



Smoke Signal

F A L L 2 0 1 1

The Old Monkey Tree in Cadaville has been Cut Down.

By: Clifford Niganobe

The monkey tree was a huge willow tree along the old highway 17 route through Cadaville. The swing was added in the early seventies and became a favorite hang out for the local children of the area. Even I remember this tree. I



Pictured here is Jamie Morningstar and Pamela Morningstar posing for a picture at the monkey tree. This tree was a favorite play area for the local children. A swing was set up for the children to enjoy.

used to pass by it on our way to our favorite swimming hole, **The Corner** on the Mississaugi River. Unfortunately, all that remains now is a big stump with the remainder of the tree cut up in sections to be carted away.

There were a lot of good memories when the local children were growing up in the early seventies. One was told to me and goes like this. A game they use to play was called Flashlight hide and seek and it was played in the dark. This is where someone would sit in the tree with a flashlight and the other kids would go hide in the tall grass surrounding the tree. The one with the flashlight would search for the other children using the flashlight as a search light. When one person was found, the one up in the tree would holler out the name of the person, on which the flashlight was spotted on. If the name was right, that person was caught. If they got the name wrong, that person wasn't caught.

Another story goes like this, one young girl remembers her younger brother fell out of the tree. At the time, they each had a big lollipop. She remembers him way up in the tree and the next thing she knew, he was on the ground face down. His lollipop was nowhere to be found!

Where could it be? She remembers him getting up off the ground, staggering around as he walked and then he began to vomit. He threw up pieces of his lollipop.

I would also like to mention that there is a steel peg at the base of the tree which was more of a nuisance than anything else. One person told me that he remembers that he was always tripping over that peg when they were playing around and monkeying around that tree. It may be a peg, that marks the boundary of the reserve. I know it is still there, as I borrowed a metal detector and scanned the area. Sure enough, it detected the peg and of course, it had to be located under the biggest log that is laying at the base of the old tree. It was way too big to move by myself.

Another story goes like this, long ago, not sure exactly when in the early part of the 1900s, maybe around the 20s or 30s, there was the story of the horse thief.

Apparently he was drunk and he needed to get home, so he stole a horse from one of the farms either in the Dean Lake area or Bruce Mines area. They caught up with him behind where MacIvers motel is now. The old highway used to run behind MacIvers before they



The site where a swing was made from this old tree. A lot of the local children, through the years had a lot of fun, swinging and hanging out

blasted the rock to put the highway where it is now. They had to send for the judge in Sudbury. It would take about 5 days for them to retrieve the judge from Sudbury. Some of the men couldn't wait for the judge so they hung him from the monkey tree about 1 hour before the judge arrived. Poor fellow!

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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.

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.

Editorial

By: Clifford Niganobe

What is history good for? There is a saying that goes like this: "It is better to live in the present than in the past or the future." In our case, as a nation, we need to know our history and when we know our history, then, we can move on into the future as a nation with an identity as equal human beings with the rest of the world. We need this knowledge to help identify the territory of the Mississauga's, where our ancestors lived, hunted and fished, and in actuality to define the boundaries of our territory. History enable us to live in the present, where we should be. It is a means to help identify ourselves and give the future generations their identity as well. Our identity has been and is still now, being stripped from us, by a governing body that is foreign to our ideals, our way of life and they even numbered us. A governing body that is not ours, but took on the responsibility to look after our people. Before this government, we had our own unique system of government which served our purpose for living in harmony with the natural order of all creation. Is this adopted government succeeding? I don't think so. If we understand our history, we understand our responsibilities as First Nations People to move forward.

There are areas within the territory of the Mississauga's that are rich in our cultural past. These are being identified as we speak, and there is so much history of our people as part of the Ojibway Nation. There is also a history of our people migrating down to Southern Ontario to places like Toronto, Brantford, Rice Lake to name a few. They migrated there to protect the lands of the Ojibway People (Nipissing, Ottawa, Mississauga, Odawa) all who make up our Nation, against other marauding Nations.

This is who we are, as defined by our past into the present and it will define us in our future.

Chi-Meegwetch

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!

