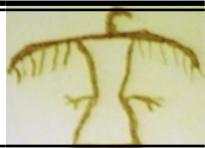




Smoke Signal



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

2 0 1 4 - S P R I N G

Chiblow Lake First Annual Fishing Derby

By: Clifford Niganobe

On Saturday March 15, 2014, Mississauga First Nation Lands and Resources held it's First Annual Fishing Derby out at Little Chiblow Lake lodge. Our rights are inherent to the land and our traditional territories and we have never surrendered them at the signing of 1850 treaty for as long as the sun shines.



1st Annual Chiblow Lake Lodge Fishing Derby Participants

Chiblow Lake by law is a fish sanctuary introduced by the Ministry of Natural Resources (MNR) in the early years. Our First Nation have asked that this be removed so we can practice our fishing rights. In doing this, it will help stimulate our economy by offering packages to tourists year round.

Michael Mantha, MPP Algoma Manitoulin was invited to the event. The MPP was there to show support for our inherent hunting and fishing rights which were never given up when the treaty was signed in 1850.

A fire was built on the shore and a ski-doo on hand to transport participants on and off the lake when necessary. A fire was made on shore and hot chocolate, tea and coffee was provided along with a hotdogs, potato chips along with various desserts were provided. There was also door prizes drawn for the participants.

The theme of this event was:

Please come out and Assert our Rights! Be sure to have your status cards with you!

Hope to see you all next year!



There was a cold wind that day but that didn't stop these two from fishing. The sun was warm when it was out.



The winning catch was won by David Adair.

The extent of territory occupied by the Ojibway nation is the largest of any Indian possessions.
George Copway



*Chief and Band Staff - 1985 or 1986
From Left to right: Laurie Armstrong, Linda Chiblow (Big Lin) and Ted Boyer Sr.
Centre: Chief Willard Niganobe (Pine)*

THIS ISSUE

Countering Colonization	2
Kids for Life Program	5
Did You Know	6
Soccer for Development	9
Ojibway Map	10
Elder's Profile	17
Word Search	18

The First Pattern

The Response to Jesuit Missions

Source: *countering colonization Carol Devens*

Encounters between the Jesuits and the Algonquin Nations whose territory was from the East Coast to Winnipeg at first contact was describing how the Jesuits influenced the men of the nation in converting to the Christian Religion and one of the results on the women:

"It is you women," charged the men of a Montagnais band in New France in 1640, ". . . who are the cause of all our misfortunes, —it is you who keep the demons among us. You do not urge to be baptized; you must not be satisfied to ask this favor only once from the Fathers, you must importune them. You are lazy about going to prayers; when you pass before the cross, you never salute it; you wish to be independent. Now know that you will obey your husbands."^[1] Frustrated and angry, the men blamed women's commitment to traditional beliefs as the stumbling block to the community's well-being. This band of Cree-speaking people in the St. Lawrence region of Canada had been under French influence since a Jesuit missionary coaxed survivors of the 1639–40 smallpox epidemic to accompany him from their summer encampment at Trois Rivières to the St. Joseph mission at Sillery, established three years earlier. There the French had sheltered them, and resident Christian Indians soon demanded their conversion. The priest who recorded the above incident never mentioned if the women capitulated, but he did remark that at least one woman escaped into the forest rather than submit. The majority of men, apparently convinced that female independence and lack of interest in Christianity had divided the group, resolved that should she be captured, they would chain and starve her as punishment.^[2]

Reports, journals, and travel accounts from New France furnish us with a large, if biased, portrait of the social organizations and belief systems of native communities in the early contact period.

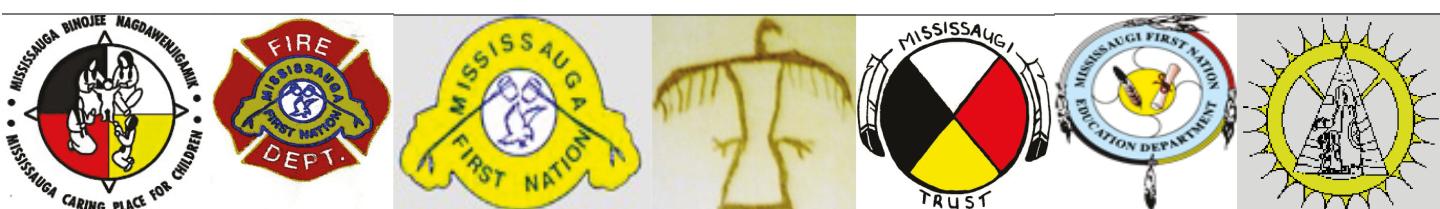
Prominent in this profile is the sexual division that

permeated all aspects of the native peoples' world—in rituals, the exercise of authority, productive and reproductive activities, spatial arrangements, and food distribution—and profoundly influenced how women and men faced the vicissitudes of daily living. Each sex played an integral yet autonomous role in the social and productive unit. Males and females had complementary functions that seldom overlapped, though they might be overlooked temporarily when necessary, as during a spouse's illness. As Paul Le Jeune, superior of the reopened missions, noted of the Montagnais in 1632, the women know what they are to do, and the men also; and one never meddles with the work of the other. The men make the frames of their canoes, and the women sew the bark with willow withes or similar wood. The men shape the wood of the raquettes [snowshoes], and the women do the sewing on them. Men go hunting, and kill the animals; and the women go after them, skin them, and clean the hides.^[8]

"To live among us without a wife," one man later explained, "is to live without help, without home, and to be always wandering."^[9]

The separate rituals and attributes of the sexes indicate that male and female had distinct gender identities in traditional ideology. This system recognized the autonomy of men and women by emphasizing their different needs and concerns. The division was not disruptive, however, countered as it was by the complementarity of social and productive activities. Instead, the different aspects of female and male combined in a vital symmetry upon which the community's survival depended.

