



Smoke Signal



Northern Journey – The Mizhizaaging Ziibi

From time immemorial, our ancestors travelled from the mouth of the Mississauga River (summer homes) to their winter camps at the headwaters of the Mississauga River.

Their journey began in the early fall and they returned in the spring. The journey was made by paddling their canoes up the Mississauga River and The Little White River, or by other routes such as old trails portaging from lake to lake to their final destination. An old portage trail was discovered on Big Chiblow Lake which leads down to a dry wash (formerly a creek) which leads down to the lakes below Big Chiblow. Depending on the weather and other conditions, it would take them about a month or more to make the journey. A lot of stops were made along the way before they reached their destination up into our traditional territory of the Mississauga Anishnabe. The traditional territory covers a wide area of land from the head waters around Bark Lake and beyond down to the mouth of the Mississauga, covering roughly 5,000 square kilometers.

All the families would undertake the journey up north with a few members remaining behind who were unable to make this journey due to illnesses, and some of the elders who were too weak and feeble. Along the way, numerous stops were made to rest, portage, pick medicines, and hunt before the final destination.

There are many reasons why they made stops along the way. They usually took their time on their journey north as they left at a reasonable time before the ice froze the rivers and lakes. In the spring time, they had to wait for the rivers and lakes to thaw to journey back home.

They stopped to pick their medicines for use during the winter months at various locations. The location of one stop before their journey was just above the falls at a location they called Squirrel Island (Chitamo Minitigoon). Chitamo Minitigoon is just across the present day highway from the Eastman subdivision. There is a small channel that snakes around to create the island which causes it to be an island depending on the season. The water was always level because there were no dams. The water level was up only in



One of the many portages they had to make on their journey north “The Great Aubrey Falls” the portage trail was to the right of the falls.

Cultural Events held on the Mississauga First Nation

- Naming Ceremony
- Baby Welcoming Ceremony
- Spring Ceremony March 21
- Pipe Ceremony March 21
- Moon Ceremonies– Full Moon
- Sharing Knowledge
- Water Ceremonies

These ceremonies were recently held in the community.

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the spring runoff, but not much. It is visible when the river level is high and in the summer, the channel is reduced to just a trickle. Another stop to pick medicines was Akwi Minitigoon (Woman Island) near

Dean Lake. On the return journey, it was about the same as the journey up north except they had to wait for the ice to thaw from the rivers and lakes. A lot of the stops were mapped out along the river and a few of the stops are located at Wakamata Lake, the portages made at various locations such as Red Rock, Slate Falls, Aubrey Falls, and Pigen Chutes just to name a few. There are probably more undetermined stops. Here they disembarked from their canoes to portage around these falls and rapids to continue on their journey.

Another route they made was up the Little White River up to Mountain Lake, Rawhide Lake and beyond to the Bark Lake area and further even still to reach the limits of the Mississauga Territory. Thunder Mountain is located on the south side of Rawhide Lake and here the Mississauga's would perform important ceremonies as this was a very Sacred location for our people. According to our legends, it was home to a nesting pair of Thunderbirds. Rocky Island was a destination for some of the travelers as there was a village and a trading post before it was flooded. Of course, Rocky Island was not a lake back then and was only created when the dams were built. Big Green Lake and Little Green Lake along with the village, burial grounds and trading post are now under the back waters of the dam.

The travelers would also visit some of the other camps along the way for a rest or just to socialize. One camp was Dan Boyer's camp and the name of his camp was called Rowon's Camp. Dan Boyer had a nick name and it was Shubosh or Shabosh, not sure on the spelling of the name. His camp was located just below Camp 17. Here he had a trapper's cabin. Further up the river, George Boyer had a trapper's camp. There were trappers camps all along the Mississauga River.

Stops in recent times before the dams were built



One of the last families journey the Mississauga and White Rivers to their winter hunt camps. The Morningstar family from left to right: Willard Pine, Dave and Margaret Morningstar, Ernest and Russel Morningstar. (Date Unknown)

were made to trade with the settlers along the route. They traded fish or meat for supplies to help them through the winter. Supplies such as flour, sugar, pots and pans and any other staple that they may have needed. Usually, these supplies were left on the river bank for the travelers and in turn, the fish or whatever else they traded was left on the river bank as well. Also, to mention that the settler children were afraid of the First Nations People.

This story was relayed to me and goes as follows:

On their journey, not sure if it was the fall or spring journey, one little lad needed a new pair of shoes as his old pair was so worn out that they were almost falling off his feet. As they were nearing one of the settler's home along the route, the young lad noticed on the river bank, something interesting that caught his eye. He must have had good eyes, as he noticed them from quite a distance away. As they got closer he noticed the supplies that they provided and a brand new pair of shoes. Somehow, the settlers new his size and that he needed this new pair of shoes. He put them on and they fit perfectly and thus he was one happy young lad.

On all of their stops, each family member knew what they had to do once they landed to set up camp. The parents set up the sleeping quarters and made the fire, prepared the meals etc. The young lad I was talking of earlier, his job was to gather the moss for their beds, hunt or fish for their evening meals.

