

Smoke Signal

Christmas Issue

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



SPECIAL POINTS OF INTEREST:

- Anishnabe creation story
- The Great Mystery
- Success of the French Missionaries
- Lists of Past Chief and Councillors
- Mississauga First Nation Christmas Stories
- Word Search

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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.

Native American Christmas

<http://www.manataka.org/page1357.html>



Before European contact, the Indian tribes of North America did not celebrate the birth of Jesus Christ, since they hadn't heard of him. However, many of the American Indian people of North America have been Christianized for several hundred years. Over this time, customs which were introduced to them by the missionaries, have become adapted to the native cultures, and are an integral part of their Christmas traditions today, just as they are in most American homes.

Many Native American people found that the story of Christmas and Christ's birth fulfilled tribal prophecies and found the message of Jesus to be consistent with the truth that was handed down by

their ancestors.

Many Native Americans in North America, and Aboriginal Groups elsewhere in the world, as well as other pagan religions such as Wicca, did observe a celebration near Christmas time, called the Winter Solstice. The Winter Solstice is the longest night of the year and falls on December 21-22 and was celebrated in the Americas long before European influence arrived. Different Indian tribes associate different beliefs and rituals with it.

For example, the Hopi tribal celebrations are dedicated to giving aid and direction to the sun which is ready to return and give strength to new life. Their ceremony is called Soyal. It lasts for 20 days and includes prayer stick making, purification, rituals, and a concluding rabbit hunt, feast and blessings.

The First Native American Christmas Carol

According to Huron tradition, their first Christmas Carol was written by a Jes-

uit missionary priest, Fr Jean de Brebeuf, around 1640-41. The Huron built a small chapel of fir trees and bark in honor of the manger at Bethlehem. This became the 'stable' where Jesus was born. Some Huron travelled as much as two days to be there for the Christmas celebration. The animals at the manger were the Fox, the Buffalo and the Bear. The Huron also made a traditional tent of skins and their nativity figures were all dressed as native Americans. This Huron Carol, originally written in the Huron language and later translated to French, has become a well known and much loved carol today.

Santa Claus, St. Nicolas, or Handsome Fellow, a Native American Santa

The American version of St. Nicholas, or Santa Claus originally came from the Dutch version called Sinter Klaas. This tradition was brought with the Dutch people who settled Amsterdam, New York.

Continued on page 7....

Enjikendaasang Learning Centre

Literacy and Essential Skills Program

Submitted by: Val Chiblow

This is one of the various programs offered through our Education Department of the Mississauga First Nation.

What is literacy?

Literacy Skills help people to take part in further education and training, as well as to find and keep jobs. Literacy skills form the essential foundation upon which people can build additional skills, and they help people become more independent.

Components of Literacy

- Family Literacy
- Adult Literacy
- Workplace Literacy



What are the Essential Skills?

Basic or Essential Skills are the skills needed for work, learning and life. They provide the foundation for learning all other skills and enable people to evolve when their jobs adapt to work place change.

The Nine Essential Skills

- Reading Text
- Document Use
- Numeracy
- Writing
- Oral Communication
- Working with Others
- Continuous Learning
- Thinking Skills
- Computer Use

Our centre is comprised of 3 First Nations along the North Shore of Lake Huron. They are Mississauga, Serpent River and Sagamok First Nations. Mississauga First Nation address is 148 Village Road, downstairs at the Library, Serpent River First Nation is located at the newly renovated Resource Centre and Sagamok is at the newly renovated Waawaasnoode Adult Learning Centre.

Christmas Food Baskets

Could you benefit from a Food Basket?

Request forms can be picked up at:

Mississauga First Nations Health and
Social Services Reception
Niigaaniin Office & Food Bank (every
Friday)

These are self-referrals and clients must fill out and sign the form themselves.

If there are any questions please call
Linda at 356-1621 ext. 2229

Please include number of persons in the household



The project covers
Iron Bridge to Hwy
108

Please apply by
Wednesday December
15, 2010

CHRISTMAS IS FOR GIVING

MAKE SOMEONE'S CHRISTMAS HAPPY!

PLEASE SUPPORT THE BLIND
RIVER CHRISTMAS BASKETS BY
GIVING FOOD OR MONEY.