The hunting by the Indians in old times was easy for them. They killed animals only in proportion as they had need of them. When they were tired of eating one sort, they killed some of another. If they did not wish longer to eat meat, they caught some fish. They never made an accumulation of skins of Moose, Beaver, Otter, or others, but only so far as they needed them for personal use.^[23]



Duties of the Chief from En'dusogi'jig from Mille Lac Band in Minnesota

Source: Chippewa Customs by Frances Densmore(1887)

According to the handbook of American Indians “a chief may be generally defined as a political officer whose distinctive functions are to execute the ascertained will of a definite group of persons *** and to conserve their customs, traditions and religion. He exercises legislative, judicative, and executive powers delegated to him in accordance with the custom for the conservation and promotion of the common wealth.”(provided by En'dusogi'jig an hereditary chief at Mille Lac. He said that a chief was respected for his personal characteristics, and that anyone who wished to join his band was at liberty to do so. His father's band comprised of about 100 persons of various totems. He said that some totemic groups were larger than others, but that none considered better than the rest.

The duties of a chief included the presiding at councils of his band, the making of decisions that affected their general welfare, and the settlement of small disputes. He represented the band at the signing of treaties, the payment of annuities, and any large gathering of the tribe.

Associated with the chief were “Head men” who acted as his protectors. They were selected from among the warriors. At a large council the men of a band always sat near their chief.

A good chief gives, he does not take.

Native American Wisdom

Blind River History—Donald Oliver, 15 April 1999.

The Indians called the west and east arm of the river Penewobecong and the river was not visible by eye from Lake Huron, so the name Blind River came into being. Another interpretation of the meaning is that Penewobecong refers to the narrow rock out cropping at the mouth of the east branch of the river

We learned to be patient observers like the owl. We learned cleverness from the crow, and courage from the Jay, who will attack an owl ten times its size to drive it off its territory. But above all of them ranked the chickadee because of its indomitable spirit.

Tom Brown, Jr., The Tracker

MISSISSAUGA FIRST NATION 33RD ANNUAL POW WOW



JULY 19th, 20th, 2014

Theme: Honouring our past Chiefs

We are also looking for volunteers to sit on our committee to help organize with this years Pow wow. So, if you have extra time on your hands and are willing to contribute some time to this worthwhile event, we would really appreciate it. Students who require volunteer hours for graduation can gain valuable hours.

Saturday Grand Entry 12 noon, & 7 p.m.

Feast at 5 p.m.

**Sun. Grand Entry 12 pm., giveaways start at 3 p.m
Sunrise Ceremony Friday, Saturday Sunday**

Fot more information Please contact:

Alesia Boyer (705) 356-1621 ext. 2207 or

Monica McGregor ext.2217

Debbie Mayer (705) 356-3197 ext. 2301

SEE BACK OF NEWSLETTR FOR MORE INFO

“Native people have learned the white man’s ways; now they have to learn ours.”

Janice Toulouse Shinguaak, Ojibwe/Anishinabe Kwe

“You’ve got to know your language to understand your culture.”

Beatrice Taylor, Ojibwe

Where did Cracker Jack Come From

Source: Ojibway Survival (a study of five decades among the bands I have known in their history, author unknown)

Furthermore among the types of corn that was developed was popping corn. In the region south east



of the Great Lakes the people poured maple syrup over the popped corn to make the concessionary we know today as “Cracker Jack”. Today, however, artificial caramel flavouring has replaced the real maple syrup.

Commandments - Ottawa and Chippewa

Source: History of the Ottawa and Chippewa of Michigan (1887)

The Twenty-one Precepts or Moral Commandments of the Ottawa and Chippewa Indians, by Which They Were Governed in Their Primitive State, Before They Came in Contact With White Races in Their Country. The Ten Commandments, The Creed, and The Lord's Prayer in the Ottawa Language as Translated by the Author.

1st. Thou shalt fear the Great Creator, who is the over ruler of all things.

2nd. Thou shalt not commit any crime, either by night or by day, or in a covered place: for the Great Spirit is looking upon thee always, and thy crime shall be manifested in time, thou knowest not when, which shall be to thy disgrace and shame.

3rd. Look up to the skies often, by day and by night, and see the sun, moon and stars which shineth in the firmament, and think that the Great Spirit is looking upon thee continually.

4th. Thou shalt not mimic or mock the thunders of the cloud, for they were specially created to water the earth and to keep down all the evil monsters that are under the earth, which would eat up and devour the inhabitants of the earth if they were set at liberty.

5th. Thou shalt not mimic or mock any mountains or rivers, or any prominent formation of the earth, for it is the habitation of some deity or spirit of the earth, and thy life shall be continually in hazard if thou shouldst provoke the anger of these deities.

6th. Honor thy father and thy mother, that thy days may be long upon the land.

7th. Honor the gray-head persons, that thy head may also be like unto theirs.

8th. Thou shalt not mimic or ridicule the cripple, the lame, or deformed, for thou shall be crippled thyself like unto them if thou shouldst provoke the Great Spirit.

9th. Hold thy peace, and answer not back, when thy father or thy mother or any aged person should chastise thee for thy wrong.

10th. Thou shalt never tell a falsehood to thy parents, nor to thy neighbors, but be always upright in thy

words and in thy , dealings with thy neighbors.

11th. Thou shalt not steal anything from thy neighbor, nor covet anything that is his.

12th. Thou shalt always feed the hungry and the stranger.

13th. Thou shalt keep away from licentiousness and all other lascivious habits, nor utter indecent language before thy neighbor and the stranger.

14th. Thou shalt not commit murder while thou art in dispute with thy neighbor, unless it be whilst on the warpath.

15th. Thou shalt chastise thy children with the rod whilst they are in thy power.

16th. Thou shalt disfigure thy face with charcoals, and fast at least ten days or more of each year, whilst thou are yet young, or before thou readiest twenty, that thou mayest dream of thy future destiny.

17th. Thou shalt immerse thy body into the lake or river at least ten days in succession in the early part of the spring of the year, that thy body may be strong and swift of foot to chase the game and on the warpath.

18th. At certain times with thy wife or thy daughters, thou shalt clean out thy fireplaces and make thyself a new fire with thy fire-sticks for the sake of thyself and for the sake of thy childrens' health.

19th. Thou shalt not eat with thy wife and daughters at such time, of food cooked on a new fire, but they shall be provided with a separate kettle and cook their victuals therein with an old fire and out of their wigwam, until the time is passed, then thou Shalt eat with them.

20th. Thou shalt not be lazy, nor be a vagabond of the earth, to be hated by all men.

