

SMOKE SIGNAL

FEBRUARY 2009

Stories from our PAST

The Monster

by Tom Daybutch

Heaven is the Prize

by Ella Boyer

Song provided by Peggy Besiallon

The Girl

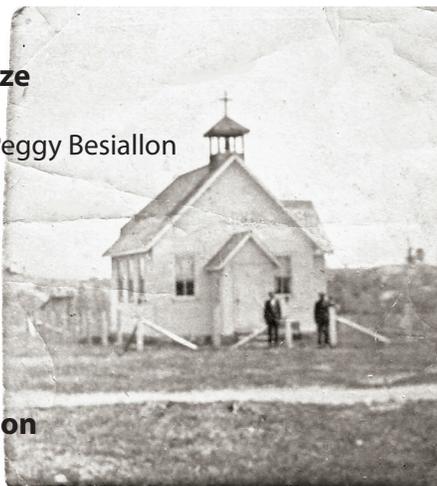
by Ella Boyer

The Goose

By Lena Boyer

Red-Belly Sturgeon

By Tom Daybutch



Stories told TODAY

Snake Island

as told by Carmel Martin

Curley the Goose

as told by Bradly Morningstar

Smoke Signal Inquiries

1-877-356-3590

(705) 356-3590

info@mississaugi.com

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ONTARIO PROVINCIAL POLICE AND THE CHIEF AND COUNCILS OF: MISSISSAUGA FIRST NATION SERPENT RIVER FIRST NATION THESSALON FIRST NATION



Present:

Good Choices Day Drug Prevention & Educational Seminar

Wednesday, March 11, 2009
at the Mississauga Fitness Complex

Doors open to the public at: 6:00 p.m.

Opening Ceremonies at: 6:30 p.m.

Special Youth Work Shops: 4 p.m. - 6 p.m.

Door Prizes and Give Aways

Snacks and Refreshments are Provided

There will be a wide variety of display booths set up in the gymnasium with representation from over 25 First Nation, Police and community health and wellness agencies.

Key Note Speakers:

George Chuvalo, Boxing legend and Order of Canada Recipient

Darren Zack, ISC World Fastpitch Softball Champion

John Beaucage, Grand Chief of the Union of Ontario Indians

Rob Essex, National Addictions Week Roll Model,

Member of World Champion Drum "Bear Creek"

Isadore Day, Chief of the Serpent River First Nation

Parents, caregivers and elders are especially invited to come out and learn more about today's drug issues.
Proud Supporting Sponsors:

Photo: Robert F. Kelly, © Kelly, 2007



The Elder's have been story tellers for many, many moons. Story telling was used to depict a variety of messages from teaching a lesson, giving direction, sharing an experience or just simply as a form of entertainment at social gatherings. The Elder's used their stories to project a diversity of emotions such as humor, fear, happiness, sadness the list is endless depending on the intended audience or message that needed to be passed.

Some stories were perceived as myth, others true to life but for whatever reason they were told, only the listener will know.

The following for your reading pleasure is a mix of stories from our community elders that were told over 40 years ago. For some this will bring back a rush of memories, for others an enlightening to our past.

<http://www.mississaugi.com>
Grab your name @mississaugi.com

Stories from the Archives

The LAW

May 31, 2006: The McGuinty government is protecting the health of all Ontarians by prohibiting smoking in all enclosed workplaces and enclosed public places in Ontario. The new tobacco control legislation is called the Smoke-Free Ontario Act.

January 21, 2009: Smoke Free Ontario Amendment Act 2008 makes smoking in any motor vehicle illegal when passengers under the age of 16 are present.

The Monster

By Tom Daybutch

This monster lived in the Mississagi River, close to the people, who lived near Eastman's farm, and above McAuley's shoots. A little girl saw the monster take a 6 month old baby. She went home and told her parents.

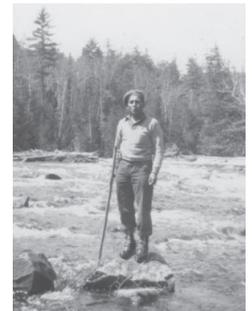
Near Maclver's, there was a big trench where they heard a baby cry. They started digging, and a bunch of water came out, flowing over the falls. The baby was gone again. The monster took the baby into another trench. This time the monster killed the baby. The baby was found floating on the river. If they would have left the baby alone, the monster could have taken really good care of the baby. There is an outlet, one of the many outlets in the Mississagi River. This outlet is supposed to be the grounds where this monster lives. Everyone was told not to go there during the night or day, or live there because something bad would happen to them, like drowning and never being found. Even on the river, if a boat tipped over the people would never be found.

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears,
The billows that guarded my sea-girt path
But carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on His love for the rest.

