

# SMOKE SIGNAL

MARCH/APRIL 2009

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*The Editorial Committee would like to thank Lorraine Cada for both her humerous stories and pictures for this issue of the Smoke Signal, if you have a story or picture you would like to share please contact our office.*



## Lorraine Cada the Sharp Shooter

by Lindy Chiblow

told by Lorraine Cada

As a young person I have memories of spending time at our home away from home. Our place was down by the Potomac close to where Max Chiblow has a homestead today. As a family we would sap the trees in the spring and set snares for rabbits in the winter.

There never really seemed to be a shortage of rabbits, except for this one winter, we had such a hard time trying to snare. It was decided that one of us would take a gun, while the others surrounded the bush, when the rabbit appeared it would be history. Well it was finally my turn to be the sharp shooter in the bush. As I crept along in the bush I finally saw my target, I shot the rabbit and it went down. I hurried to grab it and put it in my knapsack and went proudly on my way to bring the rabbit home to my Mother.

While my Mother skinned the rabbit she noticed that there were no bullet holes anywhere to be found. My Mother then told me that the rabbit must have died of a heart attack. From that day on my family never let me forget about the rabbit that died of natural causes rather than the fate of my sharp shooting gun.



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# MARCH/APRIL 2009

## Stories by Community Members

May 1st - National Aboriginal Diabetes Day- activities will be planned for this day

May 15th- Annual Health Fair- held at the sports complex- Theme- A healthier community a lot of booths will be on display 11- am- 4 pm - come out and get some exercise and a chance to win many prizes

### Tween Night

Has been happening every wed- 14 week project - every wed- about 18-25 children ages 8-12 come out and exercise and learn more about healthy eating, and getting fit.

Men's group- planning a spring ceremonies- May 25th- Sports complex

### AN UNUSUAL CREATURE

by Betty Naylor  
told by Lorraine Cada

What looks like a bee, acts like a hummingbird, but is a member of the Sphinx moth family?

Ten or fifteen years ago, Lorraine Cada and her husband Jim saw a hummingbird that looked like a bee. Jim was always yelling out to Lorraine when he

saw something out of the ordinary, and one day, as he was outside looking at their lilac bush, he saw a very unusual bird, moth, flying thing. He and Lorraine took a picture of it and decided to bring it to the hospital where they had a friend who might be able to identify it. The friend suggested it was a Japanese beetle.

Recently, in comparing the picture Lorraine and Jim took to research books, I discovered that the bird is a Hummingbird Clearwing Moth, a bird whose habitat is in the boreal areas of Alberta. It's a day-flying moth that is found in open woodlands, clearings, gardens and meadows and nectars at flowers from late May to July.

The Hummingbird Clearwing looks like a bee and acts like a hummingbird, but is really a member of the Sphinx Moth Family. It has narrow, pointed translucent wings with a wingspan of 45 to 60 mm. There is a dark border along the wing margins and dark wing veins. The wing bases are brownish. The heavy rounded furry body has a wide dark band on the abdomen like a bumble bee.

Let us know if you see one!



Monthly - Foot Care clinic - Next foot care luncheon May 13 - wed- a poker walk will be promoted with a chance to win some prizes. Open to all community members.

For more information about these events or future events please contact

### Perry Boyer, Health Promotions

Mississauga First Nation  
perryboyer@msn.com  
(705) 356-1621 ext 2203

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# MARCH/APRIL 2009

## Stories by Community Members

### WHY DOGS SNIFF EACH OTHER

Children ask, "Why do dogs sniff each other?"

A long time ago, the dogs used to give information to the Ojibway like where the rabbits, beaver, deer, moose and so on could be found. So the other animals got so upset that they called upon the tricksters, who are the coyote, crow and the fox and all other animals. They all sat around making jokes and fun of the dogs until they came up with the best plan.