21st. Thou shalt be brave, and not fear any death. If thou shouldst observe all these commandments, when thou diest thy spirit shall go straightway to that happy land where all the good spirits are, and shall there continually dance with the beating of the drum of Tchi-baw-yaw-booz, the head spirit in the spirit land. But if thou shouldst not observe them, thy spirit shall be a vagabond of the earth always, and go hungry, and will never be able to find this road, "Tchi-bay-kon," in which all the good spirits travel.

Kids for Life Program

*Programs offered at Kids for Life Centre on Park Road.
Hours: 9 am to 4:30 pm with flexible weekend and evening hours
Phone: Annette Chiblow 1-705-356-1621 ex. 2254*



Magic Diaper Run—is provided to parents in need of diapers in emergency circumstances

Active Life Styles Reimbursement Program—is provided to Mississauga First Nation Band Members.

Maternity and Child/Infant Clothing Exchange—is to help offset the cost of expensive maternity clothing that is only used for a short term period (9 months). The program also has many infant/toddler clothing in sizes ranging from newborn to 6 years.

Infant/Child Subsidy Program—is to provide opportunities for families living on reserve to purchase needed baby care and safety items for infants as they grow into toddlers. Provide a receipt and you will receive up to \$80 back.

Equipment Lending Program—helps off-set the expense of infant furniture such as safety gates, play pens, infant chairs, high chairs, infant car seats as well as booster seats for toddlers, and potties for potty training. This program provides parents and caregivers with the proper car seats that are a necessity to transport their children.

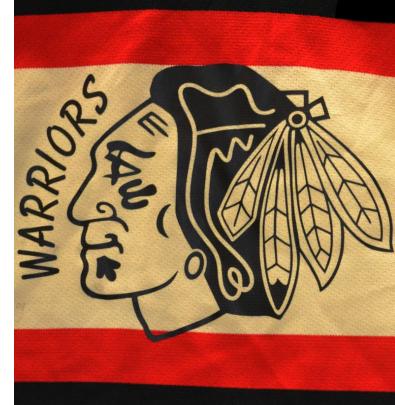
Other Programs Available—Drop-in Wednesday, Craft/Play night which is held every Thursday evening from 6 to 8 p.m.

Any other activities will be posted in the weekly flyer.

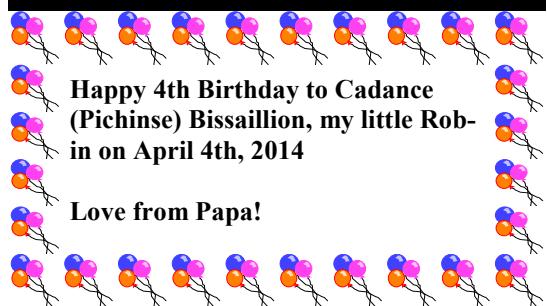
THE MISSISSAUGA BANTAM TEAM

We would like to thank all of you who volunteered, donated, and or played bingo, in our efforts towards our trip to the Little NHL. We would also like to thank the Dream Catchers Fund for their contributions towards our accommodations for the players. Thank you community and Dream Catchers for making our young mens dreams come true.

Mississauga Warriors Bantam Team



"Our people do not come in parts. Either you are Indian or you are not."
Nippawanock, Arapahoe



From the National Aboriginal Health Organization
By: Yvonne Boyer

She did not have to compete with her partner in the running of the home and the caring of the family. She had her specific responsibilities to creation which were different, but certainly no less important, than his. In fact, if anything, with the gifts given her, woman was perhaps more important...

Information Tidbits

Source: Coyle

All adult status Indians were granted the right to vote in federal elections by *An Act To Amend the Canada Elections Act. S.C. 1960. c. 7.* Indians had received the right to vote in Ontario provincial elections in 1954.

In a famous passage from its judgment at 129-130, the court said, echoing the languages used by the Crown in Treaty 3: “No Parliament should do anything to lessen the worth of these guarantees. They should be honoured by the Crown in respect of Canada as long as the sun rises and the river flows. That promise must never be broken.”

R. v. Sparrow [1990] 1 S.C.R. 1075 [Sparrow]

Section 35 of the Constitution also protects traditional Aboriginal activities on lands off-reserve even where the treaties do not refer to such activities. Where activity is one that was integral to the distinctive culture of the Aboriginal society at the time of contact with settlers it is protected as an “Aboriginal right” under section 35 unless the right was given up in the treaty, incompatible with the sovereignty of the Crown, or eliminated by a federal law which showed a clear and plain intention to extinguish the right.

Source: Canada’s “Yahweh Legal” Theft of the Ojibwa Homelands Begins (author unknown)

When he made his presentation to the Ojibway leaders on September 4th, Robinson laid his terms down:

He was prepared to give those who signed the treaty a total of £4,000 (\$2,161.80) in cash and to provide £1,000 (\$540.45 Canadian) per annum thereafter (dollar and pounds are in the 1850 time frame). Each Band would be permitted to select a site for its own reserve, while hunting and fishing rights would continue to extend over the entire surrendered tract. (Leighton 1982:12)

Source: Libraries and Archives Canada

The Robinson Huron Treaty, and its companion IT 147, the Robinson-Superior, are unique. The land set aside for reserves was not part of the surrender. The annuities provision contained an “escalator” clause, promising a payment increase should the surrendered territory become more productive.

GARBAGE PICK-UP NOTICE

GARBAGE PICKUP FOR SENIORS AND LTC
CLIENTS WILL BE ON MONDAYS ONLY

DOGS RUNNING AT LARGE

Mississauga First Nation has a Dog By-law Policy in effect on the Reserve since 1998, and it states:

By-law No. 1-98, Section 18 (a) No dog shall be allowed to run at large within the Reserve. All dogs shall be treated humanely.

- 1st offence –verbal warning
- 2nd offence—written warning
- 3rd offence—fine

By-law No. 1-98, Section 19 Any dog found running at large committing a nuisance, or endangering the health and safety of residents on the Reserve shall be impounded

This is what the Creator wished for all men.

Source: Unknown

The Algonquian people understood that every person alive was given the possibility of a good life by the Creator and that if evil spirits or evil men did not interfere, everyone would live to a great age and have many grandchildren to support them in their final years with love and kindness.