Shingwauk (White Pine)

The following speech was taken from the book, *The North Channel and St. Mary's River, A guide to the history.*

A Speech given by Shingwauk (White Pine) in 1849 when mining companies began encroachment on their lands to mine the metals, in the Garden River (Kitigon Zeebee) area:

"Time wore on and you have become a great people, whilst we have melted away like snow beneath an April sun: our strength is wasted, our countless warriors dead, our forests laid low, and you have hunted us from every place as with a wand, you have swept away all our pleasant land, and like some giant foe you tell us, "willing and unwilling, you now must go from amid these rocks and waters, I want them now. I want them to make rich my white children, whilst you may shrink away to holes and caves like starving dogs to die."

A stand by the Ojibway of the area to remove the miners was put into action and was successful. But, Shingwauk and his men were sent to jail in Toronto, but were released. According to the Royal Proclamation, the miners had no right to be on their lands. The Ojibways who were sent to jail for this had to be released. This is a precursor to the Robinson Huron Treaty.



Smoke Signal Now on-line

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

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

The Old Monkey Tree in Cadaville has been Cut Down.

Continued from page 1.....

Apparently, in that area in the past, there was a very small community down there with it's own graveyard. Also, there was a jail and a few houses along with the trading post. One community member who built his house there, found an old pair of iron handcuffs along with a belt buckle while clearing the land for his house. I guess this would explain the hanging from the tree. He also mentioned that where he built his stone barbecue, there were 4 cedar posts lined up with each other, and stones arranged in a circle into a fire pit. The stones are colored black from the smoke and heat of a fire. He now has them on his stonewall that he built in his yard.

The tree is no longer there, and will be sadly missed. Because of the memories we hold on to, we will always remember it.

William Commanda, Mamiwinini, Canada, 1991

Taken from: <http://www.ilhawaii.net/~stony/quotes.html>

"Traditional people of Indian nations have interpreted the two roads that face the light-skinned race as the road to technology and the road to spirituality. We feel that the road to technology.... has led modern society to a damaged and seared earth. Could it be that the road to technology represents a rush to destruction, and that the road to spirituality represents the slower path that the traditional native people have traveled and are now seeking again? The earth is not scorched on this trail. The grass is still growing there."

Depression Years—Historical Tidbits

By: Dianne Taft as related to Summer research student (1977)

During the Depression years almost all the people were on relief. Where the St. James Church in Blind River, there use to be a store where people went to get their food. Which was free. It was mostly beans and salt pork. You could also get your bread and milk tickets here. This food was supposed to last them for a two week period. During this time, if they ran short of supplies, you could get more supplies

Surrenders By Mississauga First Nation

- Robinson Huron—Treaty September 9, 1850
- Surrender of the whole reserve in 1865—not accepted, later cancelled by the Indians
- People from the reserve camped out during the summer months
- Spearing for sturgeon is done by the men, this requires a bit of skill, done at night with a gas lamp, pole and spear.

The Mississauga

We are part of a Nation that we should be proud of, a subgroup to the Ojibway (Anishnabek) Nation. Because we settled on the banks of the river called Mississauga, we are called The Mississauga, like the Nipissing, they are also a subgroup of the same Nation. We are rich in history, culture and our traditions. When composing our newsletter, I will include the Mississauga's down south into our history, for they are originally from here and a part of our family. They are the protectors of the southern lands of the Ojibway (Anishnabek) and have fought long and hard to maintain the territory in the south. For this we will honour them by including them into our history.

See how nature - trees, flowers, grass - grows in silence; see the stars, the moon and the sun, how they move in silence...we need silence to be able to touch souls.

Mother Teresa

Home Trivia

Welcome to the Smoke Signal Home Trivia! You will find the answers in the past issues of the Smoke Signal. Older issues are posted on the Mississauga website for you to search the answers. Answers for this trivia will be in the next issue of the Smoke Signal.

1. Who was the Smoke Signal Editor in January 2000?
2. What year was the Hudson Bay Trading Post closed?
3. What was the name of Chiblow Lake Lodge in the past?
4. In the old Day School, what was given to the students as a refreshment and snack?
5. Who is the community member that will be inducted into the Northern Ontario Country Music Association?
6. What was the population of the Mississauga First Nation in 1958?
7. Who narrated the story of the Mississaugas migration from Northern Ontario to Southern Ontario?
8. Name one contribution that the Native Americans gave to the world.
9. What was the cost of a bag of salt in the 1940's?
10. Name one of the lakes in Southern Ontario that Mississauga's settled around in their migration?