He emptied my hands of my treasured store,
And his covenant love revealed.
There was not a wound in my aching heart,
But the balm of His breath had healed.
Oh! Tender and true was the chastening sore,
In wisdom, that taught and tried,
Till the soul that He sought was trusting in Him,
And nothing on earth beside.

Never a watch on the dreariest halt
But some promise of love endears:
I read from the past my future shall be
Far better than all my fears.
Like the golden pot of the wilderness bread
Laid up with the blossoming rod,
All safe in the art with the law of the lord,
Is the covenant care of my god.

-A.S.



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Stories from the Archives

Heaven is the Prize

By Ella Boyer

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



The Girl

By Ella Boyer

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

Yes Heaven is the Prize

Yes heaven is the prize
my soul shall strive to gain:
One glimpse of paradise
Repays a life of pain

(Chorus) tis heaven yes heaven
yes heaven is the prize
tis heaven yes heaven
yes, heaven is the prize

Yes heaven is the prize
when sorrow press around
look up beyond the skies
where hope and strength are found

Yes heaven is the prize
oh tis not hard to gain
he surely wins who tries
for hope can conquer pain

Yes heaven is the prize
Death opens wide the door
and then the spirit flies
to God for evermore

Memories of the Old Church

The catholic faith has been a strong presence within the Mississauga First Nation community. So strong that over the past 100 years a total of five churches have been constructed to accommodate an ever growing group of followers. The first church was constructed in 1895, across from the Mississaugi River, just below the present day train bridge. Many community members volunteered their time to help build the church but Edward Sayers and John Dyke were recognized for spear heading this mission. As it turned out the one room church was unable to accommodate the ever growing group of followers, the location was out of the way and a long trek for many community dwellers who lived within the central part of the village. A second and somewhat larger church was constructed from 1900 to 1908. Times were difficult and money was hard to come by, therefore taking eight years to complete the building. Father Richard who lived to be 100 years old held mass once a month in the second church.

Once again for reasons unknown a third church was constructed in the hub of the community, this church was located across from the old Band Office, where Cletus Boyer lives today. It is our understanding that this church burnt down therefore prompting the construction of the fourth church which was located across the street where the literacy building is today. In 1935 Father Tim Dywire impelled the community to build an extension to the church in order to support the large group of followers and his vocation with the children in the community.

The fourth church held up for a period of 49 years, but constant public usage and poor maintenance quickly deteriorated the building, therefore leading the community to once again come together in faith to build the fifth and final church. Construction began in 1979, the beautiful log church was completed

FEBRUARY 2009

Smoke Signal

SNAKE ISLAND

as told by Carmel Martin

When my Gramps (Lawrence) and I went trapping on the trap line, we caught a rare fox that was all black except for a red strip that ran down its back. As we were going towards the monkey run, he told me to stay away from that island because it had a lot of snakes on it. Then I started spending time with Alice, and when I went out on the trap line with her, she told me the same thing. She said, "Stay away from that island." I said, "Why should I? What's on it?"

Alice explained, "When I was young, I went out there with my mom. We saw some deer along the shore, and shot one. After awhile we got out of the boat to get the deer, and heard something coming through the bush. My mom told me to grab the deer, just throw it in the canoe and we could clean it on the other side. We left, but my curiosity got the better of me, so I went back by myself just to see. Getting out of the boat, I parked it, and started to walk. I could hear something coming through the bush. Soon I saw a great big snake slithering towards me, I unloaded my gun and I thought I got it in the head, but it was still coming at me. I was frightened and quickly jumped into my boat. When I arrived home, my mom knew what had happened to me."

The island along the monkey run is still called Snake Island. I was always told that there were a lot of snakes there. Gramps said they were blown in from different parts of the area.

Employment Opportunity Personal Support Worker

Health and Social Services unit are currently seeking a Personal Support Worker to join the team in Mississauga First Nation. The Home and Community Care/Long Term Care Program provides services to the elderly, disabled, and care giver relief in the community. The Personal Support Worker will contribute to the quality of life of the client who live in their own homes by promoting their independence, dignity, social, emotional and physical well being, mobility, personal appearance, comfort and to enable them to be active community members.

Please forward your resume in confidence by March 26th, 2009 @ 4pm to: Yvonne Lafreniere , Home and Community Care Manager, Mississauga First Nation,, P. O Box 1299, Blind River, ON P0r 1B0

Only those selected for an interview will be contacted.

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Notice of By-Election

one (1) Councillor position available

The Election will be held at the Dreamcatchers Complex on Saturday 21st day of March 2009.

This Councillor position will run until
December 2011

**If you have any questions please contact
the Electoral Officer
toll free 1-866-286-7130**

Community Bulletin Community Feast

The Chief and Council would like to invite all community members to a feast on March 10th, 2009 commencing @ 5:00-7:00pm at the Sports Complex.