FOOD BANK

**OPEN THURSDAY AFTERNOONS FROM
1:00 P.M TO 4:00 P.M. AT THE MEEJIM
BUILDING ON SAWMILL ROAD**



**JUST A FRIENDLY REMINDER
TO CHECK AND TEST YOUR
CARBON MONOXIDE (CO) DE-
TECTORS**

**CARBON MONOXIDE IS A
COLOURLESS, ODORLESS,
TASTELESS, TOXIC GAS**

**ALWAYS REACT TO A CARBON MONOXIDE
DETECTOR THAT HAS ALARMED.**

SAFETY IS EVERYONE'S RESPONSIBILITY

**ALSO A FRIENDLY REMINDER TO CHECK
AND TEST YOUR SMOKE ALARMS!!**

**MEEGWETCH FROM MFN FIRE
DEPARTMENT**



Mississauga First Nation Sports Complex

Hours of Operation and Price List

Mon. to Fri. 9:00 am—9:00 pm, Sat. 9:00 am—7:00 pm, Sun. 10:00 am—7:00 pm

<u>Student</u>	<u>Price</u>	<u>Adult</u>	<u>Price</u>	<u>Senior</u>	<u>Price</u>	<u>Family</u>	<u>Price</u>
Day Pass	\$4	Day Pass	\$5	Day Pass	\$5	Day Pass	\$15
1 week	\$8	1 week	\$10	1 week	\$8	1 week	\$25
1 month	\$20	1 month	\$30	1 month	\$20	1 month	\$55
3 months	\$45	3 months	\$60	3 months	\$45	3 months	\$85.
6 months	\$70	6 months	\$80	6 months	\$65	6 months	\$145
1 year	\$105	1 year	\$155	1 year	\$105	1 year	\$255

Need an email address with mississaugi.com? They are totally free. Just contact the library at 1-705-356-3590 or visit <http://www.mississaugi.com> and fill out the form.

**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!*

Gymnasium Rental Fees

Gym Fee Rentals	Licensed Event	\$35/hr
	Non Licensed Event	\$30/hr.
	Conferences	\$20/hr
	Recreation events	\$15/hr
Meeting Room	Seminars & work-shops	\$15/hr
Kitchen Rental	1 day	\$30 added to invoice

Words are not enough to say thank you to all of you who came to the benefit bingo held for me. Thank you for all your support and kind words during this time, to those who donated, Meegwetch!

Special thanks to Munyan, who pulled it all together, On the road to recovery! Jim McCallum



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. Miigwetch



Old photo of CPR bridge crossing the Mississauga River 1968

The After School Program—Melissa Morningstar, Danielle Cada, Sara Gionette

RIGHT TO PLAY SOCCER FOR DEVELOPMENT IN PARTNERSHIP WITH THE MLSE FOUNDATION



WHAT IS THE SOCCER FOR DEVELOPMENT PROGRAM?

The Soccer For Development program is designed to support PLAY Coaches to plan, lead and assess a soccer program in their communities. The Soccer For Development program, designed in partnership with the MLSE Foundation, supports Coaches in delivering a fun, active and safe soccer program for children and youth. This program empowers children and youth to develop their soccer skills, learn about the game of soccer, and understand the importance of sportsmanship and fair play. The figure and details below outlines the Soccer For Development program.

Soccer For Development coaching clinic March 2014

1. COACHING CLINIC

The coaching clinic is an opportunity for Coaches to increase their confidence and ability to lead soccer activities in their community. Delivered by the National Coaching Certification Program (NCCP) facilitators, Toronto Football Club (TFC) soccer clinicians and Right To Play staff, this clinic provides Coaches with the opportunity to become an accredited soccer coach. Upon completion of this training, participants are certified in NCCP Fundamental Movements Skills, NCCP Soccer Fundamentals and NCCP Aboriginal Coach Module.

Coach-led Intergenerational Soccer Event April 2014

2. INTERGENERATIONAL EVENT

Following the clinic, Coaches are responsible for planning a soccer-based event that includes children, youth, adults and Elders as participants. This event allows Coaches to raise awareness of the program, recruit children and youth to register for the program and recruit parents and caregivers to sign up to support the program. It also brings together community members of all ages, encourage healthy competition and teamwork, and promote a healthy and active lifestyle through the sport of soccer.

Plan, lead and assess a regular soccer program April-August 2014

3. PROGRAM DELIVERY

Every Coach who attends the clinic is responsible for planning, leading and assessing a regular and reliable soccer program with children and youth for a minimum of 10 practices. The goal of the program is to engage children and youth, particularly those who aren't typically involved in recreational programs in their community. This program allows participants the opportunity to maximize their potential, while promoting the importance of physical activity to increase self-esteem, confidence and their knowledge of fair play.

Right to Play and MLSE 'All-Star Exchange June 2014

4. ALL-STAR EXCHANGE

Participants of the Soccer For Development program who demonstrate a commitment to the program and a true development in their abilities to lead their peers are eligible to participate in the *All-Star Exchange*. This exciting event brings together children and youth from Soccer For Development communities to participate in five days of sport and leadership training aimed at developing self-confidence and leadership skills through sport specific learning sessions and activities.

It should be noted that children at play are not playing about; their games should be seen as their most serious-minded activity.

Michel de Montaigne

SOCER FOR DEVELOPMENT IN PARTNERSHIP WITH THE MLSE FOUNDATION

WHAT ARE THE BENEFITS OF THE SOCCER FOR DEVELOPMENT PROGRAM?

The Soccer for Development program will provide an opportunity for children and youth in PLAY partner communities to: (1) engage in a low cost sport that isn't regularly offered in the community, (2) be a part of a team, (3) connect to children and youth in neighboring communities, and (4) learn the importance of sportsmanship and fair play in sport. As a result of participating in the Soccer For Development program, Coaches and children and youth participants will experience the following benefits.

