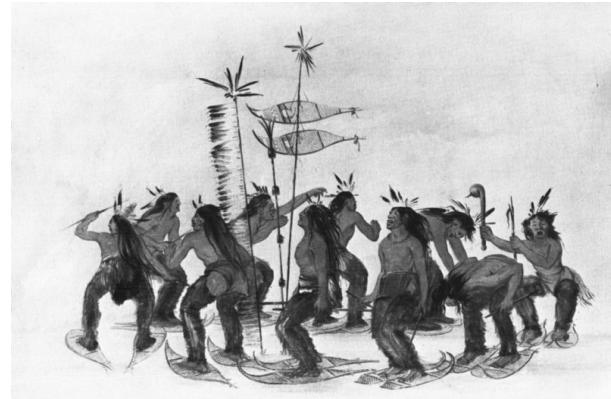
The winter hunting grounds also contain a lot of evidence of the Mississauga’s occupation which is in the Aubrey Falls area, Rocky Island Lake and The Mississaugi Valley. There are numerous locations for burial grounds, gathering areas, hunting, fishing and trapping grounds that have been identified by our elders. One of our elders still remembers as a child, when they paddled up to their hunting and trapping grounds during the Fall months. They would travel north on the Mississaugi River by canoe to the fork where the Mississaugi and White River join. Two locations they travelled to were identified as Kingdiogami and Lake of the Mountains. There are also tracts of land along other rivers and creeks where moose, deer and other wild game were hunted and can be identified easily by the elders today. The river was their highway, as there are many lakes and rivers that needed to be portaged to go from lake to lake which was part of the transportation routes.

Snowshoe Dance

<http://www.newworldencyclopedia.org/entry/Ojibwa#Pre-contact>

Every year at the first snow, a traditional Snowshoe dance is performed by the Ojibway people. This dance celebrates the coming of the snow, an essential part of the cycle of life for which they give thanks, and also reminds them of the necessity for snowshoes to aid them in traveling through snow in order to hunt and they dance in hope of a successful hunt and thus to survive the winter. The snow-shoe dance was performed around a tall pole with a pair of snowshoes suspended from the top.

The snow-shoe dance ... is exceedingly picturesque, being danced with the snow shoes under the feet, at the falling of the first snow in the beginning of winter, when they sing a song of thanksgiving to the Great Spirit for sending them a return of snow, when they can run on their snow shoes in their valued hunts, and easily take the game for their food (Catlin 1995).



Ancient Ojibwa tradition: The Snowshoe Dance, performed at the first snow-fall every year since time immemorial, by George Catlin 1835.

This is what was spoken by my great-grandfather at the house he made for us...And these are the words that were given him by the Master of life: “At some time there shall come among you a stranger, speaking a language you do not understand. He will try to buy the land from you, but do not sell it: keep it for an inheritance to your children.”

Aseenewub—Red Lake Ojibwe

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Sports History*Newspaper clipping submitted by Bud McIver (Early 1970s)*

Warriors capture Blind River title

By JAMEY McDONALD

BLIND RIVER — Six innings of shut out baseball by the Gionette Sluggers was not enough for victory Thursday night, as the MacIver Warriors, rode an early uprising to victory in the championship game of the Blind River Ball-player's association, 6-4.

The Sluggers led the best-of-seven series, 3-0, but the Warriors won three straight setting the stage for Thursday's climactic battle.

All the fireworks came in the opening inning with two out, as a costly error by Colin Gosselin on a routine ground ball by Louie Bobiwash per-

In my opinion, it was chiefly owing to their deep contemplation in their silent retreats in the days of youth that the old Indian orators acquired the habit of carefully arranging their thoughts.

They listened to the warbling of the birds and noted the grandeur and the beauties of the forest. The majestic clouds—which appear like mountains of granite floating in the air—the golden tints of a summer evening sky, and all the changes of nature, possessed a mysterious significance.

All this combined to furnish ample matter for reflection to the contemplating youth.

Francis Assikinack (Blackbird)

mitted the Warriors to start a rally.