A TALE OF LAKE HURON

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

The following story was taken from archives donated by the Timber Village Museum in Blind River. This would make a good article for this issue of the Smoke Signal, it is a report based on true events that occurred in our area during the winter 1832 . It is a long story and it will continue on as a three part story in the next two issues.

The following is an extract from the report of a "Society established in 1830, at Toronto, for Converting and civilizing the Indians, and propagating the Gospel among the destitute settlers in Upper Canada." I have no means of learning who the author was, except that it contained in the article itself, nor is there anything to indicate the scene of the story except that it appears to have been somewhere in the North Channel of Lake Huron, and therefore not far from Manitoulin Island. I quote the story in full as it tells in a most interesting form the conditions as they were in the early part of the last century. (Compiler).

In the winter of 1832, I was led, partly by business and partly by the novelty of the enterprise, to walk from the Indian establishment at Coldwater, on Lake Huron, to the Sault Ste Marie, on the River Severn, which joins the Lake with the Narrows of Lake Simcoe, a distance of about four hundred miles. The lake was well frozen and the ice moderately covered with snow; with the assistance of snow shoes we were enabled to travel the distance of fifty miles a day; by my business not requiring any expedition, I was tempted to linger among the thousand Islands of Lake Huron. I hoped to ascertain some facts with regard to the real mode of life of the Indians frequenting the north side of the Lake. With this view, I made a point of visiting every wigwam that we approached and could, if it were my present extreme misery and destitution. Hunger, filth, and ignorance, with an entire absence of all knowledge of a Supreme Being, here reign triumphant.

Near the close of a long and fatiguing day, my Indian Guide came on the recent track of a single Indian and anxious to please me, pursued it to the head of a very deep bay. We passed two of these holes in the ice which the Indians use for fishing, and at one of them noticed, from the quantity of blood on the snow, that the spear had lately done considerable execution. At a very short distance from the shore, the track led us past the remains of a wigwam, adjoining to which we observed a large canoe, and a small hunting canoe, both carefully laid up for the winter. After a considerable ascent, a narrow winding path brought us into a deep hollow, about four hundred yards from the bay. Here, surrounded on every side by hills, on the margin of one of the smaller inland lakes, we came to a wigwam, the smoke from which showed us that it was occupied. The path for a considerable distance was lined on both sides by billets of firewood, and a blanket, cleaner than usual among Indians suspended before the entrance, gave me at the very first a very favorable opinion of the inmates. I notice on the right hand a dog train, and on the left two pairs of snow shoes and tow barrels of salt fish. The wigwam was of the square form, and so large, that I was surprised to find it occupied by two Indians only a young man and his wife.



We are soon made welcome, and I had leisure to look around me in admiration of the comfort displayed in the arrangement of the interior. A covering of the fresh branches of the young hemlock was neatly spread all round. In the centre of the right hand side as we entered, the master of the lodge was seated on a large mat; his wife occupied the station at his left hand; good and clean mats were spread for myself and my guide-my own being opposite the entrance, and my guide occupying the remaining side of the wigwam.

To be continued in the Christmas issue.....

Band Council Resolutions

Chronicle Number - #013-11-12

Approved September 7, 2011

The Council of the **Mississauga First Nation** on 07/09/2011 in the Province of Ontario

DO HEREBY RESOLVE:

That the **Mississauga First Nation** Council do hereby approve appointing Rachel Boyer as Indian Registration Administrator back-up and that she receive the necessary training to perform these duties.

Chronicle Number—#014-11-12

Approved September 7, 2011

The Council of the **Mississauga First Nation** on 07/09/2011 in the Province of Ontario

DO HEREBY RESOLVE:

THAT, the **Mississauga First Nation** Council do hereby resolve to enter into the 2011-2012 Native Claims Loan Agreement in the amount of \$15,000.

Chronological Number—#15-11-12

Approved September 7, 2011

The Council of the **Mississauga First Nation** on 07/09/2011 in the Province of Ontario

DO HEREBY RESOLVE:

THAT, the **Mississauga First Nation** Council do hereby direct the Mississaugi Trust to purchase property as described as “80 acres Thompson Section 14 N/E 1/4 Pt Pcl 2803 ACS Roll Number 57-24-000-018-07500-0000” in the amount of \$15,000.