They knew the dogs were going to have their weekly meeting the following day. So the next day, the tricksters hid in the bushes. As the dogs entered their meeting lodge, they took their tails off just like hats and hung them by the door. So when the meeting got started and every dog was sitting quietly, the tricksters surrounded the meeting lodge and waited until every dog was paying close attention to the husky dog.

Then, crow, coyote and fox began to shout, "Fire, Fire, Fire!" Caught off guard, all the dogs ran out in fear and grabbed any 'ole tail. Afterwards as they settled down, they realized that they didn't have on their own tails. So they started to sniff each other, looking for their own tail.

Meegwetch  
Albert J.



### **NOTICE MISSISSAGI TRUST ELECTION**

Notice is hereby given that the Mississagi Trust will move to fill four Trustee positions that will be vacant as of May 31, 2009

On Saturday, April 18, 2009, Trustee Nominations will be held in the Council Chambers of the Dreamcatcher's Complex, Mississagi First Nation from 10:00am - 4:00pm. A candidate must be a registered band member of the Mississauga First Nation who is at least 30 years of age on the date the election takes place.

The Trustees' election, if required, will be held in the Council Chambers of the Dreamcatcher's Complex, Mississauga First Nation on Saturday, May 23, 2009 from 9:00am - 8:00pm. An advance poll will be held on Friday, May 22, 2009 between the hours of 9:00am - 6:00pm in the Council Chambers of the Dreamcatcher's Complex, Mississauga First Nation.

Mail-in ballots will, once again, be sent to our off-reserve membership. If we do not have your address please contact the Trust Administrator

Claudette Boyer  
705.356.1621 ext. 2206  
[trust@mississaugafirstnation.ca](mailto:trust@mississaugafirstnation.ca)

# MARCH/APRIL 2009

## Smoke Signal

### Membership Clerk

Aanii my name is Donna Hoeberg, I'm the Membership Clerk for the Mississauga First Nation Band Office. The duties I perform are making status card, gas cards, residency letters, confirmation of registration letters, Jay Treaty letters for border crossing, registering your children, adults, I also help people who are paying taxes that should not be, help in assisting with filling out application forms for birth registration, passport forms, assisting with family trees, and what ever else I could assist you with. Basically I'm here to help you with any problem that may arise with membership issues.

Just a reminder to please check your status cards for expiry date to keep them valid.

I'm also seeking committee members for the Membership Committee if you are interested please leave your name with Megan or myself along with your phone number.

Miigwech  
Donna Hoeberg  
donna@mississauga.com  
705.356.1621 ext 2239

#### 2009 Treaty Payment

Please be advised that the cash distribution of Treaty Payment for the Mississauga First Nation will be held in the Council Chambers on Friday May 15, 2009 between the hours of 11:00am to 2:30pm

Please ensure that all band members have their status cards available on treaty day. Due to the recent changes in the Indian Registry system, some members may no longer be identifiable by family grouping or surname, as such, our staff will rely on the 10 digit registry number to locate individuals on the treaty payroll.

I also wish to remind you of the policy implemented April 2000, whereby third party pick-ups are no longer permitted.

#### Cliff's Computer Repair

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#### New Status Cards

Indian and Northern Affairs Canada will be issuing a new secure certificate of Indian Status in mid-2009. (After the new card is launched, your current status card will continue to be valid until it reaches its renewal date.

In order to apply for the new card, you will need to present certain identity documents along with your application

More detailed information on the new Secure Certificate of Indian Status will be available closer to the launch date.

#### For more Information concerning the new status card for off-reserve members,

**Please contact your local INAC regional office, call 1 800 O-CANADA**

**(1-800-622-6232) or visit [www.ainc-inac.gc.ca](http://www.ainc-inac.gc.ca)**

# MARCH/APRIL 2009

## Stories by Community Members

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Saying Good-by  
as told by Dorothy Boyer Fortin

This story was told to me by my grandfather, Medore Boyer. Grandpa says that one evening, while the family was sitting around the kitchen table, they heard the gate open, and they heard steps coming to the kitchen door. Waiting for a knock, nothing happened, so grandpa open the door and hollered, "Who is there?" as he saw no one outside. Next day, he was told that a close relative of his had died that evening, so Grandpa decided that his cousin had come to say good-by to him.