A single to George Morningstar, a walk to Romeo Bissillon, and four consecutive singles by Willie Morningstar, Buck Boyer, Moe Berthelot, and Teddy Boyer, chased in all the runs the Warriors needed to win the game.

The final out of the inning did not come until the 10th batter of the game, Bud Albert, grounded out.

The Warriors could only muster four hits and no runs the rest of the way. The Sluggers didn't get on the scoreboard until the fourth inning when they scored once on a single, a walk, and an error. In the fifth they completed their scoring adding three more. Singles by Ron Nyman, Willie Dubois, and Rick Berthelot brought three runners across the plate.

The winning pitcher was Teddy Boyer, who went the distance walking two and striking none. Pete Gauthier took the loss, going the full seven innings, striking out one batter and walking one.

The Warriors picked up nine hits over the game with George Morningstar going three for four. In defeat, the Sluggers managed only six hits as Ron Nyman went two for four.

Finish The Sentence! What got me excited for Christmas as a child was.....

Answers from Mississaugi community members on Face Book Page...

Practicing our plays for the Christmas concert!

Getting to see all my family all in the same room!

Family and Turkey dinner!

Decorating the Christmas tree with my mom and baking cookies!

Waiting on the big man in red to come to our house, I don't think we ever slept...lol

All the beautiful lights and decorations...oh and the surprises under the tree....or in my mom's closet before they got under the tree...hahahaha. I LOVE THE HOLIDAY SEASON!

That was what little brother's were for, sent them in to check out what we got in mom and dad's closet, you knew they wouldn't get mad at him...lol...Love you brother Nick.. :)

Cookies and milk while family matching pjs

Singing Christmas Carols by the light of the Christmas Tree! Even though I can't sing, I still try :)

Going to my grandparents home in "Cadaville" to await Santa's arrival on the roof with his reindeer! :) My older cousin's and the rest of my family made X-mas so memorable for me each year!

Going on Christmas day sleigh ride with Uncle Mike Chiblow's team of horses all through the community,,,having family/community members coming over to visit and doing the traditional Merry Christmas handshake,,,lots of mmmmmmm....good food,,,

SEASONS GREETINGS!!

Mississaugi Territorial Hunting Grounds (Lakes and Rivers)
Remaining letters will spell out a phrase

Lines can be:
 ← ↑ → ↓ / \

Hint - What we do in Fall!!

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

Aubinadong	Cummings (Lake)	Muskwash (Lake)	Ten Mile Lake
Aubrey Falls	Daystar (Lake)	Pearl (Lake)	Three Lakes
Aubrey Lake	Dunlop Lake	Peshu Lake	Triangle (Lake)
Bark Lake	East (Lake)	Rainy (Lake)	Tunnel Lake
Bayview (Lake)	Eve (Lake)	Rawhide Lake	Wakomata Lake
Bierce (Lake)	Flack Lake	River (Lake)	West (Lake)
Black Creek	Green Lake	Robb Lake	White River
Black Lake	Hyslop (Lake)	Rocky island Lake	White River
Bolgers (Lake)	Kingdiogami Lake	Skin Tent	
Brown (Lake)	Lafoe Creek	Skirl (Lake)	
Burns (Lake)	Mashagama Creek	Snowshoe Creek	
Camp Seventeen	Mashagama Lake	Speckle Lake	
Chub Lake	Mountain Lake		



(white River is in the puzzle twice)

Continued from page 5

"Alas! How changed the scene!"

Shall I (Says the Reporter) lift the same blanket after the lapse of eighteen months, The second summer arrived since my last visit; the wigwam on the lake shore, the fit residence of summer, is unoccupied-the fire still burning in the wigwam of winter; but the situation which had warmth and quiet to recommend it at that season when cold is our greatest enemy, is now gloomy, dark and uncomfortable.