MONEY DONATIONS CAN BE
LEFT WITH:

MS. ADRIEN EDWARDS
BLIND RIVER CHRISTMAS
BASKETS
5 BEECH DRIVE
BLIND RIVER, ONTARIO
P0R 1B0
TEL: 356-5626

BY WEDNESDAY DECEMBER 15



The Anishinabe Creation Story (Second, Third, Fourth Fire)

(Taken from a power point presentation done by an unknown author & The Book of Mishomis)



In completing this, he created Sun and Moon, the Twinness of reality

Because the thoughts went on forever in the darkness, “without anything for them to bounce back from”, the Creator knew that he needed to create a place to send his thoughts. In the Second Fire of creation, he created light. He built a fire in the darkness to light up a place in the universe to create. The Sun, as the Creator’s Fire, was lit. Around that fire he traced out a great circle and assigned the four directions. The Creator’s First Fire is the Second Fire of creation.

He thought to create another light, and having done so, he created the Moon whom we know as Grandmother, Universal Woman, the Grand-woman of the sky world. In completing this, he created Sun and Moon, the Twinness of reality. Without

this Twinness, nothing else could have been unfolded. So, in all things, there must be Twin—so that life can evolve to completeness. All of Wholeness is composed of Twinness. In all things, we see the twin. Sunrise, sunset, day, night, including the two sides of our being, so that even in human beings there is a twin. The unfolding of Twinness is the Third Fire of Creation.

The Creator then, having created the Star world with his thoughts, having built the first fire of the universe—The Sun, and having created the Twin, Grandmother Moon, established the whole of the Universe. So, in the fourth stage of Creation, he caused the Universe to move according to the forces of the four directions. The First Movement is the Fourth Fire of Creation. We know that at the fourth stage in the development of all things, in the unfolding of all life, is the beginning of movement measured by the principles of the four directions. When you have four, then you can have movement, which is complete in itself and moves from thence on its own volition.

Bruce Cada would like to Thank Dream Catchers Fund for their financial contribution to the International trip to Greece & Italy during the March Break 2010.

The Spirit of Sweetgrass

By: Joan Brooks (Excerpt from *Sault Star*)

Wawa—the four directions, north south east and west are important and symbolic in the tribal spirituality of most Indian Nations in North America.

The four directions or four spirits or powers act as guardians to protect everything within the scared circle (circle of life), which is the universe.

When Sweetgrass is burned, Ke Jem Manitou is acknowledged and thanksgiving is expressed.

We acknowledge and honour all our brothers and sisters who are gathered here from the four directions. From each direction comes a special group of people. Each group of people have their own ways. This is our way and today we wish to share our way with you. It is done so that those at the gathering will be there with good hearts and open minds.

The person conducting the ceremony purifies himself and the helper with the smoke from the Sweetgrass.

The area is purified with prayers to the four directions for their spiritual and physical powers, provided through them by the great spirit.

The great spirit Ke Jem Manitou is called upon to look upon his children with kindness and benevolence.

They pray to Mother Earth, who provides all the nourishment needed for body and soul. They pray to the four directions, four powers, the four spiritual guardians to intercede for them.

They smudge themselves singly or collectively with the smoke of sweetgrass so that our hearts and minds will come together as one.

The Success of the Catholic Missionaries

Thwaites, R. 1896-1901

The following information was taken from a research project done by summer student some years back. I will not change any of the wording so as not to change the perspective and the facts.

1565, The Jesuit order established the policy of collecting in Rome, annual reports of all the Jesuit provinces.

The name "Mississauga" is found in the Jesuit Narratives since 1610.

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

In 1669, a church was built by the Jesuits at the Soo and Father Louye

Andre, one of the priests came to Mississauga and had a good visit with the people.

The winter of 1671-72, Father Henri Nouvel came.

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

During a visitation on February 20, 1839, Father John Proulz had two baptisms. The Baptisms were two non Indian children.

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

June 15, 1853, Father Fremoit

erected a chapel and appointed a chief of prayer to watch and gather the people for prayer in the absence of the priest.