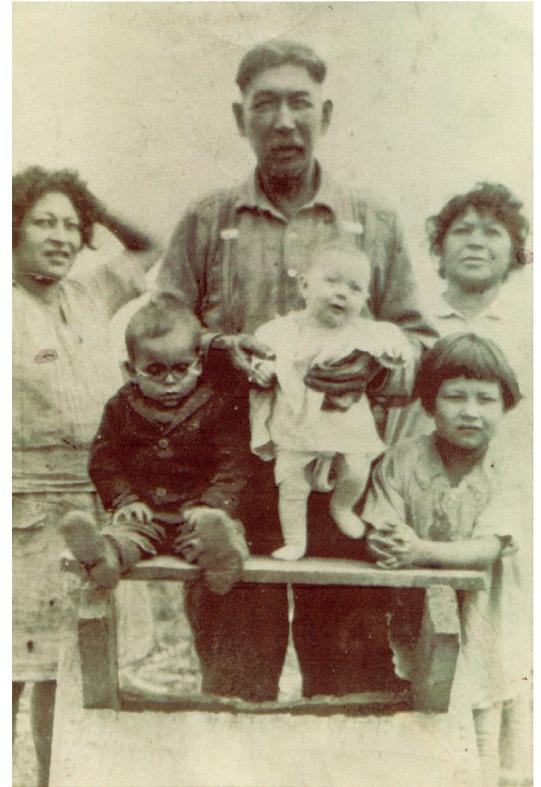
Children's Prayers are Powerful  
as told by Dorothy Boyer Fortin

This incident actually happened to me when I was a child, possibly four or five years old.

Grandma had got word that her cousin from Wikwemikong had died, so she decided we had to go to the funeral. A relative had an inboard motor boat, so we set off from Blind River to motor across Lake Huron to Wikwemikong. It was about midnight when we left, and so grandma wrapped me up in a nice warm blanket, and I slept with the calm feel of the lake rocking me to sleep.

We arrived at Wikwemikong just as dawn was breaking, and I remember hearing the church bells ringing. It was a lovely sight to see the houses on the shore of the village, and the church bells sounding so beautiful . . .

The first place we went to was the home where the wake was being held. Grandma took me into the room where the body was laid out. That was the first time I had ever seen a dead body! What a shock that was for me! I was so upset that I couldn't eat all that day.



When we got back home after the funeral, we got ready for bed. At the time, I was sleeping in Grandma's bed. There was only a dim light shining from the other room and as I started to get into bed, I saw an arm sticking out from under the bed. It was the arm of the dead cousin: same dark coat, and the white shirt cuff showing! I screamed for Grandma and told her what I had seen.

She very calmly brought a lamp, showed me that there was nothing under the bed, and then she said, "My cousin probably needed some prayers, and since children's prayers are more powerful, he probably made himself visible to you."

We knelt by the bed to pray, and then I felt better. No more fear!

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## SWEET GRASS AND ITS USES

Sweet grass is also known as sweet hay in some areas in North America, and has a very sweet scent to it. If no one bothers it or picks it for a long period, it will expand in its growing area. In the old times, the elders knew of its purpose, and passed this teaching on to the people around the winter fires or teaching lodges, wigwams, tipis, long houses or underground homes.

Before the elder or elders would start, they would have a helper go around in a circle as the sun travels purifying everyone. Then they started by greeting the elders men, women, youth, children and all of our relations. He or she would proceed to wish them health, happiness, guidance and direction on behalf of the Creator. The elder taught the people about the generosity of mother earth who gave all sustenance as well. She was so generous that she had hair with a sweet smelling scent for all to use, whether it was brought into our lodges (homes) or for purification purposes. Also, we were taught that when you come upon mother earth's hair, and wish to pick some, you offer tobacco with a prayer. As you sit there alone or with others, it is good to have positive feelings and emotions toward others and have a whole lot of laughter. The elders also told us that it was only proper to take what you need and enough to pass on to your visitors, elders and whoever is unable to pick their own. Sweet grass is a medicine, so it should be treated in a good way, not to be thrown around or played with. Sweet grass needs to be treated as you would treat your Grandmother or Grandfather, with a great deal of respect and gentleness.