And there are Four Corners of the Earth that we talk about, the Four Colors of people, and the Four Winds. You see the winds-they are spirits. Grandfather William Commanda—Elder

TRADITIONAL ROLES OF MEN AND WOMEN

- Roles of men and women were equal, in balance, complemented each other (women were respected by men and vice versa)

<u>MEN:</u>	<u>WOMEN:</u>
Protectors (of the people, keeping away dangers)	Life givers, caretakers of life (Creator chose women to be the vessels which will bring new life.)
Providers (hunters/fishers, providing food and shelter)	First teachers (babies/children, provide teachings for all our lives)
Teachers (older children, taking kids out on land, teaching hands-on skills)	Nurturers (providing children and families ie. love, food, comfort etc.)
Helpers (of the people “ska-besh” meaning helper everyone is a helper in youth and adult stages of life.)	Special role in spirituality (always have a special place in ceremonies)
Leaders (those who take on leadership roles are the servants to the people, they work for the people)	Hold sacred gifts from Creator (able to give life, natural cleansing, closest to Creator)
Role as servant in spirituality (do most of the work in ceremonies)	Keepers of culture (passing on the teachings)

IMPACTS OF COLONIZATION ON TRADITIONAL ROLES:

- Our people were colonized by a male-dominated culture, Europeans believed that men are superior to women (opposite to our traditional beliefs)
- The European culture was forced upon our people, through laws (forbidding our spirituality), missionaries (enforcing their religion), residential schools (brainwashing children), and deep conditioning of our people throughout many generations
- Many of our people began to believe in the European ways including the belief that men are superior to women
- This created a lot of dysfunction and confusion among our people, in our families, in relationships; it has resulted in domestic violence and mistreatment of women

HOW WE CAN REVIVE TRADITIONAL ROLES:

- Seek knowledge, learn about traditional roles by talking with Elders and resource people who have the knowledge about traditions
- Attend workshops of information sessions on traditional roles
- Take Indigenous studies courses that include traditional roles
- Read relevant written sources/books/internet, about traditional roles
- Share what you learn with others, that is how awareness happens

First Nations Names Along The North Shore

By: Clifford Niganobe

Here is something of great interest. The names were acquired from the 1861 Census Records obtained from the Timber Village Museum in Blind River. The Census taker, records the names of our Ancestors who lived along the North Shore from Garden River to Whitefish. I have also 1871, 1881, 1901 and 1921 census records now on file at the Library.

Our ancestors used descriptive names for themselves which were given to them from a Grandfather, father, uncle, aunt, grandmother, mother through naming ceremonies. The name came to them either in a vision or a dream.

In these records, is recorded the Anishnabe name and the English name translated beside them. I find them rather unique to the individual they name. Below are a few that I have come across while going through the records.

Penessenai Kezhik Dail *Sky Bird*
Mis Co Be Ness Miskwo Benesse *Cardinal*
Ah Be Tah kezhik Go Quai *Half Day Woman*
Paish On Quot O Quai *The One Cloud Woman*
Ah Tick Oquai *Cariboo Woman*
Wah Be Ka Kake *White Hawk*
Mun Ne Too Be Ness/Manitoo Benesse *Spirit Bird*
Yellow Thunder (anishnabe name was not available)



Not all of the several hundred names are translated, but if you know the language you can recognize somewhat what they translate to. The census taker at that time did a great job at attempting to translate the names to English. Also, I would like to mention that somewhere along the North Shore, there was a settlement with the translated name of Eagle's Nest, Mouth Shore Lake Huron where the chief's name was "Lat E Go Me Me." I have written it exactly as it is in the census record. It would be awesome to know exactly where this location is and reveal another important part of our history.



The photo to the right is from the event "Life and Water Ceremony." Facilitator was Issac Murdock of Serpent River and Elder Josephine Manadmin. At the gathering, many stories and legends were told by the facilitators and community members. Everyone enjoyed the stories and a potluck feast. There was a life and water ceremony, spirit offerings and talks about sacred times.

Mississauga First Nation Firehall—New Exterior

By: Clifford Niganobe

Mississauga First Nation Firehall has undergone a major facelift from the dark brown exterior to a bright red aluminum siding this past winter. The work was performed by C&C Construction of the Mississauga First Nation. Construction crew were Michael Chiblow (Chib), Ted Boyer Jr. (Mooney), and Andy Hackney. The roof was redone by DMAC Contracting during the summer of 2015 and now a new exterior was completed. The building looks awesome as you can see in the photos on this page.



The progression of the work done. Older photo of the Fire Hall, next is in mid-construction and finally the end product.

From the Language Teacher

Ikidowinan/words

Linda Assinewe

Fill in the blanks below using words from the table to the right.

Pii minookamig, nitaa gimiwan

Pii Mi noo Ka mig, ni taa gi mi wan

Niin: _____ nidi-zhinikaaz

Noongo: Onaabidin-Giizis _____

1	Agaawategan	Umbrella
2	Gimiwan	Rain
3	Nidi-zhinikaaz	I am called/known as
4	Niin	I, Me
5	Nitaa	Very good at
6	Noongo/noongwa	Presently, now
7	Onaabidin-gizis	Snow crust moon (March)
8	Pii Minookamig	When it is spring time
9	E-wenpanak	The easy one
10	Zhitoon	(you) do/ complete

AMBE NOKOMSUK - LETS GO GRANDMOTHERS—GRANDMOTHERS COUNCIL

We are looking to start a Grandmother’s Council to assist with guidance, advice and direction in the areas needed.

Please contact Evelyn at (705) 356-1621 ext. 2226 or evelyn@mississaugi.com for more info.