FOR COACHES

Enhanced knowledge of:

- Facilitation techniques
- Leadership and coaching styles
- Child development
- Player skill-building techniques improving attitudes and behaviors regarding:
 - Routine
 - Positive role-modeling towards children and youth in the community

Enhanced skills in:

- Participatory facilitation
- Planning, leading and assessing regular soccer practices and activities
- Communication
- Working collaboratively in teams
- Time-management and planning

FOR CHILDREN AND YOUTH

Increased understanding of:

- Essential skills of soccer and leadership concepts
- Healthy active lifestyle choices
- Opportunities for soccer in and outside of the community

Increased:

- Confidence in self as leader and team member
- Positive self-image and feelings about self and peers
- Positive feelings about community and social network of support

Increased ability to:

- Identify their own leadership capacity
- Communicate clearly and effectively and listen actively
- Problem solve and negotiate
- Work Collaboratively in teams

TO LEARN MORE, CONTACT:

Melissa Morningstar After School Program (705) 356-3297 x.2305 email: Melissa@mississauga.com

Kim Cada Sports Complex (705) 356-6499 email: Kim@mississauga.com





OJIBWAY PLACE NAMES OF THE GREAT LAKES AREA

Sources: Dr. Newbigging, Jesuit Relations (map is from google maps)

The map to the previous page was taken from Google Earth and I have added the Ojibway names to the lakes, rivers and areas where the Ojibway have lived around the time of contact by the Jesuits in the mid 1600's.

In Paul Le Jeune, writings of Nicolle from the Jesuit Relations:

Nicollet encountered 7 Ojibway groups living along the North Shore of Lake Huron in 1634. They were:

Outchougai—Heron People—Magnetawan River

Ouasarnini—Bullhead people—Just north of Huronia in the Shebeshekong region

Achiligouan—Black Bass People—French River System

Nipissings (Sorcerer people)—North Shore of Lake Nippissing

Amikouai—Beaver People—Spanish River area

Oumisagai—Mississauga First Nation—Mouth of the Mississaugi River.

Baouichtigouaian (Batchewana)—People who lived at Bawating.

Place names are as follows: Gummeeng is the word for lakes or large bodies of waters. Zeepih for the rivers.

Please note—names are not the exact location, but in the general area

Aupitwi-ippee —Abitibi	Makinac —Mackina Island
Teemau-gummeeng —Timiskameeng	Nottawassaga Bay —Wasaga Beach area
Odauwau —Ottawa	Wausau —Georgian Bay
Odauwau zeepih —Ottawa River	Odauwau Zeepih —Ottawa River
Ontaraho —Ontario (Iroquois)	Kitchi-Gaugeedjiwing —Niagara Falls
Torontohen —Toronto (Iroquois)	Kauwautae —Kawartha
Zhooni-au-gummeeng —Lake Simcoe	Musqua-Kaung —Muskoka
Waywiyautinoong —Lake St. Claire	Weequed — Amikoong —Wikwemikong
Anim-ipeeg-ishing —Nipigon	Manitou Miniss —Manitoulin Island
Gau-minikit-awaeyauk —Thunder Bay	Neepishing —Nipissing
WaeWae —Wawa	Onenditiagui —Bruce Peninsula
Ouiebitchiouan —Batchewana Island	Cobechenonk —Leave the canoes and go back—Mouth of Humber River
Adoopekog —Place of Alders—Mouth of Etobicoke River	Missinnihe —The Trusting Creek—Credit River
Nanzuhzaugewazag —Having two Outlets—Oakville- Mouth of sixteen mile creek	Ashquasing —that which lies at the end—at the mouth—twelve mile creek
Mossquawaunk —Salt lick where the deer resort—Grimsby area	Menecing —on the island—Toronto Island
Mekisewancenonk —eagles nest place	Askahneseebe —Horn River—resembled antlers of the deer—Thames River
Wahbeshkegoo Kechegahme —White Water Lake—Lake Erie	Wonscotonach —Back burnt grounds

The Rivers Speak, the Community Responds

By: Jon Cada



River map stories and shared history

In the summer of 2013, Thinking Rock Community Arts, a non-profit organization based in Sault Ste. Marie, officially kicked off The Rivers Speak pilot project, welcoming residents of Mississauga First Nation, Blind River and surrounding communities to come share their stories of the rivers and waterways of this area. Age wasn't seen as a barrier and creative skill wasn't looked at as a necessity.

This community arts project ran for one whole week working in both Mississauga First Nation and Blind River. Participants shared stories through whimsical art-making activities such as puppet making, lantern-making, spoken word, music and storytelling. The week ended with a river pageant along the banks of the Blind River, with participants of all ages coming together to participate in and watch the performance. The Thinking Rock team includes Artistic Director Robin Sutherland and local youth Jon Cada and Tracy Fraser. Sutherland is originally from north of Thessalon, Ontario, and attended high school at W.C. Eaket in Blind River. Jon has worked with Robin since 2011, helping with the creation of Thinking Rock Community Arts. Tracy came on as Project Coordinator in the summer of 2013 and is now playing a lead role in coordinating the Rivers Speak project in Mississauga First Nation.

The team's goal is to use this inviting art process to bring communities together throughout the Algoma District to unearth and celebrate our local stories through fun art-making activities in a warm and

welcoming environment.

The Rivers Speak project will continue to run at the Cultural and Heritage Complex through September 2014. Starting in May will then branch out to partnering communities across the North Shore including Blind River, Serpent River First Nation and Elliot Lake. We invite everyone who is looking for something fun to do to come out on Thursdays and join in the fun!



Art Making at the Cultural and Heritage Centre

**Spring Fling
Talent Show**

If you can dance, sing, play an instrument, recite a poem, present a magic act, tell a funny joke or have a unique talent then this is for you !

Spring

FOR ALL AGES !

April 25, 2014 from 6:00 pm—9:00 pm
@ the Sports complex
Admission: \$2.00 and non-perishable food item
(will be donated to local food bank)

Youth Led Event

In collaboration with
RIGHT TO PLAY
&
THINKING ROCK

To Register please call Melissa @ 705-356-3197 Ext 2306 Melissa@mississaugi.com
Tracy @ 705-975-1831 or Tracy@thinkingrock.ca



Councils and Resource Management

Source: *Historical Importance of the Commercial Fishery to the People of The Mississauga First Nation*

While the ancestral home of the Mississauga Anishnabek included the broad arc across northern Lake Huron, they maintained a presence in other regions of the Upper Great Lakes as well. The main village was located at the mouth of the Mississagi River but they maintained fishing stations located along the whole region. Most of the information regarding this area was furnished by the French explorer Charlevoix who visited the region in 1721. Charlevoix's journal (now lost) provided some of the most important information for the French hydrographers who mapped the area.