Sweet grass is used before any type of gathering, so only good words, thoughts, feelings and emotions flow gently in the air. Sweet grass can be used at any time, night or day, when friends or visitors stop by, and in the mornings with your daily prayer. Sweetgrass braids represent physical, emotional and spiritual well-being. The 3 strands are brought together as one and with prayers of good thoughts and feelings for our home, community, Anishnabek and ourselves.



Sweetgrass can also be used before you travel, hunt, fish, play sports or whatever you are going participate in. As a spiritual being, one must pray for everyone to find their own personal relationship with the Creator. This explains why in the old days, our people were so powerful in mind, body and spirit.

So be healthy, happy and may you have guidance and direction from the Creator.

Chi-Meegwetch  
Albert J

# MARCH/APRIL 2009

## Mississauga First Nation Lands and Resources Program

### Background

Mississauga First Nation is an Indian Reserve situated in Cobden Township in the District of Algoma. The reserve is adjacent to the Trans Canada Highway 17 and is approximately 4.5 kilometres West of the Town of Blind River. The reserve has a land base of 1,978 hectares in the present reserve. The Northern Boundary has 16,168 hectares of land. In total, Mississauga has an area of approximately 18,166 hectares of land. ( see map)



On September 9, 1850, the Chiefs of the Ojibway Nation claiming the northern watershed of Lake Huron and of Georgian Bay, and William B. Robinson, on behalf of Her Majesty the Queen, entered into a treaty. Chief Ponekeosh participated in the 1850 Treaty on behalf of Mississagi. The Robinson Huron Treaty provides reservations of land for the Chiefs and their bands to be held by them for their own use and benefits. The Schedule for the treaty describes the reservation for Ponekeosh and his band as being “between the River Mississauga and the River Penebewabecong, up to the rapids.” When the reservation was surveyed in 1852, the northern boundary of the reservation was not properly surveyed. Mississagi has claimed the land, which was not included in the survey, and compensation for the loss of use of that land. Canada has accepted the claim for negotiation of a settlement under its specific claim policy. Ontario had accepted the claim for negotiation of a settlement. In order to address issues of minerals, water, power, and resources, the parties entered into a Specific Agreement pursuant to Federal and Provincial legislation implementing the Indian Lands Agreement of August 5, 1986.

The claim was settled July 15, 1994. From that point, The Mississauga Trust was formed to manage and invest prudently and wisely, for the benefit of present and future generations of the people of Mississauga First Nation.

### Land Code

The Lands and Resources Committee had met on March 12 to discuss options on a Land Use Strategy. It was determined that the need to complete and ratify the Land Code is key when a constitution is being explored and developed. Comments were made directly at the issues for forestry practices, hunting and fishing rights, environmentally friendly activities and economic development opportunities. It was pointed out that the need for more research and development is required for value added rather than a basic end product. There was reference made towards a fisheries management where fishery management plans are established for the sustainable management of the fisheries resources. It was also noted the need for a comprehensive land study to avoid conflicts when cottage/home development are in the planning phases, ie, homes vs. sacred sites.

A concern was also presented in regards to ceded vs. unceded lands. We need to get a clearer understanding as to what this means in terms of the Treaty and this issue of land classification? Pros & cons of ceded vs. unceded.

It was also noted that we need to work together as Anishinabe, when we work together as Anishinabe we are stronger.

The Lands and Resources Program will be working towards the reconnection of the past activities of the planning process. It is from the past Lands Unit's activities ideas can be moved forward with further dialogue from the membership.

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View more information on-line @ [www.mississaugi.com](http://www.mississaugi.com)

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