“The Clan Mothers ran everything and had the last word. I think that’s the answer.” Floyd Red Crow Westerman

History of Elk Prior to 1996

Source: <http://www.northernontario.org/StuffOfLife/ElkRestoration/History.htm>

Once native to Ontario, elk (*Cervus elaphus*) were extirpated by the late 1800's as a result of several factors including commercial and unregulated harvesting and loss of habitat due to human settlement activities. There have been several attempts to restore elk to the province, the most recent being in the 1930's and 1940's. Unfortunately, this last initiative was abandoned and most of the animals subsequently killed due to unfounded concerns that they were passing a parasite (giant liver fluke) on to cattle. However, two small herds of elk managed to survive in the Burwash/French River area. In 1996 it was estimated that these two herds numbered about 60 animals in total.

Once a massive herd that stretched from the Atlantic to the Mississippi, the history of the Eastern Elk is both heartbreaking and inspiring.

Elk introduced to areas with high deer densities and the proximity of agriculture (Bancroft/North Hastings, Lake Huron North Shore), survive and reproduce better than elk introduced to predominantly moose range with little agricultural activity (Lake of The Woods, Nipissing/French River).

A bog near Sarnia contained our earliest proof, the remains of five animals that lived approximately 3,300 years ago. Historical records suggest that prior to European settlement elk were most abundant in southwestern Ontario's eastern deciduous-forest regions and the Great-Lakes St. Lawrence forests between Kingston and Ottawa. Scant evidence exists of their presence in Northern Ontario, but this might have to do with a scarcity of archaeological sites and the vastness of the territory.

Pioneers viewed elk as either food or competitors with their livestock. Hunting was unregulated. Wherever settlement took root, elk were in trouble. Rural expansion, with its penchant for changing habitat, displaced them until our remaining indigenous herds finally sought refuge along the Ottawa River between Mattawa and Kirkland Lake.

Even there they were not safe. Ontario's last recorded native elk kill occurred near North Bay in 1893. Other elk were sighted nearby throughout the 1890s, and one account tells of them southwest of Nipigon just prior to World War 1. But whether they were gone by the 1890s or early 1900s is unimportant. In the end, all that future generations inherited were ghosts, but Ontarians did not relish the thought of ghosts. The first reintroduction, a release of elk into Algonquin Park, was attempted from 1910 to 1912. MNR biologist (and Ontario Out of Doors Field Editor) Bruce Ranta says, "A few elk and caribou were set loose and, literally, never heard or seen again." Beginning of the End

As time progressed, and more settlers arrived, the elk's habitat diminished and it was hunted more and more often. Unlike other large game animals in the area, such as bison and whitetail deer, the Eastern Elk was not overly fearful of humans. Herds did not move out of feeding grounds simply because a settlement was nearby. Instead, they stayed where they were, which made them easy targets to provide food and warmth.

The numbers of Eastern Elk fell quickly and in 1737, the last sighting of an elk in South Carolina occurred. By 1850, it's believed the whole population had been eliminated except for a few isolated herds in the Allegheny Mountains of north central Pennsylvania near Cameron, Elk and McKean counties. And then in 1877, the last known wild Eastern Elk was killed by John D. Decker in Pennsylvania.

Once native to Ontario, elk were eliminated by the late 1800s through over-harvesting and changes to habitat caused by humans.

Continued next page

Ill-founded concerns that elk were transmitting a parasite known as the liver fluke to cattle resulted in the elimination of most elk, except some in the Burwash area, where two remnant herds still existed. The Burwash herds were subjected to legal hunting until 1979, when hunting the animals was outlawed due to concern over their low numbers. Since then, monitoring activities with periodic surveys and scientific studies on the habitat range of elk and their food habits in the Burwash-French River area have taken place.

It would seem as if our larger game had been in the habit of suddenly forsaking certain sections of country altogether, for a term of years, and then as suddenly returning to their former haunts, for in nearly all parts of Ontario the decayed antlers and bones of both moose and elk are frequently found. Then, too, while the moose have returned in such vast hordes to their former haunts, the elk has failed to put in an appearance. It is a question if there are any at all in the province at present.

The last recorded historic elk kill in Ontario occurred between North Bay and Latchford in 1893. Historic accounts from the early 1600s record the existence of elk populations in southern Ontario. Alexander MacKenzie wrote of abundant elk while travelling the area between Lake Superior and the Manitoba border in 1789.

By the mid 1800s, southern Ontario was undergoing rapid settlement. Land was being converted to the production of crops and livestock. As a result, elk experienced both a loss of habitat and increased competition for resources.

These factors led to the decline in populations in southern Ontario. Smaller numbers of elk continued to exist in north-eastern Ontario, along the Ottawa River watershed, but due to continuing settlement pressures and unregulated hunting, elk were eventually extirpated from Ontario. There are varying estimates of how far north the historic elk range extended. It is clear that elk were most abundant in the eastern deciduous forest region of southwestern Ontario, where it is suggested that herds could number more than two hundred animals.

Elk also occurred in lesser concentrations north of

the eastern end of Lake Ontario in the Great Lakes-St. Lawrence forest region (i.e., Kingston and Ottawa areas).

An attempt to restore elk into southern Ontario and Algonquin Provincial Park occurred between 1900 and 1912. The attempt was unsuccessful.

A second effort was made in the 1930s by the former Ontario Department of Lands and Forests. Elk transported from Alberta were held in enclosures at numerous sites across Ontario. Sites at which elk were released include Chapleau, North Bay, Burwash and Apsley. The high concentration of elk remaining in holding facilities, however, created conditions that caused many animals to be infested with liver fluke (*Fascioloides magna*). Concerns regarding the health of livestock and existing cervid populations led to the decision to exterminate most of the translocated elk.