Population

The population of the Mississauga Ojibways at the time of contact with the Europeans is difficult to ascertain with certainty. There are three rather incomplete reports, one in 1718 by Jacques Charles de Sabrevois, Commandant of Fort Detroit, another reported by Governor Beauharnois in 1736, and a third Louis-Thomas Chabert de Joncaire also reported in 1736 and likely the basis for Beauharnois's account. From these reports we can estimate the size of the Mississauga population at about 4000 and we note their presence at four locations by the early eighteenth century, at the mouth of the Mississagi River, with the Kamiga Ottoawas at Bkejwanong (near Lake St. Claire), with the Sinago Ottawas on Manitoulin Island, and at various locations around Lake Ontario, mainly near Niagara. The total populations of these villages are never given but 4000 is a relatively large number equaling the four nations of the Ottawa combined.



From Superior Under the Shadow of the Gods:

Two years after the treaty, the Indians at Fort William complained to Lord Elgin, Governor of Canada, that the paper treaties were different from their oral agreement with Robinson:

We thought that what was written on your paper came out of your heart, like the words that we heard come out of your mouth. Since the paper has been explained to us, we see how much difference there is between your words and your writing.

"The most important kind of freedom is to be what you really are. You trade in your reality for a role. You trade in your sense of an act. You give up your ability to feel, and in exchange, put on a mask. There can't be any large-scale revolution until there's a personal revolution, on an individual level. It's got to happen inside first." -Jim Morrison



INDIAN MARKET

Native Canada Centre - Toronto Ontario
Hosted By: Conrad Bobiwash
Friday June 27th, 2014
9:00 am to 3:00 pm
Vendors must have status card or Metis card.
Must have handmade products

To reserve your space for \$50, contact
Email: conradbobiwash@yahoo.com

Cash only please, with only 15 spaces available.



Band member Conrad Bobiwash at the Autry Show in Los Angeles with new supporters of his art.

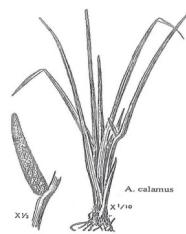
"My father; a long time has passed since first we came upon our lands; and our people have sunk into their graves. They had sense. We are all young and foolish, and we do not wish to do anything that they would not approve, were they living. We are fearful we shall offend their spirits if we sell our lands; and we are fearful we shall offend you if we do not sell them. This has caused us great perplexity of thought, because we have counseled among ourselves, and do not know how we can part with our lands. My father, we have sold you a great tract of land already; but it is not enough! We sold it to you for the benefit of your children, to farm and to live upon. We have now but a little left. We shall want it all for ourselves. We know not how long we shall live, and we wish to leave some lands for our children to hunt upon. You are gradually taking away our hunting grounds. Your children are driving us before them. We are growing uneasy. What lands you have you may retain. But we shall sell no more."

Metea, Potowatami chief of the Illinois Nation

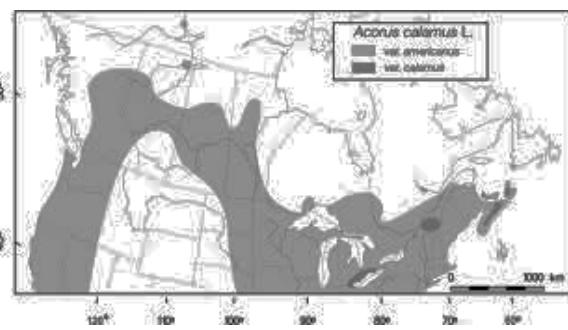
Our Medicines

Sweet Flag (*Acorus Calamus*)

Wiikenh (Baraga: wike'angelica root': Densmore: wiken': Gilmore: wika"; Smith: we'ke)
Nahagashk, -oon (Densmore: na'buguck'; Smith: na'buguck, na'buguck; Zichmanis & Hodgine: nuhugushk)
Mashkosii-zhaabozigan (Densmore: muckosija'bosigun



Sweet flag is an interesting marsh plant whose yellow-green flowering stalk (called spadix) juts out of the cat-tail-like flat leaves at a sharp angle. The flowers themselves have a delightful lemon scent, and the plant occurs along stream banks and pond edges, often in shallow water, with sedges and cat-tails. Sweet flag flowers in June and grows to heights of 2 to 3 feet. Traditionally the Chippewa used the root of this species in an infusion for colds, coughs, and as a physic; in a decoction as a gargle for sore throats, toothaches, and cold remedies; and in an unstated manner for cramps and as a hallucinogen.



Range in which Sweet Flag grows in North America

To all of you who came out to support Andy's benefit, thank you, special thanks to Glen, Helen and Andy, Wanda, Pat, Joann Cada, Kim, Ruth, Sally, Lucy Ann, too many people to thank, to all who donated, Bingo caller Todd "no she's not a shitty caller" LOL

Special thanks to my family, Mom "we Love you", Kev, Deb & Jan, and to Munyan who pulled it all together, For all the words of encouragement , support. Meegwetch!

Citizen Plus, also known as The Red Paper, 1970

Source: http://www.canadiana.ca/citm/_textpopups/aboriginals/doc75_e.html

Document Summary: This is the Aboriginal response to the federal governments White Paper of 1969.

Key Points:

- The legislature and constitutional basis of Indian status and rights should be maintained until Aboriginals are prepared and willing to renegotiate them.
- The only way to maintain Indian Culture is remain as Indians.
- Aboriginals already have access to the same services as other Canadians, plus additional rights and privileges that were established by the British North America Act, various treaties and governmental legislation.
- Only Aboriginals and Aboriginal organizations should be given the resources and responsibility to determine their own priorities and future development lines. The federal government has a distorted view of treaty rights and is not to be trusted on this issue.
- The government wrongly thinks that the Crown owns reserve lands. The Crown merely “holds” such lands, though they belong to Aboriginals. The government also thinks that Aboriginals only can own land in the Old World, European sense of land ownership. Therefore, the Aboriginal peoples should be allowed to control land in a way that respects both their historical and legal rights.
- The Indian Act should be reviewed, but not repealed. It should only be reviewed when treaty rights issues are settled and if there is a consensus among Aboriginal peoples on such changes regarding their historical and legal rights.
- The Department of Indian and Northern Affairs should cease to exist in its archaic and paternalistic form. A similar agency should be established to look more closely at and be more attuned to the needs of the Aboriginal peoples—particularly when it comes to ensuring that treaty and land rights promises are kept.
- Aboriginals reject the appointment of a sole Commissioner in a Royal Commission, because he will be appointed by the government itself to protect its interests without Aboriginal consultation. The gov-

ernment instead, should call and “independent, unbiased unprejudiced” commission that should have the power to bring any witness or documents that it or the Aboriginals wish to present. Its judgments should be legal binding.