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

The Great Mystery

Excerpt taken from "The Soul of the Indian" by Charles Alexander Eastman

"We also have a religion which was given to our forefathers, and has been handed down to us their children. It teaches us to be thankful, to be united, and to love one another! We never quarrel about religion"

The worship of the "Great Mystery" was silent, solitary, free from all self-seeking. It was silent, because all speech is of necessity feeble and imperfect: therefore the souls of my ancestors ascended to God in wordless adoration. It was solitary, because they believed that He is nearer to us in solitude, and there were no priests authorized to come between a man and his Maker. None might exhort or



confess or in any way meddle with the religious experience of another. Among us all men were created sons of God and stood erect, as conscious of their divinity. Our faith might not be formulated in creeds, nor forced upon any who were unwilling to receive it; hence there was no preaching, proselyting, nor persecution, neither were there any scoffers or atheists. There were no temples or shrines among us save those of nature. Being a natural man, the Indian was intensely poetical. He would deem

it sacrilege to build a house for Him who may be met face to face in the mysterious, shadowy aisles of the primeval forest, or on the sunlit bosom of virgin prairies, upon dizzy spires and pinnacles of naked rock, and yonder in the jewelled vault of the night sky! He who enrobes Himself in filmy veils of cloud, there on the rim of the visible world where our Great-Grandfather Sun, kindles his evening camp-fire, He who rides upon the rigorous wind of the north, or breathes forth His spirit upon aromatic southern airs, whose war-canoe is launched upon majestic rivers and inland seas - He needs no lesser cathedral!

List of Chiefs—for the Mississauga Indian Reserve from the time of the Robinson Hurn Huron Treaty was signed

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

The above information taken from Indian Treaties and Surrenders and also from the elders of the Mississaugi Reserve.

Mississauga River Band (as extracted from the annuity paylists)

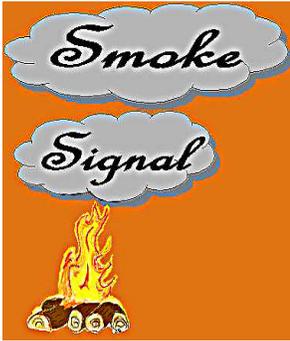
Chief	Councillors	Date
Bonekoosh (Ponegeosh)	Omes coosenenene Nahtche on quiet oquae	1850 1850
Ponegeosh	Not shown	1885 to 1890
Ponegeosh died		1891
No Chief or Councillors shown on paylists from 1892 and 1893		
Sahquutche- waekeybik	No paylists available	1894 and 1895
Not shown	Not shown	
Sahgeese		1906 and 1907
Odowesquette (John Farmer) NO. 18		1908
Chief & Councillors not shown on payroll 1909 to 1946		

Cheifs	Councillors	Date
Dan Boyer	Joesph Morningstar Simon Saugause	October 6, 1953
Dan Boyer	Leo Chiblow Joesph Morningstar	Oct. 14/55
Dan Boyer	Joesph Morningstar Leo Chiblow	10/ 15/57
Dan Boyer	Joesph Morningstar Richard Chiblow	10/13/59
Dan Boyer	Camille Chiblow	10/2/61
Dan Boyer resigned effective Jan. 31, 1963 because of ill health.		
Eli Niganobe (elected by acclamation effective Jan. 15, 1963)		
Joesph S. Boyer elected by acclamation effective Jan. 15, 1963 (Councillor)		
Dan Boyer	William Boyer Eli Niganobe	10/31/63
Dan Boyer	William Boyer Camille Chiblow	10/12/65
Dan Boyer resigned Oct. 10 1968, but withdrew his resignation Dec. 2, 1968 and acclamation made on Jan. 16, 1968 for him to continue as Chief until the end of term.		
Dan Boyer	Camille Chiblow William Boyer (all elected by acclama- tion)	10/12/69
Dan Boyer	William Boyer Mrs. Ralph Chiblow	10/28/71
Camille Chiblow	Wilfred Morningstar Elva Morningstar	10/28/73
Camille Chiblow	Richard Chiblow Harvey Ermatinger Leo Chiblow	10/28/75
Camille Chiblow	Linda Boyer Roy Jackpine Harvey Ermatinger	10/28/77
Camille Chiblow	Linda Boyer Joseph P. Niganabe Daniel Boyer	10/38/77
<u>By Election</u>	Linda Boyer	10/28/80
Camille Chiblow	Daniel Boyer Annie Jackpine	

Smoke Signal Has a New Logo.

The winner of our logo contest, (as show below), was Jimmy Sayers of the Mississauga First Nation. He won a Kodak digital camera.

Congratulations Mr. Sayers!



Education Forum

January 20, 2011.

Theme is: "Walking the Path of Education",

Agenda:

Mississaugi History,
Education Constitution,
Two student speakers
Relationship Building
high school and First Nation,
Land Claims,
Healthy issues,
Clan System.