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



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

BINGO

Bingo is held every Tuesday (Elders Advisory group) 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



Grown men can learn from very little children for the hearts of the little children are pure. There, the Great Spirit may show to them many things which older people miss.

Black Elk

Mississauga First Nation Sports Complex

Hours of Operation

Monday—Thursday	9am—9pm
Friday	9am - 7 pm
Saturday & Sunday	10am— 3pm

In Motion Fitness Centre Fees

Membership is free to Mississauga First Nation Band Members

	<u>Student</u>	<u>Adult</u>	<u>Senior/elder</u>	<u>Family</u>
Day Pass	8.00	10.00	8.00	15.00
1 month	20.00	20.00	20.00	55.00
3 month	45.00	60.00	45.00	85.00
6 month	65.00	85.00	65.00	145.00
Year	125.00	155.00	105.00	255.00

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

The Ontario Photo Card makes it easier for non-drivers to perform everyday transactions such as cashing a check or returning merchandise to a store.



The voluntary card was launched on July 25, 2011 and is available to individuals 16 years of age and over who do not hold a driver's license.

You can apply for the card at:

**Sault Ste Marie : 420 Queen Street.
Sudbury: 40 Elm Street.**

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 ROAD

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.

*Ancient Indian proverb
(<http://www.stevenredhead.com>)*

*Peace and happiness are available in every moment.
Peace in every step. We shall walk hand in hand.
There is no political solutions to spiritual problems.
Remember: If the Creator put it there, it is in the right place. The soul would have no rainbow if the eyes had no tears*

Mississauga Landfill Site Undergoing New Changes

Submitted By: Clifford Niganobe

The Mississauga First Nation landfill site is undergoing a new change. In order to keep it clean, new garbage bins were setup for community members to empty their garbage. The caged bunker will no longer be used.

A Chi-meegwetch!! Goes out to Patrick Morningstar and Wayne Corbierre for all the hardwork they put into this project. Great job well done, guys!

There are 13 bins total to replace the use of the caged



Pictured here is Patrick Morningstar and Wayne Corbierre cleaning up the landfill site.

bunker. The garbage will be shipped to the recycling plant in Espanola. It will be picked up once a week and trucked to Espanola.

Of course, a big thank you goes to Lee Winnie in her efforts in helping keep the landfill site clean by collecting the aluminum cans for recycling.

The Reserve landfill site is for M.F.N. Residents only and will be strictly enforced.

Public Works is asking that, if you see any vehicles other than First Nations vehicles dumping their garbage, that you write down their license plate number and give it to the First Nations Police Constable, Bob Mathias.



As we can see, a lot of work has been put into cleaning up at the dump. Already there have been attempts by the bears to break into these bins and they did not have much success at it. In some of the pictures, you can see signs of their attempts with the mud stains that show their paw prints on the bins. The Vultures are still hanging around for a chance to get at the garbage, but they cannot do it.



Caged bin being replaced by blue bins, which are bear proof. It is not only public works responsibility to use the bins, but the community's as a whole to help keep the environment clean.

Although, some garbage bags are not being put into the bins, and this creates a big mess by the bears where they can access the bags. Public Works is asking for your

help in keeping the landfill site clean by putting your garbage bags into the bins. This will keep the bears away and help keep the dump clean.

Chi—Meegwetch

Elder's Meditation of the Day

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

“You have to have confidence in your own ability to be able to go it alone, to go against what the rest of the culture is doing.”

Eunice Baumann-Nelson, Ph.D., Penobscot

God, this is hard. Today, allow me to be a Warrior. Let me be strong. Let your voice be clear to me. Let me hear your guidance. My goal today is to serve You, to develop myself to be the kind of Indian person that you would have me be. To Walk the Red Road must sometimes be walked alone.

Great Spirit, let me walk the Red Road today with the confidence that you are with me. If I fall, I quickly ask you to help me know what I should do next.

Ribbon Cutting Ceremony At Redpine Lodge

By: Clifford Niganobe



Cutting the ribbon, shown are Chris Astles and Chief Douglas Daybutch. Transit bus is to be used to transport the elders and disabled persons on medical trips, and elders gatherings.

A ribbon cutting ceremony was held today at the Redpine Lodge to receive the new **Elders and Disability Transit Service**. The new bus was donated by Cameco. It was done through a program whereby the employees of Cameco and Cameco management participate in to raise funds for ventures like this. Each employee contributes so many dollars from their pay and Cameco matches that amount dollar for dollar.