Two small remnant herds of elk from the 1930s restoration efforts inhabited the Burwash and French River area of central Ontario when the province's most recent program was initiated.

2015 Mixed Slo-Pitch League Registration

Who? Ages 14+ **Where?** MFN Baseball Fields **When?** Mid-May to Mid-August

Entry Fee is \$400 per team.

For more information or to register a team, please contact: Ryne Denis at ryne22@hotmail.com or 705-849-8830

Larry Payette at larry.payette@mississauga.com
Or phone 705-356-1621

Deadline: May 6th, 2016 at 4:00 pm

The Forest Before 1870

Source: The Mississauga Country— A study in logging history by MacDonald, Graham

Certain Native usages of timber resources are well known such as the use of birch bark for canoe construction, poles for dwelling construction and the systematic production of maple sugar. One might add to this the use of wood in their weir construction. Generally, the interpretation of Great Lakes Indians leans towards the notion that on the whole, they lived rather harmoniously with their environment, modifying it in only very minor ways.

The Below article was submitted by a Tammy Armstrong who is a grandmother herself and thought it was a great article for this issue.—Sault Ste. Marie—Gene Morin Special to The Star

What is the greatest force moving grandparents to other cities? Grandchildren cause more seniors to move than any other reason.

The gift of old age is grandchildren. Grandchildren make old age worth while.

A friend was talking of how happy she is now she has great grandchildren. Her face was alive with the joy of telling me this.

Only the toughest get the gift of grandchildren. They had the struggles of raising children and reap the benefits much later.

The blessings flow both ways. The proverb says “Grandparents are proud of their grandchildren, and children should be proud of their parents”.

Many old people miss the gift of grandchildren. They never had children or their children did not bear children.

The cruelest cut of all is when people bar their children from visiting grandparents.

Grandchildren represent hope for the future even if the future appears dark. We live on hopes.

In horrors of the New Orleans Superdome after Hurricane Katrina, where the homeless were crowded in, babies were born in the midst of filth, murder and hunger.

Life goes on regardless, like the green seedlings sprouting a few weeks after a wildfire. The elderly find a ‘crown’ of reward and honour in being surrounded by grandchildren.

Grandchildren are beautiful jewels that grandparents wear like strings of pearls, more valuable than the Queen’s crown”(Chris Brauns).

I remember the dying grandmother who hung on to life by a thread until the last grandchild arrived, then died with a smile on her face.

Life matters only if it continues on through the generations.

Parents not only raise up godly sons and daughters, but raised them to raise up the same kind of children. They are our hope for the future.

Grandparents today have a huge role in the lives of their grandchildren.

In past ages, grandparents did not have the health, mobility, opportunity and resources they have today to spend time and take their grandchildren everywhere.

In many cases they are forced to step in to raise their grandchildren when parents are unable to care for them.

When they are used as babysitters, they have the opportunity to instill values into their charges that perhaps their parents do not have.

They take them to church when parents do not attend worship. They may be the only source of values and morals when schools and parents do not have.

They teach them love and how to share and often they are the only bright light in some unfortunate child’s life.

You may leave a pile of debts, regrets, and sorrows, but when you leave grandchildren you have done your part in the great cycle of life.

Blessed are you when you see your children’s children. All the lossess and pains of old age are worth it.

Gene Morin is a pastor and spiritual writer. Reach him at adios43@yahoo.com or 705-253-2608

I love music of all kinds, but there’s no greater music than the sound of my grandchildren laughing; my kids, too.

Slyvia Earle



The Library asks for your help in identifying the people in the above photos. We are in the process of identifying our old wooden framed photos. In this set of framed photos we have already identified the people in some of them and they are hanging on the wall next to the entrance at the Library.

The Enjikaandaasang and the Library are two of the programs that collect these old photographs. Some families and departments within the Band Office have donated their old photographs to the library. They will all eventually be digitized and stored in our database here at the Library.

Names would make it easier to bring up the photos with the identities attached to them and to know what family they are from. If you can identify these people in the photographs above and to the right, it would be greatly appreciated.

All old photographs are touched up with our photo editing software we have at the library. They are given a number and categorized into the data base and are used as resources for all community members both on and off the our First Nation.

You can contact the library at 705-356-3197 ex. 2205 or email mfmlibrary@mississauga.com.

I recovered my immense will to live, when I realized that the meaning of my life was the one I had chosen for it.

-Paolo Coelho

Algoma Pioneer Claims Kinship With Louis Riel



Marceline Frances Causley

Mrs. E. Bouchard of Blind River Recalls Early Life in Mill Town; Wed at 15, Will be 79 on May 24 (Special to The Sudbury Daily Star) May, 1952

Her name is Mrs. Ernest Bouchard and she claims the distinction of being related to the fiery American Louis Riel, who sparked the North West Rebellion and who was hanged by the Canadian government on Nov. 16, 1885.

Marceline Francis Causley was born in a fishing shed on the shores of Mackinaw Straits in the year 1873. When she was four years old she came to Blind River with her parents, Mr. and Mrs. Solomon Causley in a sailing vessel from Goderich, Ont. Blind River, at

that time, was little more than a bush clearing with about three houses and a saw-mill which was operated by a water wheel. The mill was owned by two men by the name of Sylvoy and Rouget. The next mill was built by Peter Murray.

Young Marceline spent her early years in Blind River and for a time attended school in the Soo. Her father's step-mother, whose maiden name was Marie Riel, was sister of the famed Louis Riel, and she recalls that the time he was hanged, her step-grandmother, who was living in Mississauga, chided her for being merry on the day Riel met his fate.