However, Sir Wilfrid Laurier conceded that Canada had little if no treaty making power with other countries, and could do nothing.

MFN POW WOW 2014

FUND RAISING

WOLF Painting

Draw will be on April 22nd, 2014

Earth Day

Tickets are \$5 ea. Or 3 for \$10

Tickets are sold at the Band office and the Education Building



Visit online <http://www.mississauga.com> ***to view past issues. Just look for the link SMOKE SIGNAL at top menu bar 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: mfnlirary@mississauga.com***
Documents are in pdf format and printable.

Mostly Place Names in Ontario

Words can be - forward, backward, diagonally forward and backward, up, down

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

Word List *(please note, words in brackets do not appear in puzzle)*

AUPITWI-IPEE - ABITIBI
 ANIMIPIEEG-ISHING - NIPIGON
 ODAUWAU - OTTAWA
 WAEWAE - WAWA
 WAUSAU - GEORGIAN BAY
 KAUWAUTAE - KAWARTHA
 MUSQUA KAUNG - MUSKOKA
 NEEPISHING - NIPISSING
 MAN - NINI

MANITOU MINISS - MANITOULIN ISLAND
 AMIKOUEI - BEAVER (People)
 OUTCHOUAGAI - HERON (People)
 OUSARNINI - BULLHEAD (People)
 ACHILIGOUAN - BLACK BASS (People)
 MAKINAC - MACKINA(ISLAND)
 ONTARAHO - ONTARIO (lake)
 DEBWEWIN - TRUTH
 WOMAN - KWE

Home Trivia

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

1. Who was the last teacher to teach at the dayschool here on Mississauga First Nation.
2. What was the name of Chiblow Lake Lodge before it was changed?
3. Who Speaks Ojibway?
4. What date was the grand opening of the Blessed Katri Church?
5. Who is in charge of the Afterschool Program today?
6. Kitchimo'komen translates to?
7. The elder profiled in the Christmas 2012 issue was?
8. The elder profiled in the Spring 2013 issue was?
9. Becca Translates to?
10. What date was the Jay Treaty negotiated?

Answers on page 19



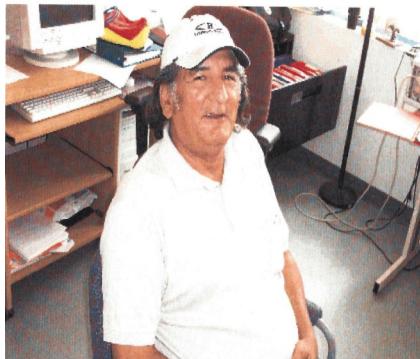
Elders Profile

Submitted by: Clifford Niganobe

Excerpts taken from the Elliot Lake Standard, Thursday February 2, 2011 and Facebook

Roger Daybutch

Nickname: Louie



Spouse: Shelly

D.O.B: Feb. 5, 1949

School Attended:

Garnier College

Children: Kelly, Patty, Monica, Rachelle, Jessica, Kyle, Mackenzie, Nicholas

Favorite memories from youth:

"Learning the ways of my parents; all our natural values, hunting and trapping."

On health: "When we were young my mother made sure we ate balanced meals. We always had meats, vegetables and lots of fruit. I think there's a lack of balance in our diet today, everything is fast, even as adults we eat and run, as parents we instill this into our children. There is no more sitting down at the table anymore, there is no more social aspect at meal time, everyone's on the go or in front of the television. There is more external influences on kids (TV, satellite), in the old days we had to make our own entertainment, these games were community and group oriented. It's hard to get kids to go on the trap line, fishing, or even try to instill our Anishnabek values when other ones (the modern ones) seem to take precedent."

I try to encourage eating healthy, well-balanced meals, natural foods. I try to supplement foods with other health foods if my kids don't like it. When I was young, I don't think I was ever sick, I attribute this to my mother's food preparation."

Roger's interest in music began at an early age. The images of his youth include life in a united family, an environment filled with music, interesting and influential relatives, and, then, life in a Garnier College Residential School.

Roger eventually moved to Chicago where he began and continued playing music on a professional level in all types of venues.

His band, Mason Dixon Line was founded in North Bay. They have played at various other functions through out the years.

Roger was inducted into The Great Northern Opry and became the 67th inductee which was held in 2010 in Elliot Lake.

Roger also formed the Aboriginal Country Music Hall of Fame. The object of the formation of the Association is to promote country music and to recognize the talents in the Anishnabe communities and to introduce and showcase young and up coming talent in our First Nations Communities. Past shows were held in Serpent River, Wikwemikong. A number of First Nations Artist such as Taylor Armstrong, Eugene Manitowabi, Chi-Paul (the late Paul Abel), Leland Bell and the Launtain Brothers to name a few all have been inducted into the Association. Future shows to be announced on their facebook page.

Elder's Meditation of the Day

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

"When you remove love and try to replace it with monetary things, you've got nothing...get him to understand that he has to love himself before he can love anything else."--John Peters (Slow Turtle), WAMPANOAG

It is said, "Love thy neighbor as thyself." That's the trouble, most of us do.

Great Spirit, You are love; You are spirit. Spirit and love are interconnected. I am spiritual. Let me realize what I am really made of..

1865 Mississauga First NATION

Chief and Principal men

Bo-ne-ke-osh (Wnter Wind)signed on behalf of the Principle men listed below as they had left to travel to their winter hunting camps. Bo-ne-ke-osh signed each mans totem but it does not show the totems on the document.