Lorraine Cada did the opening prayer and afterwards, Roger Daybutch acknowledged appreciation for what Cameco has done. Chief Douglas Daybutch who was on hand to cut the ribbon as pictured on the left.

In attendance at the ceremony also, were the Elders of the community and Children from the Daycare and other community members to help celebrate this occasion.



Mr. Chris Astles at the podium talking about the program they have at Cameco to provide donations like this to other organizations.

Max Chiblow did the smudging of the bus beforehand stating that, "it is in our tradition we do smudging to ward off the negative energy and provide a positive energy for the bus and all who ride in it." He also performed a smudging ceremony after the cutting of the ribbon for the same reason.



First person to use the lift. Pictured here is Tanya Bates, Tootsie Corbierre and Max Chiblow

The bus has a seating capacity of 14 people including 2 wheelchairs in the rear of the bus. The bus will be used for medical transportation, and out of town activities such as Elder's annual picnic that they attend at the other First Nations.

Purchases and Surrenders By The Mississaugas In Souther Ontario Between 1782—1799

From Author unknown: *Research Papers*

1782- Surrender of Island of Michilimakinak

1784—Surrender by the Mississaugas of all land from Niagara to London, including Burlington Bay as far as Catfish Creek (Riviere au Chaudiere), purchased for the sum of 1180 pounds, seven shillings and four pence.

1790—Surrender of Tract of land from the mouth of Catfish Creek on the north side of Lake Erie, running westward along the border of Lake Erie and up the Straight to the mouth of Channailecarte and up the main branch of the said river to the first fork, then due east until it intersects the Riviere a la Tarauche (Thames River), and up this river to a place due north of the mouth of Tiver au Chaudiere, (this is essentially all the lands of the extreme southwestern Ontario from about London in the east to Sarnia and Windsor in the west for this settlement and in return for two small tracts of land for reserves and 1200 pounds n goods).

1793—Surrender through purchase of a tract of land fronted by the Bay of Quinte and bounded east and west by the River Shannon and Bowen's Creek and thirteen miles back from the Bay of Quinte as land protected for the Chiefs, Warriors, woen and People of the Six Nations and their heirs. Surrendered by the Mississaugas of the region for the Mohawks of Quinte.

1793—Surrender through a purchase from the Mississaugas of a tract of land along the main stream of the Grand River for the space of Six miles on each side of the stream for the protection and suitable retreat of the chiefs, warriors, and people of the Six Nations. Being desirous of showing our approbation of their bravery and conduct and zealous exertions and in recompose of the losses they may have sustained.

1794– Surrender through purchase of a tract of land extending form the outlet between Burlington and Lake Ontario extending down Lake Ontario on the north shore about a mile to a creek falling into the lake called by the Mississaugas “Lamabinecon” (containing 1450 acres) for the sum of one hundred pounds from the Province of Upper Canada.

1796— Alienation of tract of land to Nancy and Margaret Kerr (daughters of Mary Brant) of 2000 acres for the sum of one pound.

1796—Surrender through purchase by the Ojibway of the Thames of a large tract of land north of the Thames River from the town of Oxford to the Deleware vil-lage (including the land of the present day town of London), for the sum of 1200 pounds in goods, including 11 pounds/10 shillings worth of rum.

1796— Surrender through purchase by the Ojibway of the St. Clair River of a significant tract of land (in today's Chemical Valley at Sarnia) on the St. Clair River, north of Chenail Ecarte, for the sum of 800 pounds in goods, including 7 pounds/10 shillings worth of rum.

1797—Surrender through purchase of 3450 acres of land at Burlington Bay for the sum of 75 pounds 2 shillings and 6 pence in goods from the General Indian Store for the Mississaugas at the head of Lake Ontario.

1798— Surrender through purchase of land at Penetanguishene from Nattawasaga Bay to a bay called by the Ojibway “Opetiguayawsing”, along with the islands in Penetanguishene Harbour, for the sum of 101 pounds in good to the Ojibway Nation of Penetanguishene.

1799— Surrender through purchase by the Ottawa, Ojibway, Pottawatimi and Wyandot nations of 1078 acres of land for the sum of 300 pounds in goods (including 23 gallons of rum at 7 shillings/gallon).