Louis Riel

<p><u>From Public Works</u></p> <p>Please inspect your sump pumps to make sure they are in working condition before all the snow melts to prevent and flooding this spring.</p>	<p>Chase Morningstar & Stacy Bissiallon</p> <p>Would Like to say a CHI MIIGWETCH to the Dream Catcher Fund for their support in this our first year of Hockey.</p>	<p><u>Attention: all female's 50 years and over</u></p> <p>Ontario Breast Screening Program will take place in April 2016 Please call 356-1621 x. 2231</p>
	<p><u>GARBAGE PICK UP</u></p> <p>By 10:00 am Garbage pick up will be on Monday's only! Holidays—pickup will be the following day</p>	<p><u>Beaver's BINGO</u></p> <p>Mississaugi Bingo Hall Every Thursday evening, doors open at 5:30 Minis at 6:30 pm, Regular Start at 6:45 pm</p>

Nobody can do for little children what grandparents do. Grandparents sort of sprinkle stardust over the lives of little children. - The fresh quotes

When grandparents enter the door, discipline flies out the window. The Fresh Quotes



Mississauga First Nation Sports Complex

Monday—Friday 9:00 am—9:00 pm

Saturday—Sunday 9:00 am—7:00 pm



Student	Price	Adult	Price	Senior	Price	Family	Price
Day Pass	\$5	Day Pass	\$10	Day Pass	\$500	Day Pass	\$25
1 Month	\$30	1 month	\$50	1 month	\$30	1 month	\$100
3 months	\$75	3 month	\$120	3 month	\$75	3 month	\$175
6 months	\$130	6 months	\$200	6 months	\$130	6 months	\$300
1 year	\$200	1 year	\$250	1 year	\$200	1 year	\$500

Gymnasium Rental Fees

Type of Event	Gym Only	Gym and Kitchen	Kitchen	Gym with Kitchen (48 hrs.) (\$200)
Licensed	\$40/hr.	\$75/hr.		\$300 you clean, \$500 we clean
Non-licensed	\$35/hr.	\$60/hr.	\$40/hr.	\$250 you clean, \$450 we clean
Rec./Sports	\$30/hr. or \$75/day	\$40/hr. or \$150/day	\$40/hr. or \$100/day	\$200 you clean, \$300 we clean
Meetings	\$35/hr. or \$100/day	\$45/hr. or \$125/day		\$250 we clean, \$350 we clean
Kitchen Rental	1 day \$30 added to invoice			

Events for the Month of April—Sports Complex

Janey: C.H.A'S Office hours. Monday to Thursday 9:00 am to 4:00 pm Call 705-356-1621 x. 2216

Dates are as follows below:

Mondays

4th, 11th,
18th, 25th

Kids sports
6-7 pm

Floor Hockey League
7-10 pm

Tuesdays

5th, 12th,
19th, 26th

Yoga
9:30—10:30 am

Walking group
11am-12 noon

Outdoor Sports night
6-8pm

Wednesdays

6th, 13th,
20th, 27th

Kids Sports Night
6-7 pm

Floor Hockey League
7—10 pm

Thursdays

7th, 14th,
21st, 28th

Yoga
9:30—10:30 am

Sports Night
6—8 pm

Saturday 9th

Kids Ball
10—4 pm

Mississauga First Nation Word Search

English First Names And Ojibway Counterparts—Most used

Remaining letters will spell out a phrase (Answer on page. 7)

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

Word List (Only the Ojibway names are in the puzzle)

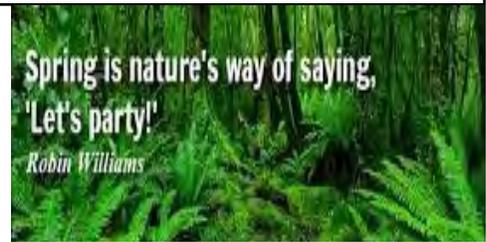
- | | | |
|-----------------------|----------------------|-----------------------|
| Angela - Aanjena | Elizabeth - Anizibad | Lena - Niina |
| Barbara - Baabana | Eugene - Yoojin | Linda - Ninda |
| Beverly - Bebanii | Eva - Liba | Lorraine - Nwaanen |
| Bonnie - Bwaanii | Gary - Genii | Lydia - Nidiya |
| Brian - Banaayan | George - Jwaaj | Marjorie - Maajanii |
| Carol - Genan | Glen - Ganen | Marlene - Maaniin |
| Christine - Ganistiin | Gloria - Ganwaaniya | Mary Ellen - Meniyaan |
| Cynthia - Zintiya | James - Jiimis | Matthew - Maatiyoo |
| David - Dabid | Janice - Janas | Mike - Ma'ik |
| Debbie - Debii | Jeff - Jep | Patricia - Bajiishiya |
| Donald - Dwaanad | Joyce - Jwaays | Peter - Biidan |
| Donna - Dwaana | Kathy - Gaatii | Rebecca - Anabeka |
| Dooreen - Dwaaniin | Kevin - Gebin | Rick - Anik |
| Edward - Edawad | Larry - Nenii | Ray - Aney |
| Frank - Banaank | Laura - Nwaana | Ron - Anwaan |

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. When was the grand opening for the Kids For Life Centre?
2. In June 2003, who was elected Anishnabek Nation Grand Chief?
3. Who was our Chief in 1900?
4. What year was the first lumber mill constructed in the area?
5. What is Nanabush's blisters?
6. Hiawatha First Nation was formerly called?
7. Who once carried a 400 lb. stove on his back ?
8. The Thunderbirds controlled what animals?
9. What was the date of the first Chiblow lake ice fishing derby?
10. Kauwautae translates to?