Supper will be provided January 20th, 2011
Local universities and colleges will be contacted to come in to set up tables, Algoma University, Laurentian University, Sault College, and Cambrian College.

1st prize—Laptop

2nd prize—Notebook

3rd random draws @ Value Mart

Attendance is Mandatory for 1 day to qualify for draws.

Contact 356-3197 for more information

Native American Trivia

1. Pocahontas belonged to which of the following Tribes?
A) Powhatan, b) Cherokee, c) Crow, d) Mohave
2. Which of the following is associate with the Trail of Tears?
A) Osage, B) Cherokee, C) Crow, D) Blackfoot
3. Which Native American tribe did Geronimo belong to?
A) Osage, B) Mohawk, C) Apache, D) Blackfoot
4. What tribe is the rapper Sole Desended From?
A) Blackfoot, B) Powhatan, C) Cherokee, D) Crow
5. In which state did the Seminoles remain unconquered?
A) Georgia, B) Alabama, C) Missis sippi, D) Florida
6. Which tribe is well know for their kachina dolls?
A) Navajo, B) Apache, C) Kiowa, D) Hopi
7. Fry bread making originated on reservations? True or false
8. Which tribe was the first to have a written history?
A) Navajo, B) Cherokee, C) Sioux, D) Kiowa
9. Who originated the Term "Indian"?
A) Christopher Columbus, B) Bureau of Indian affairs, C) George Catlin, D) Americo Vespucci
10. Today, the Dine Indians are referred to as what?
A) Blackfoot, B) Kiowa, C) Navajo, D) Apache

Answers on page 14....



What's New at The Library

Many changes have been made to our Literacy/Library Centre within the past year. We will be having an Open House on January 20, 2011, so come out and see the new changes to the Library/Literacy Centre.

Library Hours

Monday to Thursday
Day—9:00 am to 4:30 pm
Evening—6:00 pm to 8:00 pm
Sunday 1:00 pm to 3:00 pm

Continued from page 1.....

Our modern day version of how Santa Claus should look comes from the Christmas poem, A Visit From St. Nicholas by Clement C. Moore. Written for his children in 1823, the family poem was later published for the general public and included what became the now famous picture of Santa Claus by Thomas Nast.

And there is a mysterious fellow whom I have been told about on several occasions. He is a handsome brave who wears white buckskins, and brings gifts to Indian children. His name, appropriately is '**Handsome Fellow**'. Other gift bringers come at different times of the year, often in the summertime, but the gift bringing element is always a part of the American Indian culture, whatever the occasion is for a gathering.

There was a real native American man in the 1800s, who was an important leader and warrior in the Creek tribe. His Indian name was Chief Hobbythacco, which means Handsome Fellow.

Chiefs in native American cultures were often the beneficiaries of many gifts. According to the traditions of native Americans, the chief would then share these gifts with others of the tribe who were less fortunate.

Handsome Fellow, Fanni Mico, and later, White Lieutenant, were leaders of a Creek settlement named Okfuskee and were deeply involved in Creek-British diplomatic relations throughout the colonial period. Chief Hobbythacco (Handsome Fellow) had often supported the English, but at the outbreak of the Cherokee war, he decided to support the Cherokees. He led an attack on a group of English traders in Georgia and thirteen of the traders were killed during the fighting.



"Everyday is Christmas in Indian Country. Daily living is centered around the spirit of giving and walking the Red Road. Walking the Red Road means making everything you do a spiritual act. If your neighbor, John Running Deer, needs a potato masher; and you have one that you are not using, you offer him yours in the spirit of giving. It doesn't matter if it is Christmas or not."

"If neighbors or strangers stop over to visit at your house, we offer them dinner. We bring out the T-Bone steak, not the cabbage. If we don't have enough, we send someone in the family out to get some more and mention nothing of the inconvenience to our guests. The more one gives, the more spiritual we become. The Christ Consciousness, the same spirit of giving that is present at Christmas, is present everyday in Indian Country."



The more one gives, the more spiritual we become. The Christ Consciousness, the same spirit of giving that is present at Christmas, is present everyday in Indian Country."