Note* the currency in the late part of the 18th century was a lot of money and could go a long way with the prices being so low. When you convert the pound to the dollar. For example:
800.00 GBP Pound Sterling = **1,244.65 CAD** Canadian Dollar.



BACK IN HISTORY IN THE MISSISSAUGI RIVER AREA

Below is a newspaper clipping which was submitted by Mr. Bud McIver. Note, the name of his motel was Mississauga Motel before it was changed to McIvers Motel. In the past, the fishing was excellent as we can see in the picture below.

Also featured is the ferry service advertisement on the same page. The name of the Ferry was M.S. Normac and had the run from Blind River to Meldrum Bay on the west end of Manitoulin Island. The Ferry Service was discontinued in the late 1940s or the early 1950s.

BLIND RIVER — Continued

Mississauga Motel and Camp, AAA-CAA, completely modern, coffee shop, superb fishing, licenses, tackle shop, hunting. No. 17 Highway, 3 miles west of Blind River.

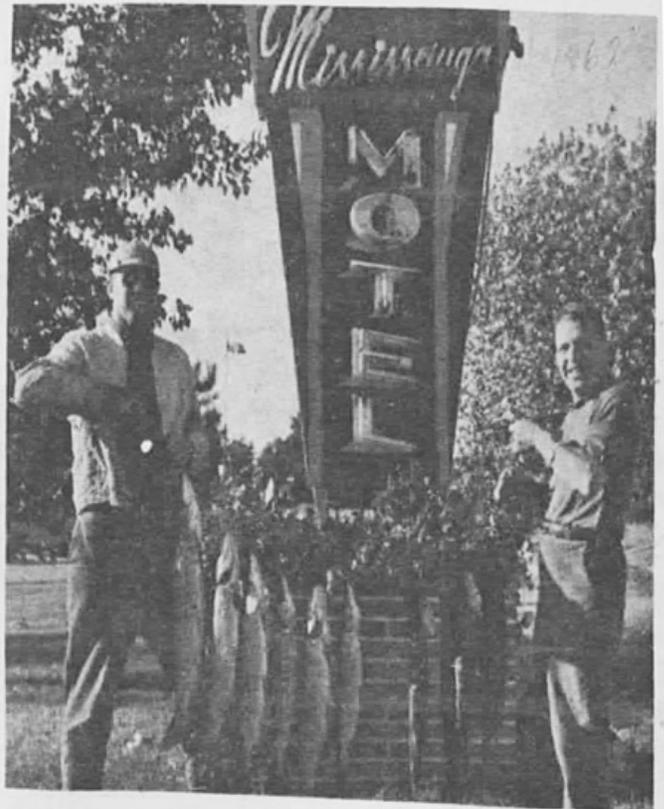
BLIND RIVER TO MELDRUM BAY MANITOULIN ISLAND FERRY SERVICE DAILY SERVICE (EASTERN DAYLIGHT TIME)

June 24 to September 6 Inclusive
ON THE M.S. NORMAC

Leave	Arrive
MELDRUM BAY	BLIND RIVER
8.00 A.M.	10.00 A.M.
2.00 P.M.	4.00 P.M.
Leave	Arrive
BLIND RIVER	MELDRUM BAY
11.00 A.M.	1.00 P.M.
5.00 P.M.	7.00 P.M.

One Way

Passengers	\$2.85
Children, 5 and under 12 years	1.40
Children, under 5 years	Free
Automobiles	5.75
Trailers (empty, or loaded with small boats or tourist's effects)	
Under 12 feet in over-all length	2.85
12 feet and up in over-all length	5.75



Bud MacIver of the Mississauga Motel and Camp and John Schlaugh of Chicago on the right demonstrate the terrific fishing in the Blind River area in the famous Mississauga River.

MACIVER'S MISSISSAUGA MOTEL AND CAMP

COMPLETELY MODERN WITH TUBS & SHOWERS — TELEVISION — HOUSEKEEPING CABINS — COFFEE SHOP — BREAKFAST & LUNCHESES — BOATS — MOTORS — GUIDES — OUTPOST CAMP — ALL GAME FISH — ALGOMA'S FINEST WALLEYE AND STURGEON FISHING AT OUR DOOR STEP — HUNTING FOR DEER — BEAR — MOOSE — LICENSES — TACKLE SHOP.