Answers on page 17



RIDDLES

1. What building has the most stories?
2. What is brown and sticky?
3. How do you make the number one disappear by adding to it?
4. I am easy to get into, but hard to get out of, what am I?

Answer on page 17

Native Student Support Mentor Update

By: Nanette Boyer

Spring is already upon us and the birds are chirping loudly, excited about the renewal of our lands. At the Blind River Public School, the students are also very excited and eager for spring and summer to arrive.

Here is a brief update of the Native Student Support Mentor Program at the BRPS. Over the winter months the students from the Native Second language have been very busy working on their newly made elk hide moccasins and elk hide mitts. These students have put a lot of effort and detail into their craft of working with beads and leather. We should be very proud of them!

The native resource room has been very busy with students, staff and visitors who visit the room to work and learn about our traditional ways of culture and crafting. The Native Resource Room is very excited about having special guests come into the room to teach the students our Ojibway Language during the Nutritional Food breaks, the students practice the words that are taught to them.

We are also very fortunate enough to network with the Mississauga First Nation staff, I would like to say Chi-miigwetch to Erin Chiblow for visiting our room to teach the Girls Hand Drum Group new songs. I know that the young girls really appreciate her expertise in singing and drumming. Another staff member who visits the room is Robert Legace who teaches the young boys the use of the big drum. The boys are also very grateful for his presence in the room.

The students are busy planning for our Aboriginal Day Event at BRPS, this will be a student lead event. As the Native Student Support Mentor Worker, there are other duties delegated to this position which includes working one on one support to Mississauga First Nation students who require assistance to enhance their academic skills. Wishing all the students success and the highest level of achievement in their future endeavors as spring arrives upon us. I would also like to say Chi-Miigwetch to all the parents and community members out there for keeping our children safe and happy. The key to success is positive reinforcement of kind words of love and wisdom.

Chi-Miigwetch!

On Behalf of the
Mississauga Warriors
Midget Hockey Team we
would like to thank the
Dreamcatchers fund for
helping us out with our



entry fee. Without your contribution to our team we would not have been able to participate in this tournament. Also, we would like to thank Chief and Council for assistance in funding our team. To the community members for coming out to support our hockey team. Extended thank you to Steven Morningstar and Cal Armstrong for donating the wood and Woodland Printers for donating our pictures for the draw for the Winter Draw.

Meegwetch , thank you

Here is an interesting article we have stored in the library. Year is unknown and I am not sure which Susan Niganobe it is as I have asked both Susan's about this and they don't know of this.

Finds Ancient Axe

(Canadian Press Despatch.)

BLIND RIVER, May 17.—While walking along an Indian trail, centuries old, but now fallen into disuse, Mrs. Susan Niganobe of Mississauga found an axe-head which Indians claim is at least 150 years old.

Mrs. Niganobe found roots of a dead maple tree had grown through the eye of the axe, and when the tool was finally removed the eye had been considerably enlarged through the pressure of the growing root on it.

The Indians declared the axe-head must be at least 150 years old, for the tree which held it fast had been dead for twenty years, and had required a long time to reach final growth. Too, they said, the handle of the axe must have rotted away before the root could go through the eye.

On The Resources of the Mississauga First Nation

Source: *Indian School Days* by Basil H. Johnston, pg. 5

Around the time that the Garnier College (Indian Residential School) was built, the author Basil H. Johnston goes on to describe the towns and villages from Sault Ste Marie To Sudbury. He describes some of the activities in the small communities such as Walford, Massey, Spanish, Sagamok, Cutler, Spragg, Algoma Mills, Blind River, Mississaugi, Dean Lake, Iron Bridge, Sowerby, Thessalon, Nestorville, Bruce Mines, Desbarats, Echo Bay, Garden River and Sault Ste. Marie. The following is a description of the Mississauga First Nation, one of the dark times in our recent history.

Less than 5 minutes' drive westward from Blind River was the Mississauga Indian Reserve, but being located near a large town was of no special advantage to the Mississauga Indians except that such closeness represented a considerable saving in bus and taxi fares. But this proximity also had its disadvantages. Bootleggers offered powerful inducements in the form of wines of various brand names—Four Aces, 777, Catawaba, Zing—to Mississauga types, some of whom could not resist such friendly offerings. On their way back home the Mississaugas had to run or walk a gauntlet of "provincials" who set ambushes as diligently as Custer might have longed to do. On more than one occasion the game wardens did a snow job on trappers and their families by the rigid enforcement of game regulations while closing their eyes and ears to American tourists who frequently exceeded their game limits. In no instance did an Indian agent installed at Sault Ste. Marie come to the aid of the Indians. Instead he discharged his duties as if his mandate were to keep his "wards" under strict check and control.

In the Autumn 2013 on page 5, I wrote a story regarding the overfishing of the lakes north of us, Lake Lauzon in particular and here is more proof from a Native Author Basil Johnston in his description of Mississauga First Nation. The game wardens of that time looked the other way as the American tourists came up and overfished and hunted the area. Our people were restricted from provided for their families when the game wardens shot at our community members to prevent them from doing so. A lot of this is recording in the audio tapes I have stored here at the library. One document describes how, when members returned from their winter camps, they had to wrap some of their furs around the children to hide them from the game wardens. Other members describe how when they were trapping or fishing that the they had to avoid the game wardens for fear of being shot at. The above story proves that the MNR catered to the American Tourist rather than the First Nations Peoples who lived in Ontario.