The Winter Months

Taken from : *Every Day is an Indian Day*, by J. Deagle

DECEMBER—MANITO GEE-SOHN'S OR LITTLE SPIRIT MOON

This month is stormy, and the weather is attributed to that of the work of a "Little Spirit"

JANUARY—MANITO GEEZIS OR SPIRIT MOON

This month is usually cold with many unpredictable storms—also as there was an unseen force at work. The wind howling and the snapping of twigs adds to the idea of a "Spirit:" or "Manito" at work.

New Years time—The Indian People celebrate the coming of the new year by wishing each other well. It is celebrated for a whole week, at which time, children go from house to house wishing everyone well, shaking hands, etc. They are rewarded with a treat. Whole families would travel together and would be gone for days and nights, wishing everybody well. They would travel by horse and sleigh. Years ago, the Indian people gave Indian names to the young at this time. This practice is still carried on by some families, not so much these days now. Way back when, entire communities took part and there was feasting, dancing and singing for days. Another custom or practice which took place among our people on Manitoulin Island was, "pkwunjigewok" or the biting of the biscuits. Biscuits were

baked and money was placed in three of them. In the others, things like corn kernels were placed.

February—Mukwa Geezis or Bear Moon

Towards the end of this month, many of the animals that hibernate, begin to stir, i.e. groundhog,. Many of them come out of hibernation. The bear is apparently the one that sleeps the longest. This could be correlated with science on animals that hibernate, how they prepare for winter, how they survive when it is cold, what animals store for winter, and where they stay.

When you were born, you cried and the world rejoiced. Live your life so that when you die, the world cries and you rejoice

White Elk

May the Stars carry your sadness away, May the flowers fill your heart with beauty, May hope forever wipe away your tears, and, above all, may silence make you strong.

Chief Dan George

Elder's Meditation of the Day

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

"Power is not manifested in the human being. True power is in the Creator."

Oren Lyons, ONONDAGA

The Old Ones say the only true power is spiritual power. Sometimes our egos tell us we have power but really we don't. Great Spirit power is called by other names such as love, forgiveness, intelligence, life, principles, and laws. When the Creator uses this power to make the human being powerful, we must stay humble. We should constantly acknowledge that we are who we are. We do what we do because of the power of the Great One.

Great One, guide me to use Your power well. I will use it only to serve the people.

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

Constitution Development, Union of Ontario Indians

Submitted By: Constitution Committee

On January 12th, 2011 a delegation from the UOI will be coming to MFN to do an all day presentation to the community discussing the following topics:

- Education
- Matrimonial & Real Property
- Citizenship
- Child Welfare
- Clan System

There will be a feast that MFN is responsible for both financially and for organizing. The UOI will not pay any costs. Communities submitted proposals to have UOI conduct these sessions and MFN was one of eight communities selected. Ruth Bobiwash will take the lead on this session ensuring posters are circulated to both on and off reserve membership, put it on the website with assistance from Clifford, and organizing catering for the feast.



Community Notice Waste Management Planning Study

Chief and Council have hired GENIVAR Consultants (formerly Henderson Paddon) to complete a Waste Management Planning Study for the Mississauga First Nation Territory

Purpose Of Study: To assist in determining the most environmentally sustainable and economical solution to manage waste generated in our territory

What will the Study look at:

- Community population growth projections.
- Waste collection and disposal area.
- Community waste profile (estimate the type and amount of waste generated in the community).
- Waste/garbage and recycling collection alternatives.
- Waste/garbage disposal alternatives (on-reserve/off-reserve).
- Waste diversion alternatives (household hazardous waste, bulky recyclables, compost materials, used motor oil, etc.)
- Capital, Operational and Life Cycle costs for all the alternatives.
- INAC funding contribution as it relates to the various waste/recycling collection and disposal alternatives.

Community Consultation:

- Community Open House (end of January 2011)
- Newsletter update

Study Timeframe:

- Study will start at the beginning of December 2010
- Study draft report to be issued early February 2011

Study Contact People:

- Mississauga First Nation—Jim Cada and Keith Sayers 356-1621 (email: directorofoperations@mississaugi.com)
- Genivar Consultants—Rod Peters, 519-376-7612, x202 (email: rod.peters@genivar.com)



Mississauga First Nation Secondary Students Make Honor Role

The Education Department would like to congratulate all the MFN Secondary Students who made the Honour Roll this term—November 2010

Grade Ten: Calvin Bruneau
Denise Payette
Bneshiinh Mcleod



Grad Eleven: Tommy Morningstar

Grade Twelve: Robert Legace
Krista Boyer
Nadine Boyer-Morningstar
Wade Sayers
Adam Bissaillion
Emily Daybutch

Job Well Done, keep up the good work!!!!