BUD, YOLANDE AND ANNIE MACIVER
PHONE: 356-7411 — BOX 502 — BLIND RIVER



Located at the Big Outlet of the Mississauga on No. 17 Hwy. 3 Miles West of Blind River.

Notes on The History, Customs and Beliefs of the Mississauga Indians

Source: *Journal of American Folk-Lore & The Language of the Mississagas of Scugog.*

Messisaga Avenue, in the town of Parkdale, Old Fort Mississauga, at the mouth of the river Niagara, Mississauga River, in the district of Algoma, and Mississauga Strait, between Cockburn and Manitoulin islands, preserve the name of an Indian Tribe who, in the latter half of the eighteenth century, occupied a considerable portion of what is now the province of Ontario, and whose descendants still exist at the Mississauga settlement of the New Credit, and on the reservations at Alnick (since 1830), Rice Lake (since 1818), Chemong Lake (since 1829), and Scugog Lake (since 1824).

In the Jesuit Relations for the years 1670-71 are mentioned the Mississaugues, who dwelt on the river Mississauga, and were then distinguished from other branches of the Algonkin stock on the north shore of Lake Huron. Subsequently they appear to have gradually moved eastward and southward, and to have extended themselves over a great part of Upper Canada.

With regard to the relations between the Mississaugas and Iroquois, the Rev. Allen Salt, of Perry Island, a member of the Mississauga tribe of Alnick, makes the following statement:

The Indian way of pronouncing the word (missisaga) is Minnezagee (plural, minnezageeg), and signifies, in the plural persons who inhabit the country where there are many mouths of rivers, as the Trent, Moira, Shannon, Napanee, Kingston River, and Gananoque. The Mississagas are regarded as descendants of the Ojibways, who in 1759 conquered the Iroquois, after a long war of a hundred years. According to tradition, the Ojibways of Lake Superior came in bark canoes to Georgia Bay, and destroyed the Iroquois, as the latter had done the Hurons. At the same time the Northern Ojibways followed the course of the rivers running southerly, destroying their enemies. The Mohawks, who were at Cataract, escaped to the other side of Lake Ontario, but in the course of years returned, and obtained a tract of land extending from the Shannon River to the Napanee, and some distance back of the bay (as

are now living. The Iroquois on the south shore of Lake Ontario also asked the Mississaugas of the north shore for a tract of land, and obtained that on the Grand River, where they are now established.

When the Credit Chiefs, Mississagas were on their way to see the land reserved, they stopped at the Grand River. The Six Nations chiefs asked them: "Where are you going?"



"We are going west to look for a better land for our people." The reply was: "You need not go further. We remember the time when we did the same, and you gave us this land. We also give you a portion of this land." There the Credit Mississaugas are now living.

The Story of The Mamagwasewug or Faeries (Referred to a Rock Near Shawanaga Bay)

At a certain time, some Indians suspected that some one was stealing fish out of their nets. They saw parties in canoe taking fish out of their net. The Indians chased them and overtook them, and held their canoe, which was of stone. The Indians asked them why they were stealing the fish out of their net. The strangers kept holding their heads down, covering their faces with their hands. At last, one of them spoke and said to one of his companions: "you look up the answer, for you look more like an Indian than the rest of us" The Indians knew that the strangers in the stone canoe were the beings whom they call Mamagwasewug. The Indians pushed off the stone canoe saying, "Don't steal any more of our fish". The Mamagwasewug paddled their canoe into a high precipitous rock. The region near Shawanaga Bay is called Mamagwasewabekong." (the place of faeries).

The above legend was taken from the book "The Language of The Mississagas of Scugog."

Like the grasses showing tender faces to each other, thus should we do, for this was the wish of the Grandfathers of the World Black Elk

Hudson Bay Post and the Mississaugi Indians.

Source: Logging Days In Blind River, by Carl Kauffmann

This is a brief look at the Hudson Bay Post located 1 mile from the Mississaugi River outlet. There is a map showing the location of the post when it was run by John Dyke. In this area, the creek in Cadaville is called Dyke's creek and the original name of it was Pupacash creek before John Dyke came along. Also in the area was the cemetery, right where the house is located across from the All Tribes Mission. It was moved up onto the reserve where it is now located due to flooding each spring.

There was also a road running through where the All Tribes Mission is now located. It ran from the Old Highway 17, south to the train tracks and along the creek to the river. All traces of this road have now been erased.