These photos are for the article on the next page. The celebration for International Woman's Day on the Mississauga First Nation. Here the woman are taking part in self-care that was offered to them during the celebration.

Mississauga First Nation Celebrates International Women's Day

By: Clifford Niganobe

“Celebrate the social, economic, cultural and political achievement of women. Yet let's also be aware progress has slowed in many places across the world, so urgent action is needed to accelerate gender parity.”

On March 8, 2016, it was a great day for celebration for the women of the Mississauga First Nation. They celebrated International Women's Day with a list of events at the Cultural Complex here on the Mississauga First Nation.

They began with a song from the Mississauga Women's drum group. Opening remarks were given by Evelyn Niganobe to begin the day. Today's focus was on self care and inspirational women.

During the day, there was self care tables set up for the women. Mary Elliot was a guest speaker and she spoke about woman's roles and the responsibilities to the water and how to take care of the life blood of our mother the earth.

Also various women were nominated by Community members who recognized these woman who demonstrate living their lives by one of the 7 Grandfather teachings and are as follows:

Wanda Boyer was nominated by Helen Arnott and endorsed by Andy Arnott. She was nominated for demonstrating her journey with all the 7 Grandfather teachings. Through commitment and dedication to her various roles as council member and community member supportive of initiatives through MFN.

Marlene Bruneau was nominated by Rita Chiblow for demonstrating the Grandfather teaching of Love. Marlene continues to provide love and support to her family through difficult times.

Tracy Fraser was nominated by Morgan Armstrong McKay who states “Throughout the year, Tracy has shown the 7 grandfather teachings each day. She is a role model to youth and she inspires people to become a better self in life

Gloria Niganobe was nominated by Theresa Wishart for the most caring individual who always puts others needs ahead of her own. Selflessly, she helps her friend, never complains or talks ill of others needs. “ She is a reminder to all to follow the 7 grandfather teachings. She is a hero.”

Terry-Lynn Chiblow was nominated by Shawna Boyer for being a positive role model to our youth. Her displays of kindness and willingness to help others and being a leader in our community displaying the Grandfather of love.

Robin Gionette was nominated by Alesia Boyer for the Grandfather teaching of humility for all her work with toys for northern communities, all the donations she has made to the cultural events. She has donated tarps for sweatlodge, tobacco and water. She made the coming out outfits for the women fasters when they were done.

Joan Morningstar (Zhaawnaan Kwot-Kwe n'dizhinikaaz, Maang totem (South Cloud Woman—Loon Clan) was nominated by Dana Boyer for the Grandfather teaching of Courage. Joan always speaks her mind, undeterred by other people's opinions. Joan is also determined to finish what she starts even if it has not be done before, such as bringing Native Culture/Values to the school curriculum at W.C. Eaket Secondary School.

We have to have one mind for the Four Directions. Until we reach that one mind, we cannot be filled with understanding...The Creator will not answer until you have just one mind, just like one person.

Grandfather William Commanda, Algonquin Elder

LETTERS OF INTEREST

**7 A RICHARDS LANE
(2 BEDROOM)**

Monthly rent \$355.00

**Person(s) of Aboriginal Decent will
be given preference**

**Must provide 2 landlord & 1 personal
reference**

**Available May 1st, 2016(tentative
move in date)**

Deadline date for letters of Interest:

Friday April 15th, 2016 @ 4:00 pm

**Applicants can mail, email, fax or
drop off in person at the Band Office
addressed to the attention of:
Monica McGregor, Housing Manager**

**Mississauga First Nation
P.O Box 1299
Blind River, ON
P0R 1B0**

**Email:monica@mississaugi.com
Fax: 1-705-356-1740**

INCOME TAX CLINICS

Dates: April 6, 20 & 27 2016

Time: 6:00 pm—8:00 pm

Place: Red Pine Lodge, Main Entrance

For more information call Tania Bates
@ 705-356-5578, or stop in Niigaaniin

**Drive test center re-opens April
5, 2016. Open 1st Tuesday of the
month until November 2016**

ANNII**NEW TELEPHONE SYSTEM**

We appreciate your patience & understanding, this new system will help us serve the community more efficiently.

The areas involved with the new phone system are Mississauga First Nation Band Office, Child & Youth, Sports Complex, Library, Literacy, & Adult Education buildings.

*****IMPORTANT*****

The main telephone number has NOT changed Continue to use 705-356-1621 as normal
Please listen & follow the options carefully when calling

****Note****

All outgoing call from MFN show up “Mississauga First Nation” on land linderes with a number 705-805-4674, That line is for outgoing calls only & does not accept incoming calls.

Please inform us if you experience any issues with the new system. Report any issues to 705-356-1621

CHI-MIIGWETCH**ATTENTION COMMUNITY MEMBERS**

The Food Bank is now located at 44 Ball Park Road
Child and Youth Building, upstairs.

The Food Bank is open every Thursday from 1-3:30 pm.
only. If you have any questions please call Kelly Daybutch
at
705-356-1621 ext. 2242



Miigwetch

You may be eligible for assistance through the
MEMBERSHIP APPLICATION STREAM

EDUCATION—Books up to \$250 per year
Equipment up to \$250/year
Tuition up to \$500/year



HEALTH Items not covered through NIHB
or Private insurance such as:

Prescriptions, braces, eyeglasses, medical devices (prescribed
by a health professional)

SMALL BUSINESS Start-up, Capital Expense, Expansion &
Summer Student Business Venture.