Chief and Council will be presenting their portfolios and vision for the next three years.

There will also be a call to all community members, including Elders and Youth to join the various committees that are part of the portfolios

FEBRUARY 2009

Stories from the Archives

Red-Belly Sturgeon

The following was told to Tom Daybutch by his grandfather, who lived approximately 80 years ago, past on to generation to generation. For many years, during the month of May or June, when meat and fish were available, the Indian people of the village prepared a feast and celebration. The feast consisted of fish, moose, deer, bear and any other wild meat that was available. Fish, sturgeon and pickeral, could be easily obtained at that time of year. Pickeral from the Mississagi River and sturgeon, by spearing at Redrock Falls. Redrock Falls is about 23 miles west of the Mississauga Indian Reserve.

The celebration started in the afternoon and lasted until sunrise the next morning. The celebration consisted of a powwow, singing, stories about Indian legends and their way of life from the distant past to the present. No drinking was allowed by anyone attending the feast and celebration. It was to be a time for Happiness and laughter when the Indian people gathered together to eat and celebrate. Girls between the ages of 12 and 13 were never allowed to attend these functions, especially if wild meat was being served. The girls were hidden away in a camp, where little teepees were erected for them. The girls were expected to prepare their own food and plan their recreation. It was a very strict rule and the ruling prevailed for many years. It has only been within the past 40 or 50 years that thier ruling has been relaxed.

Early one morning, as the singing and laughter grew dim, the curosity of the girls was aroused and they decided to investigate the activities that had been going on all night. One girl from the group was picked to conduct a survey, without being seen, and report back to the girls at the tepee camp. When she returned she told the following story.

She said she had seen snakes, half human and half snake going into the water. One of these creatures told her "Tell the future generation to come, but never to eat the pink or red-belly sturgeon, they are your ancestors". The girls relayed this story to the people of the vilage and from that time to the present, pink and red-belly sturgeon is never eaten by the Indian people from Mississauga village.



Elders Bulletin

To the Elders:

As you are aware, Chief and Council participated in a Retreat wherin some Elders attended.

In order to include ALL Elders, Chief and Council have set aside March 10, 2009 during the day commencing at 10:00am as an interactive day with the Elders to obtain input, guidance and also to discuss the roll of the Elders Council.

We look forward to spending this special day with you on March 10th at the Sports Complex. Our Community Feast will follow in the evening.

Miigwetch
Chief and Council

ANNOUNCEMENT

The Mississauga First Nation recently hired Ernestine McLeod as the Education Director. Ernestine has lived all her life here on the First nation, and has travelled to attend college and university. She has her college diploma from Sault College as a Child and Youth Worker and her BA Honours Degree from Laurentian University. She brings with her experience of facilitating Anishinaabe teachings and is an advocate for Anishinaabe language, lifestyle and traditions. Currently she resides on the First nation with her husband Don and their Three daughters.

We welcome her to her position as Education Director.

Inquiries to the Education Department:
148 Village Rd.
Mississauga First Nation
P.O Box 1299
Blind River, ON P0R 1B0

Tel: 705.356.3197
Fax: 705.356.1867

FEBRUARY 2009

News Bulletin

GOOD CHOICES DAY 2009

On Wednesday, 11 March 2009, The Ontario Provincial Police, and the Chiefs and Councils of the Thessalon, Mississauga and Serpent River First Nations are hosting a Good Choices evening. Grand Chief John Beaucage, of the Union of Ontario Indians will also be on hand. This will be an evening focused on esteem building, empowering youth and families to make good sound choices in their lives, to reduce the harmful effects of drugs, violence and disease. The event will be held at the Mississauga First Nation Recreation Centre gymnasium, and doors open to the public at 6:00 pm.

There will be a wide variety of display booths set up in the gymnasium with representation from a variety of First Nation, community health and wellness groups.

This evening is all about empowering youth, adults and families to make Good Choices with particular emphasis against the use of drugs, and the entire spectrum of health threatening substances. The keynote speaker is boxing legend and Order of Canada Recipient George Chuvalo. He brings his heart wrenching real life story to the event with his Fight Against Drugs lecture.

Also on hand will be Canadian Fastpitch Softball icon, National Aboriginal Achievement Award recipient, ISC World Champion and Commonwealth Games Champion Garden River First Nation's own Darren Zack. He will do a pitching demonstration and offer a message of how hard work, commitment and good choices can build self esteem and set up a path of success for the future.

Rob Essex, an award winning member of Serpent River First Nation, who sings and drums with the World Champion competition drum Bear Creek will be on hand to bring his special message to the youth and families, speaking on the significance of life balance and harmony through living a good clean lifestyle.