There is evidence of housing foundations in that area, where Bradley Morningstar and Carmel now live. In fact, I was told that there was a jail house there at one time. Evidence of the jail house can be verified by the finding of iron handcuffs and a belt buckle that were dug up when the new owner built his house in that area.

The following excerpt was taken from the book titled, "Logging Days In Blind River" By Carl Kauffmann July 1970.

The Mississaugi Post continued to operate until 1900. During the latter part of the Hudson's Bay Company tenure many of the Company employees squatted along the east and west banks of the river near the post which was situated on an Island approximately one mile from the main river outlet. Descendants of one of these early settlers—Henry Sayers—who was the Post factor from 1845-1862—are employed in the Blind River Mill. The best known factor was John Dyke who was in charge from 1875 to 1900. Subsequent to the closure of the post he settled in the area.

The presence of squatters on the river bank was resented by members of the Mississagi Band who saw choice land pre-empted which they had long considered their property.

The Department of Indian Affairs took action in 1850 to protect their interests.

On September 9th, 1850 a reserve of land was ceded to the Mississagi Band which was accepted by Chief Pone Keosh.

This reserve comprised a tract of land best described as follows: "All land bound on the South by the North Channel of Lake Huron, on the East by the Penewobcong River, on the West by the Mississaugi River and on the North by a line running due West Magnetic from a point where the Lake Duborne empties into the Penewobcong River to the Mississagi River.

Trivia Answers for Last Issue

1. Goes back 3-4 generations. 2. Dan Boyer. 3. St. Edward, King and Confessor. 4. Up the Hill and Down the Hill. 5. Richard Chiblow 6. April 12, 1981. 7. Miss Rabishaw. 8. John Boyer. 9. August 1976. 10. Henry Sayers



Christmas Food Baskets

Just a reminder to apply for your Christmas basket when they become available.

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

Announcements will be made when you can pick up an application form. Please keep checking for updates in the weekly community flyer and the mississaugi.com website.

New Yellow Ride for Mississauga First Nation Secondary Students

By: Clifford Niganobe

Mississauga First Nation received a new school bus during the summer of 2011 which was donated by Cameco. This bus replaced the old and aging bus that was being used previously for the high school students.

A chi-meegwetch goes out to Cameco for their contribution to acquire this new bus.



Gratitude is when memory is stored in the heart and not in the mind.

Lionel Hampton



Nog-Da-Win-Da-Min Family and Community Services

Will be hosting it's 6th Annual Child Abuse Prevention/Awareness Walk

Where: Garden River First Nation Wellness Center

An annual Event to promote this awareness
There will be supper and prizes

When: Oct 13, 2011

"Everyone is welcome to come and support"

For more information contact:

Wendy Debassige
(705) 946-3700 ext. 204

Mississauga First Nation Word Search - Places of the Nation
 Please note * remaining letters will spell out a phrase*



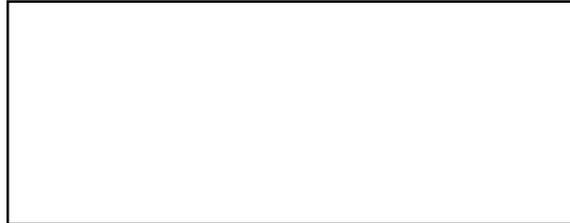
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Words in brackets are not in the puzzle

- | | | |
|------------------|--------------------|------------------|
| Battle (Point) | Gabby's (Pond) | Old Woman Island |
| Bearhead | Goldings | Pictographs |
| Boom Camp | Hudson Bay | Potomac |
| Cadaville | Indian Portage | Redrock |
| Canoe Lake | Jimmy's Pit | Rock (McDonalds) |
| Cataract | Lear Lake | Sugar Bush |
| Chiblow Lake | Maple (Ridge) | The Falls |
| Cranberry (Lake) | Mississauga Delta | Thunder Mountain |
| Dougies (Pit) | Mississaugi Island | Up The Hill |
| Down The Hill | Mississaugi River | Village Road |
| Duborne | Mississaugi Valley | West (street) |
| East (street) | Monkey (Run) | White (falls) |
| Fox Island | Muskrat Corner | |
| French Bay | Nap's Island | |

MISSISSAUGA FIRST NATION

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