If you would like more information regarding any of the above,
please call Claudette Boyer at the Mississauga Trust Office at 705-
356-1621 ex. 2206 or 1-877-356-1621

Email—claudetteb@mississauga.com

Word search Answer

*Naming Ceremonies were once a
part of our culture*

Trivia Answers:

1. March 20, 2003
2. Chief Earl Commanda
3. Joseph Sagheese
4. 1884
5. Black Lichen
6. Rice Lake
7. Paul Boyer
8. Air
9. March 15. 2014
10. Kawartha

Riddles:

1. A library
2. A stick
3. Add the letter g to it and it's
gone.
4. Trouble

Dream Catchers Complex

A Retirement Celebration for Mr.
Reg Parizeau was held on March
29th, 2016 from 1:00 pm to 3:00
pm with cake, snacks and refresh-
ments.

Reg started working for Missis-
sauga First Nation in June of
1997 and has worked for 17 years
driving the Mississauga First Na-
tion medical van. "I started part-
time for the first two years and
then moved to full time after the
two years", said Reg. Reg drove
community members to their

medical appointments in the big cities, like Sault Ste. Marie, Sudbury, Elliot Lake and any other far
away places for those who did not have vehicles.

Congratulations to Reg on his retirement. Now he has more time to dive for his precious fishing lures
when he gets a snag on his fishing excursions.



Knowledge Keepers Forum—Revitalizing Indigenous Legal traditions

By: Clifford Niganobe



Participants who took part in the traditional Knowledge Keepers Forum held on March 1-3 2016. People from different First Nations in Ontario participated in this event. Ojibway, Potowami, Onieda, Mohawk, Iroquois, Mississauga and the Cree Nation were the languages spoken by the elders of each nation.

Mr. Willard Pine wrote of the events and his experiences at the forum:

The Knowledge Keepers gathering was for sharing traditional knowledge from our elders along the North Shore, Manitoulin Island, The Six Nations, and the Cree. Many great stories were told by their parents and grandparents to them as they related them to the forum in their respective language. I myself, talked about Thunder Mountain and the Little People which my parents always talked about to me and many more stories. I saw many friends I have not seen from the past and it was great to talk with them again about our past times and the fun we had. There were not many youths there and they were very happy to hear all the old stories. It was a great time of healing and sharing, and I had a vision in 1986 of this taking place all across Canada and now it is happening.

Forum #1—Sharing oral traditions and stories on how to address conflict/harm?

Forum #2—Sharing oral traditions on how to restore an injury? What was the role of resolution and compensation?

Forum #3—Sharing oral traditions on how to resolve disputes? How did we support peace-making?

Forum #4—Sharing traditions on the roles and responsibilities of each citizen (Elders, Chief, youth, women, children, animals) within communities in upholding Indigenous laws?

The next steps and closing thoughts and perspectives were from the youth.

Above list was the topics discussed from most of the elders in their own languages. The whole event was recorded by the Chiefs of Ontario and will be put together for distribution to the communities. For those who did not speak in the circle, they had the opportunity to have a closed session and be video taped with their story.

Allen Corbiere, did a fantastic job facilitating. Every day ran smoothly and a big Chi-Miigwetch to Allen.



CALL FOR TENDERS

The work to be completed will be at:

<p>7 A Richards Lane</p> <ul style="list-style-type: none"> - Wash all walls, ceilings, frames, window sills and trim. - Repair damaged drywall, holes throughout the home. - Paint all walls, ceilings, frames, window sills and trim. - Wash windows inside and out. - Wipe down cupboards in kitchen, bathroom and closets. - Clean bathtub areas, toilets and sinks. - Wash laminate flooring with proper solution. - Replace required lighting fixtures & electrical outlets throughout home. - Repair and/or replace damaged window screens. - Repair/Replace/Repaint closet doors & hardware where required. - Clean fridge & stove - Remove all debris from interior / exterior of unit. 	<p>Amount:</p>
	<p># of Days:</p>

Deadline date for tenders: Friday April 15th, 2016 @ 4:00 pm

- * **Labor costs ONLY.**
- * **Contractors must provide their own tools, equipment and own insurance.**
- * Successful contractors will also be required to provide **quality of workmanship** and a **warranty on the work completed.**
- * There will be no change in the amount agreed upon in the signed contract.
- * **All bids must be submitted in a formal manner.**

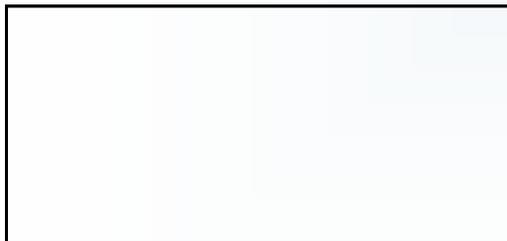
Submit your bid in a sealed envelope **with bid address** and deliver to the office, mail, fax or email to:

Monica McGregor – Housing Manager Mississauga First Nation
 PO Box 1299
 Blind River, ON POR 1B0
 Phone: 705-356-1621 ext 2217 Fax: 705-356-1740

Email: monica@mississaugi.com

MISSISSAUGI TRUST

P.O Box 1299
64 Park Road (MFN)
Blind River, ON
P0R 1B0



LINDA VINCENT

Phone:
705-843-2051



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