Grand Chief John Beaucage of the Union of Ontario Indians and Chief Isadore Day of the Serpent River First Nation will speak to the commitment that First Nation leaders have to reducing drugs and their negative effects in our communities.

The Ontario Provincial Police, along with the Chiefs and Councils of the Thessalon, Mississauga and Serpent River invite everyone to take part in this unique opportunity, and look forward to seeing you there!

THE GOOSE as told by Bradly Morningstar

We went up into the bush to camp, and soon decided to go fishing. Ernie and Gobber grabbed the goose (curly) to take it with us. We got into the boat at the far end of the lake. Bradly could hear them talking. "I wonder if Curly will fly to them." I said, "Here Curly, Curly; come on Curly." The next thing I knew, he lifted up his head and took off. I could see the wings hit the water. He flew next to the canoe. We grabbed the paddle and put him into the boat, and he lay down. We continued to fish. Bradly could hear Ernie & Gobber call out, "Here Curly, Curly; come on, Curly."

Then he got up on top of the canoe, and headed back. As that was happening, a loon with a couple of babies sat next to a rock as we turned the corner. Curly had gone back, and was circling the lake, his first time flying, fully enjoying his little flight. He then went to check on the other guys and came back towards us. As it was almost dark at this point, we were heading back towards camp. We noticed that Curly wasn't going to land; he was coming directly towards us. He came right between Carmel and me. He landed beside us, and we put him back in the canoe. The loon really got angry, but I never thought anything of it.

We continued on back to camp, and over the next 3 days we could hear loons flying into the lake, 2 to 3 loons at a time. I think it was on the fourth day, I heard on the other lake, all the loons, going nuts, and squawking loudly. Then they came through the narrows, coming into our lake. We were fishing on the shore. Wow! All of a sudden there were a lot of loons coming across the lake. Just as suddenly they stopped. One loon, being the leader, every time the other loons passed, his wings would hit the water, splashing it. As that happened, all the other loons, as soon as they passed, like slow motion, one flying across, then the other ones, when he passed, all those loons, making the white water. That other loon that went to the other side, and once he landed, they started flapping their wings on the water. He was doing all the talking, so now they stopped, and started to come towards us.

"What the heck is happening? Hey, I think I better go get the gun. I don't know what's happening. They are coming at us," I said.

Bradly shouted to the aggressive loons "I'm gonna go get my gun if you don't stop."

Next thing you know they stopped. The loon that had flown across to the other side flew back and started to do the same thing. Once he got to the other side, the loons started splashing their wings again for about a minute. After that they all started leaving the lake.

FEBRUARY 2009

ANNOUNCEMENT

Happy New Year! The Mississauga First Nation Chief and Council are pleased to announce Rita Chiblow has been hired for the position of Niigaaniin Manager for Mississauga First Nation, effective January 5, 2009.

Rita is a band member of the Mississauga First Nation and is preceded by her work experience and knowledge in the economic development, social and education field. Rita possesses a Social Service Worker diploma and Political Science B.A. (3 year). Among many of her skills and expertise Rita's past experience with Union of Ontario Indians as Social Service Project Officer primarily focused on the coordinating of alternative delivery mechanisms of Ontario Works for member first nations will prove to be a benefit in implementing the program for our community.

In addition, Chief and Council is pleased to announce Helen Arnott has resumed her position as Case Worker for Mississauga First Nation effective January 5, 2009. Helen will be responsible for assisting in the case management of client's intakes, placements and case file preparation for eligible clients.

Niigaaniin means 'moving forward' and the Mississauga Chief and Council are supportive of this Niigaaniin team and feel that Rita and Helen will be a positive contribution to our overall community vision.

Niigaaniin Program Description:

As Niigaaniin Program is provides management, administration and delivery of financial assistance and development assistance for eligible Niigaaniin recipients. The Niigaaniin Program is designed under an umbrella delivery mechanism in partnership with North Shore Tribal Council. The Niigaaniin program is aimed at helping eligible community members become self-sufficient through employment or self-employment while ensuring that client's basic financial needs are being met. Inquiries on Niigaaniin Program please contact:

Niigaaniin Program
Mississauga First Nation
64 Ball Park Road
P.O. Box 1299
Blind River, Ontario P0R 1B0
Tel: 705-356-1621

To Family/Friends of Late Brian Joseph Boyer (Berge)

On behalf of myself and my Children we would like to express "a heart Felt Thanks" to everyone who came to celebrate the life of my late husband Brian. All the prayers and acts of kindness and love have made our healing journey much more easier to endure. The overwhelming support was truly what the spirit of Mississauga First Nation is all about.

*Again Miigwetch
Yours in Friendship*

*Wanda, Terri-Lynn
Brian Jr. Krista
Master Chase
The Chiblow Family
The Boyer Family*



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