Wondering what could have induced my Indian Friends to put up, at such a season, with the melancholy of the deep and dingy forest instead of the bright sparkling of the sunlit wave, I hastened to enter. How sad the change! There was indeed the same Indian girl that I had left healthy, cheerful contented and happy; but whiskey, hunger, destitution, and distress of mind, had marked her countenance with the furrows of premature old age. An infant, whose aspect was little better than its mother's, was hanging at her breast half dressed and filthy. Every part of the wigwam was ruinous and dirty; all the useful and ornamental furniture, which eighteen months before had seemed a source of pride and pleasure, was gone, and, with the solitary exception of a single kettle, all was dreary, desolute, and empty. Not one single article of furniture, clothing or provision remained. Her husband had gone out in the morning as he said to go and fish and she had never moved from the spot in which he left her; this I thought strange, as his dilapidated canoe and spear were on the beach. In a short time he returned, but brought no food. He had indeed set out to fish, but had been awakened by the barking of his half famished dog on our arrival. Instead of the manly figure I had parted from him he appeared worn down and helpless both in body and in mind.

Producing pork and flour from my travelling stores, I requested the wife to cook them. They were prepared, and I looked anxiously at the Indian expecting to hear his accustomed prayer, by which I was so forcibly struck on my former visit, but all was silence; he did not move; I therefore commenced to ask a blessing, judge of my astonishment to observe him immediately lay down. My curiosity was excited, and I longed to know the cause of this dire, inexplicable mystery; and though anxious not to distress his feelings, I could not avoid seeking from him some explanation of his distressing change. It was not without difficulty I ascertained the following facts.

On the opening of the spring of 1833 the Indian, having got sufficiently of fur for his purpose set off to a distant trading post to make his purchase. The trader presented him with a plug of tobacco and a pipe on his entrance, offered him a glass of whiskey, which he cibilly but resolutely declined. The trader was occupied with other customers, but soon noticed the respectable collection of furs in the pack of the poor Indian; and this nominally Christian trademarked for his own. The poor Indian must be his victim; for not expecting to be able to impose upon him unless he made him drunk, he determined that what he could not accomplish openly, he would still accomplish by indirect means. As soon as the store was cleared of other customers, he entered into conversation with the Indian, and invited him to join him in a glass of cider, which he unhesitatingly (free from guile himself he had no suspicions) accepted. The cider was mixed with brandy, and soon began to affect the mind of the poor Indian; a second and a third glass were administered by this Christian demon, and the Indian became completely intoxicated. In this consequently his firmness is gone; he became a confirmed drinker; his wife's and his own ornamental dresses, and at length all the furniture of his wigwams, even the guns and traps upon which his hunting depended, were all sold at the store for whisky. When I arrived they had been two days without food, and the Indian had not the energy to save himself and his family from starvation.

All arguments which occurred to me I made use of to convince him of his folly, and to induce him even now to return to his old paths, to begin life again, and redeem the character which had been to before unfailing source of pride and happiness. He heard me in silence, I felt that I would be distressing them by remaining all night and, therefore, with a heavy heart, prepared to set out again, grieved and disappointed at the disastrous change I had witnessed.

Continued on next page...

Continued from page 12

Before I departed I gave the Indian a dollar, desiring him to purchase food with it at the nearest store, and promising shortly to see him again.

I had not proceeded far on my journey when I reflected that by staying with him for the night, and in the morning renewing my solicitation to him. I might even yet assist to effect a change. I therefore turned back and in about 2 hours arrived at the wigwam. The Indians had set out for the store, but was not yet returned. His wife still remained seated where I left her and during the whole night (the Indian never came back) neither moved or raised her head. Morning came, I dispatched my breakfast and leaving my baggage in the wigwam, with the assistance of my guide to set out hastily for the trader's store. It was a distance of about two miles. I inquired for the Indian. He had come there the evening before with a dollar; he purchased a pint of whisky, for which he paid half a dollar, and with the remained he bought six pounds of flour. He remained until he had drank the whisky and then requested to exchange the flour for another pint of whiskey. This was done, and having consumed that also, he was so "stupidly drunk," (to use the words of a trader) that it was necessary to shut him out of the store on closing it at night. Search was immediately made for him, and at the distance of a few yards from the place, he was found, lying on his face dead. Picture to yourself the situation of his wife and child. A merciful Providence interposed to save them from destruction.