Chief—Bo-ne-ke-osh

Mi-co-tai-mis-sis-sai	Wai-me-gwon
Ah-nung	Me-zhe-gun-e-gezhik
Joseph Boyer	Wai-toch-e-wai-nah
Sah-gutch-e-wa-ge-zhik	Pai-bone-wai-we-tung
Pah-kum-is-scir	Up-e-cun
Mis-cos-e-no-eene-ne	Now-quai-os-ga
Osh-e-gim-e-ge-zhik	Ne-bow-e-ge-zhik
Mish-ah-wos-e-gai	O-tong-ge-gah-bow-e-qua
Mish-ah-bai	Sah-gutch-e-wa-ge-zhik
Wah-queeme	Now-wos-e-no-qua
Kai-bom-e-ge-ahik	Cah-zhe-game

1881 Mississauga First Nation

Chief and Principal Men

Bonekeosh - Chief

Paibomirawetung	Paigamehahbow
Joseph Boyer	Nagegogeosai
A Sahgutchewaikeshik	Peter Boyer
Paigumesai	Waitotchewaman
Edowoneqot	Paibomiraiwetung
Missahbai	

1900 Mississauga First Nation Chief and Council

Chief—Joseph Sahgeese

Counsellor—Frank Tabatch
Councillor—Joseph Mohany
Councillor—Michel Shhgutchawaygeesshick
Councillor—Paul Mahananany
Councillor—Joesph Sahgutchawaygeeshick
Councillor—Bob Sahgeese
Councillor—Henry Tabutch
Councillor—John Nocquaosaga



Community Art Project

By: Danielle Cada

Throughout the March Break some of our community members took part in a three day art project.



The event was held at the Mississauga Cultural Complex on March 11th-13th from 10-3pm. Everyday lunch

and light snacks were provided for each of the participants.

On the first day we discussed the traditional Woodland X-Ray painting and learned some interesting facts about Mohawk artist Norval Morrisseau. Morrisseau was born in the early 1930s on the Sandy Point Lake Reserve north of Thunder Bay, Ontario. The group also took part in a reading pertaining to Blake Debassige. He was born in 1956 in West Bay on Manitoulin Island. He took part in helping Tom Peletier with the Manitou Arts Foundation to encourage young people into considering a career in the arts following Morrisseau.



Canvas' were provided for each participant so they could create their own masterpiece. Some stuck with the Woodland X-Ray painting style while others chose to do different styles, or styles of their own. The three days were spent painting, reading, laughing, sharing new facts about painting and art, and techniques of both.

Everyone truly did an amazing job on their painting creations. We learned that art can be used as a great relaxing tool and that everyone is an artist in their own distinct way. The paintings are currently on display at the Cultural Complex for the time being, if anyone wishes to view them.



Blind River Public School

By: Nanette Boyer

It's a new beginning with brighter days ahead, spring is almost upon us and the Native Student Support Mentor Program developed by the Mississauga First Nation Education Department would like to share what is happening at the elementary schools in Blind River.

The program is creating a pathway for success for our



Students participating in activities at Blind River Public School put on by Native Student Mentor, Nanette Boyer

First Nation Students. It is also to establish awareness and an understanding of cultural traditions for all elementary students and staff. It provides social, academic and peer counselling to First Nation Students and to assist students with improving communication skills, interpersonal skills, social skills and leadership skills.

The Native Student Support Mentor works as a resource tool for both elementary schools where cultural practices are developed such as drumming, the art of beadwork, delivery of the Walking the Path Program which encompasses teachings about the history, traditions, beliefs and cultures of our people, also provides lessons that include youth empowerment strategies promoting self-esteem and respect for others. Over the school academic year there have been culturally based oriented field trips provided for students such as ice-fishing trips, maple sugar bush visits, snaring outings and awareness events about community developments or issues which may affect First Nation students.

At both St. Mary's and the Blind River Public School there is a designated room called the Native Resource Room/Cultural Room where all staff and students can

utilize. With an open door policy to strive for knowledge and awareness in the cultural and traditional component of our self-identity as First Nation people.

These are just some of the cultural and traditional resources offered to all staff and students: the seven grandfather teachings, smudging, medicine wheel teachings, knowledge of a sweat-lodge, pow-wow etiquette, regalia making and the different types of dancers, rattle-making, drum-making, dream-catcher's, woodland art teachings, story-telling and legends, native art through bead-work, and native songs with the grandmother drum and hand-drumming.

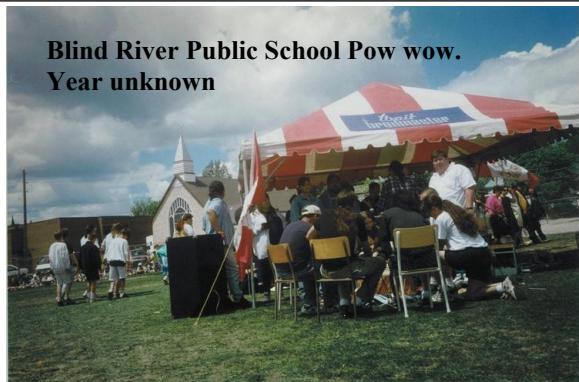
Overall the program raises awareness and understanding of our Anishnaabe Cultural practices for all students and staff. Our First Nation Students will be empowered to be successful in their pathway of life.



Rattle Making, one of the activities.

Trivia answers.

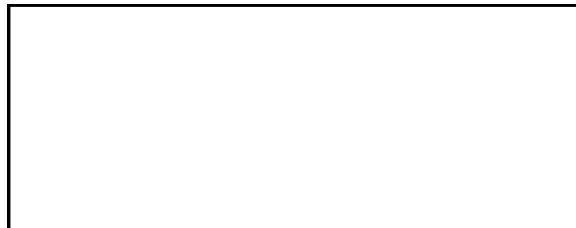
1. Rabbishaw, 2. Bilton's Camp, 3. God, 4. April 12, 1981, 5. Melissa Morninstar, 6. Big knife, 7. Sharon (Boyer) Cada, 8. Lorraine Cada, 9. Wait, 10. November 19.1794



Word search answer: *Long ago, we lived along the banks of the Mishizhaging zeebi and migrated down*

MISSISSAUGA FIRST NATION

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POR 1BO



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JULY 19TH & 20TH, 2014

MEN'S TRADITIONAL SPECIAL ON SATURDAY

ALL DRUMS MUST REGISTER BEFORE 12 PM SATURDAY TO RECEIVE HONORARIUMS **FIRST 3 DRUMS TO BE PAID HONORARIUM—MUST HAVE A MINIMUM OF 5 DRUMMERS DEDICATED TO ONE DRUM**

(PLEASE PHONE OR EMAIL IN ADVANCE TO PRE-REGISTER)

DANCERS MUST BE IN FULL REGALIA TO RECEIVE HONORARIUM ON SATURDAY AND SUNDAY

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(FOLLOW THE SIGNS)**