After School Program

Date: Mondays & Wednesdays
Time: 3:30 to 5:00 pm
At the Mississauga First Nation Adult Education Center



Do you need help with your homework?
This is the place for you to come and receive assistance with your school work.

Healthy Snacks and refreshments will be provided

Contact person: Joan Daybutch
356-3590 or 356-3197

Community Engagement Strategy Information/Consultation Session

At the Sports Complex on January 12, 2011 from 1 pm—8 pm

Bids Required for Caterer Service for the supper meal and afternoon refreshments on January 12, 2011

Include in your bid: the menu, refreshments for the afternoon and the catering bid for 100 people

The food will be purchased by Purchase Order. The plates and utensils will be supplied by MFN. Water tea and coffee will be supplied by MFN.

Please submit by January 4, 2011 at 12 noon to Ruth Bobiwash, Lands Technician.

Only the successful bidder will be contacted.

AT RED PINE LODGE

Prize Bingo & Jackpot

Monday Dec. 20, 2010
Time: 1:30 pm



Elders Christmas Party

Thursday Dec. 16, 2010
3:00 pm RPL followed by Christmas Feast at the Sports Complex at 5:00 pm

Band Council Resolution

Submitted by: Chief and Council

Date of Duly Convened Meeting—01/12/2010

#024-10-11

The Council of the Mississauga First Nation

DO HEREBY RESOLVE:

WHEREAS, Misswezahging Development Corporation (MDC), established in 1997, the autonomous and non-profit was established by Mississauga First Nation Chief and Council to oversee economic development projects for the First Nation:

AND WHEREAS, Misswezahging Development Corporation entered into an Memorandum of Understanding with Mississauga First Nation for the operation of the Mississauga Sports Complex;

AND WHEREAS, Misswezahging Development Corporation has a vested interest in realizing the viability of the Mississauga Sports Complex;

AND WHEREAS, Mississauga First Nation supports the move towards the development of “green energy” production;

AND WHEREAS, Mississauga First Nation understands the success of this project will provide community members with employment for construction as well as continued maintenance of the solar panels;

AND WHEREAS, this project will provide a means of developing energy efficient methods of revenue generation, jobs and reduction of greenhouse gases while supporting the continued operation of the Mississauga Sports Complex;

THEREFORE BE IT RESOLVED THAT, Mississauga First Nation support the application of the Ontario Power Authority in the amount of Twenty Thousand Dollars (\$20,000) to conduct a Pre-feasibility study for the installation of solar panels located at the Mississauga Sports Complex building.

Date of Duly Convened Meeting—01/12/2010

#025-10-11

The Council of the Mississauga First Nation

DO HEREBY RESOLVE:

That, the Mississauga First Nation Council do hereby support the appointment of the following individuals as members of the Constitution Committee for a two year term from December 1, 2010 to December 1, 2012.

Ruth Bobiwash, Ernestine Mcleod, Janice Boyer, Wilma Bissiallon, Matthew Armstrong, Roberta Boyer, Donna Hoeberg, Debbie Mayer, Roger Boyer II, Sheila Niganobe, Clifford Niganobe, Janet Boyer, Councillor Reg Niganobe.

Past Christmas Stories of The Mississauga First Nation

Submitted by: Clifford Niganobe

We know what Christmas is like today. It seems that it is more of a commercial event than a family celebration of the birth of Christ. Christmas these days is too commercialized and is fueled by the need or greed for more money. Of course, this is fueled by the big retail stores and the parents, who want to give their children a Christmas to remember. The gift of giving the gift of receiving, isn't this what it's all about?

Money was a problem for some people back then. There were very few jobs to go around and money was scarce. Most of the men either trapped or guided to make their living.

Of course, Christmas was not always like this. In the past, Christmas on Mississauga First Nation, was celebrated, but in a different way. There were times when some of the children did without, some shared toys that Santa brought with their siblings and even 1 or 2 gifts were enough. I am not saying it wasn't celebrated, but it was, with the spirit of Christmas in the air. I have gone to some of the community members, the elders in particular, to find out what Christmas was like back then. Here are a few little bits of information that I have gathered from my discussions with them. I hope this puts each and everyone into the spirit of Christmas.