As stated in the beginning of the story, this story is true, but sad. It is also mentioned in the Hudson Bay Archives and used as a reference when alcohol became a trading commodity for furs in their reports to their superiors. Alcohol was not used by the Hudson Bay or the Northwest Company, but by certain unsavory individuals who saw nothing wrong with taking advantage of the Indians at this time in this way. Merely for their personal gain, it began its destruction leaving the Indian not sound of mind, but easily manipulated to be taken advantage of. It destroyed the Indian way of life, family, characters and the traditions of the nation which made them become lost and have no choice but to accept a way of life that was not their's.

Staff Christmas Party
December 9, 2011
Sports Complex
6—9 pm

- There will be “bring a gift/get a gift” with a \$20 limit.
No spouses, just staff and it is a catered event.
There will be a prize for the “Tackiest Christmas Sweat”
Plenty of Door Prizes, but must stay for the entire event.*

- ★ December is most “**Christmas Spirit**”,
★ by nominations due December 21, 2011
★ and presented at Potluck lunch

- ★ Door decorating contest—the winner to be announced at the Christmas Potluck brunch on December 22nd, 2011

A Note From the Editor

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

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

Old Woman's Island

By Willard Pine

Old woman's Island is located about 4—5 miles west from Village Road on Mississauga First Nation. There is a legend about the island that has been passed down from generation to generation.

A long time ago, the Anishnabe lived on the banks of the Mississauga river. There is abundant evidence of numerous ancient settlements scattered along its banks at various locations along this river.

In the days of old of the Mississauga Ojibway, Anishnabe qua had decided to do her fasting, with a sweat lodge ceremony to follow on this Island. Usually, when fasting was done, you had someone to watch over you during this time. It was her father that was watching over her during this time. During her fasting, she had died. They looked all over the island and the surrounding area and she was nowhere to be found. To this day, she has not been found. This is how the Island got its name and if you go there today, bad things will happen to you afterward. There is a continuation of this story which goes like this:

A medicine man from California and another person from out west were passing through our area and stopped in to visit one of our local elders. He had asked the local resident if there was a special place within the immediate area. He was told that there was such a place and was taken to the island across from killer's park. While there the medicine man had this vision come to him. He had this story to relate to him regarding the woman of Old Woman's Island. While the woman was fasting and she had died, several birds or eagles had showed up and carried her away. They carried her across the waters of the Georgian Bay to the Whitefish River, Birch Island location to one of the caves located in that area. No one had known about this, but this medicine man from down south and related this to one of our elders. He had said that as he was passing through the area, he had a feeling of some sort and that he needed to see someone that lived in the area. Now, the remainder of the legend has been told. Can you imagine that and he wasn't even from the area and he has never heard the legend.

TWAS IN THE MOON OF WINTER-TIME—

http://www.hymnsandcarolsofchristmas.com/Hymns_and_Carols/

The Huron Christmas Carol

Father Jean De Brebeuf,

English words by J. E. Middleton, 1926

Music: Jesous Ahatonhia, French Canadian melody

Twas in the moon of wintertime
When all the birds had fled
That mighty Gitchi Manitou
Sent angel choirs instead
Before their light the stars grew dim
And wond'ring hunters heard the hymn:
Jesus, your King, is born;
Jesus is born!

In excelsis gloria!
Within a lodge of broken bark,
The tender Babe was found
A ragged robe of rabbit skin
Enwrapped His beauty round
And as the hunter braves drew nigh,
The angel song rang loud and high:
Jesus, your King, is born;

Jesus is born!
In excelsis gloria!
O children of the forest free,
O songs of Manitou
The Holy Child of earth and heav'n
Is born today for you
Come kneel before the radiant Boy
Who brings you beauty, peace and joy:
Jesus, your King, is born;
Jesus is born!

In excelsis gloria!