Some said back then, it was a community celebration, but more of a family celebration. A community

celebration in that the community members walked from house to house to wish each other a Merry Christmas on Christmas day. Of course, the houses back then were so far and few between and this did not stop them from doing this. It was worth the walk or the sleigh ride to shake hands with your neighbors and wish each other a Merry Christmas. There were some houses up the hill, some down the hill and the Morningstar's settlement, just past MacIver's Motel. To raise the Christmas spirit in the air, one man would hitch up his horse to the sleigh and ride around the small village and offer sleigh rides to who ever wanted a sleigh ride. I would say it was the Christmas bells on the sleigh that help raise everyone's spirit. It was a family celebration in a way that a Christmas tree was put up, with homemade decorations. Children went to bed early. One person told me that he went to bed at 7 pm and one of the adults, I was told, would climb a ladder near one of the windows with sleigh bells in his hands and jingle them just to get the children excited about Christmas and they would go to bed.

The homes were decorated back then, but it was on the inside of the home that was mostly decorated. There were no lights back then, in fact electricity wasn't installed into the homes until the 1950's. So you can imagine the darkness that surrounded the community when Christmas came around before electricity was introduced.

The most important event was the feast on Christmas day. Most of the

children looked forward to this no matter what. It didn't matter if they received a gift or not, but this feast was more important to them than anything else and they looked forward to this. One family stored their vegetables underground until Christmas. Once Christmas came, the grandfather would drive a big a steel bar into the ground to break through the frozen ground and dig up the stored vegetables. There would be onions, carrots, potatoes and some other vegetables, and they would be fresh as the day they were picked and stored underground.

One family in particular had their own Christmas ritual. The walls in their house would be wallpapered just before Christmas and this was done each and every year prior to Christmas..

One young man would go with his uncle, hitch up the horse to the sleigh and go out and get the Christmas tree. I can only imagine how much fun this was, of course, in my day, we would go by car with our mom and dad to get our tree. Once their tree was up, it had very few decorations and no Christmas lights. Most children received sleds as presents, there were other toys, but not much. This gentle man remembers as a child

Continued on page 14,,,,,

TRUST MANAGER'S MONTHLY REPORT NOVEMBER /DECEMBER 2010

Submitted by: Claudette Boyer

FINANCE - As of the end of October our portfolio sits at \$10,809,024.28. Please see the attached 2010 TD Waterhouse Report I have provided.

Since August 2010 we have processed three requests for three members of their one-time cash disbursement. I am still waiting for the approval of one request that was sent in July. The lengthy delay was due to the fact that the membership clerk could not get a quorum at a few of her meetings. However, she is now off from November 3, and will return on December 6, 2010. Hopefully, at this time his request will be dealt with.

I spoke to Ted Phillips last month and he advised that Revenue Canada has appointed another person, for the fourth time to handle our file. He feels confident that this will be settled in the near future.

Mr. Ciavarella is scheduled to appear in criminal court this month. His notice to cease trading has been extended to March 8, 2011. I will try to follow his case on line.

ADMINISTRATION/MEETINGS - I sat on three screenings/interview panels for the First Nation. I continue to attend the monthly program managers meetings. We have just completed our terms of reference and will be sending it to Chief and council for their approval. These meetings continue to be very informative and educational. I have also attended two editorial meetings for the Smoke Signal. At these meetings we review the content of the Smoke Signal as well as proof read.

LAND - The matter of Mr. Crawford's property continues to be worked on. Glen has spoken to his contact and it is not JI who is interested in purchasing the property. I was advised about property for sale along Highway 17. Glen asked me to investigate the property and see if it abuts our land. I have picked up an information package from Ben Weisner concerning this land. Keith Sayers was contacted land for sale also along Highway 17 east. This property abuts the Reserve lands. The twenty properties that we have purchased in the Northern Boundary Settlement area and were being charged taxes on have finally received exemption status with the values being lowered. However, we are still responsible for the outstanding taxes. I have spoken to from the Thunder Bay Ministry of Revenue who will be looking into the outstanding amounts. This office had sent us notices of pending forfeitures of these properties for outstanding taxes with an effective note of November 30, 2011. However, she is now looking into the matter and will get back to me. I have received the final tax bills for 2010 and it looks like the adjustments were made. The total outstanding taxes as of November 19, 2010, is \$32,819.07

TRAINING - I have not gone on any training during this time.

STILL WORKING ON

I am still working on:

- the outstanding land tax issue;
- Mr. Crawford's Property
- Highway 17 Property
- Outstanding Request for one time cash disbursement
- 2011 Budget
- Gathering information for the 2010 Audit

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: mfmlibrary@mississauga.com
Documents are in pdf format and printable.

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receiving just a toy Grader as a gift and he was happy with that.

It seems most children were happy with what they received, even if it was just one gift.

There was midnight mass on Christmas Eve. Most did not miss the midnight mass and everyone one would walk or take their horse and sleigh to attend. As said earlier, a lot of the houses were quite a distance from the main village, which was up the hill and this is where the church was located. Could it be the Christmas spirit that was in the air? I would say so.

One story goes like this and it took place just a few years ago.

Boy: "Guess What?"

Man: "What!"

Boy: "Santa must have been drunk."

Man: "Yea?"

Boy: "I wrote him a letter and asked for 3 presents and look what he brought me, a whole bunch of presents. I hope he gets drunk again next year."

Man: "Well, don't give him any milk next time, give him some whiskey."



Some Facts From Indian Country

<ftp://ftp-fc.sc.egov.usda.gov/MI/AI/ContributionsByAmericanIndians.pdf>

DID YOU KNOW THAT ONE OF THE MOST IMPORTANT ASPECTS OF NATIVE AMERICAN LIFE IS ECOLOGY?

People of today have just begun to think about this. The Native Americans have always had a deep respect for the land. There was a love of every form of life. The Native Americans did not kill anything they could not use. They never killed an animal or a fish for the sport of it. Fishing and hunting were a way to survive. The Native Americans lived in harmony with nature and did not abuse the natural world. Native Americans were ecologists long before they were ever used. The Anishinaabe people do not have a word for "Conservation", because it is an assumed way of life, it did not have to have a special word.

Besides the recognized contributions such as corn, squash, etc, the most important contribution is the Indian's value system. They placed emphasis and importance on:

- Respect for Mother Earth (Ecology),
- Respect for Fellow Man (No Prejudice),
- Respect for the Great Spirit (God), generosity, sharing (no material acquisitions), honest leadership selection, bravery, courage, respect for the aged, family tradition, no religious animosity, no major wars (no Indian nation destroyed another), also there were thousands of years of peace (before 1492); no tranquilizers, drugs, alcohol, ulcers, no poor, no rich, no insane asylums, no jails, prisons, lawyers, taxes, borders or boundaries, no germ warfare (smallpox infected blankets), and no complete annihilation weapons (Hydrogen bomb).

Trivia answers....

1. Powhatan
2. Cherokee
3. Apache
4. Blackfoot
5. Florida
6. Hopi
7. True
8. Cherokee
9. Christopher Columbus
10. Navajo

Seasons Greetings from the members of the Smoke Signal Editorial Board



A safe and Merry Christmas From: Mississauga First Nation Health and Social Services Staff

Christmas Puzzle

Remaining letters will spell out a small sentence: Hint: Seasons Greetings

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

Word List

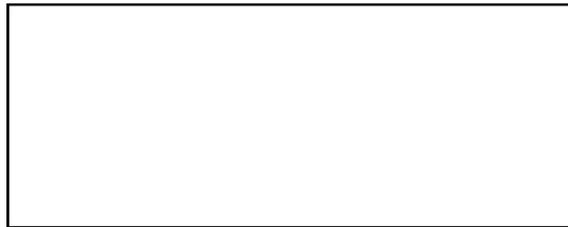
- Ball - Pkwaakot
- Bboon - Winter
- Blocks/Legos - Bsagaakoonsag
- Books/Paper - Mazinaganan
- Candle - Waasakwanenjigan
- Christmas - Niibaanam
- Cookies - Bkwezhgaansak
- Crayons - Tisgaansag
- Doll - Daminowaagan
- Foggy - Awan
- Gidaa - Up
- Ksinaa - It is cold



- Little Toy Car - Daabaanes
- Look For - Nanda
- Love - Zaagi iwe
- Night - Dbikat
- Nut - Bagaan
- Snowflake - Goonens
- Spruce - Gaa aandak
- Star - Nang (oonhs)
- Tkeyaa - It is cool
- Toys - Daminowaansan
- Turkey - Mzise
- Zookpoo - it is snowing

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

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Linda Vincent

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