"Twas in the Moon of Wintertime," generally considered the first Canadian carol, was originally written in the Huron Indian language in 1640 and set to an old French tune by a Jesuit priest, Jean de Brebeuf. In retelling the story of the Nativity, Father Brebeuf used symbols and figures that could be understood by the Hurons, and the hymn entered the tribe's oral tradition. It was sung by the Hurons in Ontario until 1649, when the Iroquois killed Father

The Legend of Thunder Mountain

By: Willard Pine

Thunder Mountain is an important and sacred mountain to the Mississauga Ojibway. They travelled to this sacred mountain to perform their ceremonies. The route they took was north up the Mississaugi River, as far as White River. Travel up the White River to Lake of the Mountains and portage over to Rawhide Lake and up to Thunder Mountain. There is mention of a second route through Chiblow Lake. There are signs that there were ceremonies performed there. In fact, there is a large rock on the mountain that the ceremonies were actually performed around.

Along time ago, on Thunder Mountain, there lived a pair of Thunderbirds who chose this place to nest. This one year, they raised one young thunderbird. They were all living happily, and the parents would always go hunting for food for the young thunderbird. In this way, they left the young thunderbird alone during this time.

Next to the mountain is a lake and at the bottom of the lake there is a huge cave which runs under the mountain. In this cave lives a monster which is described as Chi-amik (big beaver like creature) which is what the people describe it as. It would come out every so often to find food. On this one day, it did come out of its cave and proceeded up to Thunder Mountain to catch the young thunder bird and eat it. It made sure that the parent thunderbirds were not around. It took hold of the young thunder bird and dragged it down to the lake and into its cave.

Upon arriving back to the nest, the parent thunderbird's notice their young one was gone. This made them very angry and they began searching for their young one. Of course they could not find him, and in their anger, they began throwing lightening bolts all around and especially at the lake, for they knew of the monster under the lake. Some of the bolts struck in the lake, and on the side of thunder mountain facing the lake. That is why today, you see a huge pile of rocks and boulders between the mountain and lake. It was the thunder and lightning bolts that caused the rocks to shatter and pile up below the mountain on the lakeside. They never did get their young one back. Also, when you walk in certain

areas on the mountain, you can hear echo's of your footsteps on the ground. This is because of the cave Chi-amik's cave that runs from the bottom of the lake to under the mountain.

Another short story for Thunder Mountain goes like this:

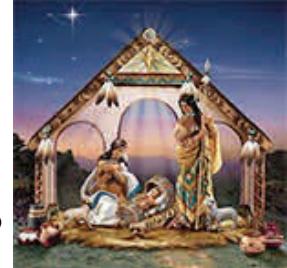
As a young man, one of the community residents worked as a guide. He would guide tourists from Canada and the United States during the summer months.

One of his spots was Rawhide lake beside Thunder Mountain. As it goes, the guide was paddling the canoe on the lake and of course the tourist was fishing. You can catch big lakers out of that lake and that is what they were fishing for. All of a sudden, the fisherman got a bite. He tried reeling in his catch, but the fish or whatever was on the other end would not budge. He thought at first that he had snagged the bottom, but to his surprise after a little while, his line started to move very slowly at first. Next thing they knew, they were being pulled backwards from whatever was on the end of the line. The line was also being pulled down as they were being pulled backward. The guide yelled at him to cut the line before they were pulled under. The line was cut with great difficulty for the fisherman was using steel line, as it was reported that large lake trout were caught out of this lake. The guide knew of the legend of the Thunder birds on Thunder Mountain, and he knew what was at the end of the line. Of course, while this was happening, the guide was afraid that they would be pulled under the water and into the cave.

Continued from page 14

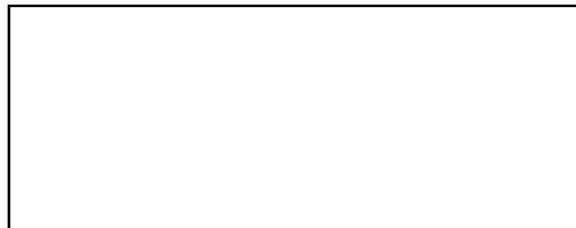
The Huron Christmas Carol

Brebeuf, wiped out The Jesuit mission and drove the Hurons from their home. In Quebec, to which many of the Hurons escaped, the carol re-emerged and was translated into English and French. This version is still sung today throughout Canada and is considered a national treasure that it has been celebrated on a set of Canadian postage stamps.



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